

# THE COLLECTED WORKS OF J.M. FALCKENBURG

Mark Carawan

A Thesis Submitted for the Degree of PhD  
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VOLUME I

THE COLLECTED WORKS

OF

J.M. FALCKENBURG

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# THE COLLECTED WORKS

OF

J.M. FALCKENBURG

## DECLARATION

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# THE COLLECTED WORKS

OF

J.M. FALCKENBURG

## ABSTRACT

Jacob Milich Falckenburg has on rare occasions in the twentieth century received recognition in notes and scholarly afterthoughts for his Latin verse retelling of the Apollonius of Tyre romance and dedicatory poem to Queen Elizabeth in 1578. In his own time Falckenburg, as a member of a wide circle of Central European humanists, served as a courtier and agent for the Holy Roman Empire and composed a range of verse which saw print in cities from Gdansk to London between 1564 and 1579. Prior to this study, the known facts of Falckenburg's life and works have been restricted to information gleaned from a limited number of the poet's printed works. Collected here are Jacob of Falckenburg's known works, together with a biographical sketch and a brief survey of his printed works. The biography of Jacob of Falckenburg traces the poet's movements from his early years in Wittenberg and Breslau, as a member of an important humanist family, through Vienna, Paris and Antwerp to London, while the survey of his printed works demonstrates that in his nearly twelve thousand lines of poetry Falckenburg has often relied on adaptation in his treatment of diverse subjects.

Falckenburg's poetry is shown to include a number of epithalamia and celebratory poems, including three on Henri, King of Poland, while his religious works consist of paraphrases of scripture and sacred meditations. Jacob's magnum opus is the Historia Divi Apollonii, a Latin hexameter version of the Apollonius of Tyre romance. The importance of this poem in the context of the Apollonius romance's Latin and English traditions and, in particular, as a likely source for the play Pericles, Prince of Tyre, has warranted in this study a detailed discussion and commentary.

## ACKNOWLEDGEMENTS

The unmasking of elusive neo-Latin writers requires at various stages the advice and co-operation of a wide range of individuals and institutions. To the staff at the University of St. Andrews and the numerous other scholars who have provided encouragement and assistance in my research of Falckenburg I extend here my appreciation and acknowledgement of their enthusiastic instruction. In particular I would like to thank my supervisor, Mr. R.P.H. Green, and his colleagues in various disciplines at the University, including Professors Cameron, McKane and Parker and the late Professor Ogilvie. I have also benefitted from the advice of Professor J.B. Trapp at The Warburg Institute, Professor J.C. Margolin (Université de Tours), R.J.W. Evans (Oxford), James Binns (while at the School of Hellenic and Roman Studies, University of Birmingham), Paul Bibire (formerly at the University of St. Andrews, now at Cambridge), Philip Ford, who has also left Scotland (Aberdeen) for Cambridge, L. Rens (Director of the Centrum Renaissancedrama, Universiteit Antwerpen), Dr. G.A.A. Kortekaas at the Rijksuniversiteit Klassiek Instituut and Prof. Dr. Bohmüller at the Friedrich-Schiller-Universität (Jena). My thanks also go to the libraries, archives and public record offices without whose welcoming staff this research project would not have been possible. I would like to express my gratitude in particular to Dr. Bohdan Ryszewski of the Biblioteka Główna (Toruń, Poland), Dr. Zdzisław Chmielewski of Wojewódzkie Archiwum Państwowe W Szczecinie (Poland), Dr. Zbigniew Nowak, Director of the Biblioteka Gdańska (Poland), Adam Skura, Head of the

Department of Old Books at the University of Wroclaw library, Professors Dietze and Kaiser at the Martin-Luther-Universität Halle-Wittenberg, the Czechoslovakian State Central Archives in Prague, Dr. Hans Zotter of the Graz University Library, Dr. Mirko Velinsky of the State Library of the Czech Socialist Republic (Prague), the National Szechenyi Library (Budapest), the Ossolineum Library (Wroclaw), Annerose Klammt at the Oberlausitzische Bibliothek der Wissenschaften (Görlitz), Hans Joachim Mey from the Handschriftenabteilung at the Staatsbibliothek Preussischer Kulturbesitz, Francine de Nave of the Museum Plantin-Moretus (Antwerp), J.T.D. Hall, Keeper of Special Collections at the Edinburgh University Library and Teresa Komenderowa of the University of Warsaw library. Dr. Schaefer of the Zentralstelle für Genealogie (Leipzig) and Erika Schulz of the Evangelisches Predigerseminar in Wittenberg were particularly helpful in suggesting routes of enquiry. I am likewise indebted to the numerous reference librarians who promptly answered my blind and speculative queries. The work of which these volumes are a record was also made possible by financial assistance from the University of St. Andrews through both the Miller-Lyell Scholarship and the University Travel Grant which provided me with the opportunity to conduct research in Eastern Europe. I wish also to thank the Partners of Arthur Andersen & Co. (London) for generously granting me sabbatical leave to complete this dissertation and my wife, Rosemary, for her patience and word processing skills.

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## ABBREVIATIONS

The following are abbreviations of works frequently referred to in this study (abbreviations for libraries are found in the Select Bibliography, following the Guide to the Select Bibliography):

- ADB        Allgemeine Deutsche Biographie, (Leipzig, 1875-1912).
- BD         William Smith, The New Smith's Bible Dictionary, (New York, 1979).
- CdA        Cronica de Apollonio, Godfrey of Viterbo's Latin version of the Apollonius romance, included in his Pantheon. Text: in S. Singer, Apollonius von Tyrus, (Halle, 1895).
- CH         Jacob of Falckenburg, Carmen Heroicum ..., (Wittenberg, 1564).
- DDM       Jacob of Falckenburg, Die D. Matthiae ..., (Antwerp, 1578).
- DP         Jacob of Falckenburg, De Polonia ..., (Paris, 1573).
- DSPS      Jacob of Falckenburg, De Sacrosanctis Pentecostes Solennibus ..., (Gdansk, 1568).
- DSTR      Jacob of Falckenburg, De Sanctorum Trium Regum Solennibus ..., (Vienna, 1574).
- EC         Jacob of Falckenburg, Epithalamion ... Caroli ..., (Heidelberg, 1570).
- EZ         Jacob of Falckenburg, Epithalamion ... Zaubkonis ..., (Vienna, 1566).
- GA         Gesta Apollonii, in Monumenta Germaniae Historica, Poetarum Latinorum Medii Aevi (vol. 2), ed. Dümmler, (Berlin, 1884).
- Gower      John Gower, Confessio Amantis (CA), Book VIII, as in G. Bullough, Narrative and Dramatic Sources of Shakespeare, (London, 1977).
- GR         Gesta Romanorum (Chapter 153 - a version of the Apollonius romance). Principal source: ed. G. Oesterley, (Berlin, 1872).
- HART      The early Latin prose version of the Apollonius romance, Principal source: Historia Apollonii Regis Tyri, ed. A. Riese, (Leipzig, 1893).
- HDA       Jacob of Falckenburg, Historia Divi Apollonii, in Britannia, (London, 1578).
- Hoeniger   F.D. Hoeniger (ed.), Pericles, Prince of Tyre, (The Arden Edition of Shakespeare), (London, 1963).

- IR Jacob of Falckenburg, In Regium ..., (Paris, 1573).
- IS Jacob of Falckenburg, Idyllion Sacrum ..., (Vienna, 1567).
- Jöcher C.G. Jöcher, Allgemeines Gelehrten-Lexicon, (AGL), (Georg Olms reprint, Hildesheim, 1961).
- Klebs Elimar Klebs, Die Erzählung von Apollonius aus Tyrus, (Berlin, 1899).
- Latham R.E. Latham, Revised Medieval Latin Word-List from British and Irish Sources, (London, 1965).
- OCD N.G.L. Hammond and H.H. Scullard, The Oxford Classical Dictionary, (Oxford, 1970).
- PD Jacob of Falckenburg, Psalmus Davidis II ..., (Breslau, 1569).
- RH Jacob of Falckenburg, Regis Henrici III ..., (Paris, 1574).
- Riese A. Riese (ed.), Historia Apollonii Regis Tyri, (Leipzig, 1893).
- Rotermund H.W. Rotermund and J.C. Adelung, Fortsetzung und Ergänzungen ... AGL, (Georg Olms reprint, Hildesheim, 1961).
- SA Jacob of Falckenburg, Sollicitudinum, ..., Aeglogae, in Britannia, (London, 1578).
- Singer S. Singer, Apollonius von Tyrus, (Halle, 1895).
- Smyth A. Smyth, Shakespeare's Pericles and Apollonius of Tyre, (Philadelphia, 1898).
- Souter A. Souter, A Glossary of Later Latin to 600 A.D., (Oxford, 1949).
- Wagner W. Wagner, Medieval Greek Texts, (London, 1870).
- Welser Marcus Welser, Narratio eorum quae contigerunt Apollonio Tyrio, (Augustae Vindelicorum, 1595).
- Zedler J.H. Zedler, Grosses Vollständiges Universal-Lexicon, (Leipzig und Halle, 1739).

## CHAPTER I

### INTRODUCTION

# CHAPTER I

## INTRODUCTION

The catalogue of Latin romances held in the manuscript collection of the British Library identifies a seventeenth century manuscript of the widely-known medieval tale Historia Apollonii Regis Tyri, on which the following comment is made:

Historiam hanc edidit, ut opinor, Marcus Velserus; habetur etiam lingua vulgari Graeca a Constantino quodam Rythmice composita, Jacobus a Falkenburg eam Latine edidit carminibus Heroicis. Quin et anglice a Gowero nostrate celebratur.,

Preserved in manuscript here are the names of two learned men of the previous (sixteenth) century. Marcus Velserus (Welser), who studied under Muretus (Marc-Antoine de Muret) in Rome and was a correspondent of Joseph Justus Scaliger, edited an edition of the Latin Historia Apollonii Regis Tyri (1579), though he is better known for his publication of the Tabula Peutingeriana (Antwerp, 1598), "a medieval copy of an ancient map" discovered by Conrad Celtis and left by him to Conrad Peutinger for publication.<sup>2</sup> The other sixteenth century character is more elusive, for Jacob of Falckenburg does not appear in the biographies and general surveys of this period, and his carmen heroicum of the Apollonius of Tyre romance is concealed in a booklet entitled Britannia, published in London in 1578.<sup>3</sup>

This fact eluded the nineteenth century German classical philologists Singer and Klebs in their foundation works on the Apollonius tradition.<sup>4</sup> Klebs pondered a possible connection between Gerard Falckenburg, the Dutch humanist, and Jacob of Falckenburg, but the

Britannia was not uncovered by either scholar.<sup>5</sup> Early in this century Berecz Sándor, in his study of the 1591 Magyar printed text of the romance, also touched on Jacob, but here again our poet evaded further detection.<sup>6</sup> In the latter half of this century, Hoeniger, in his Arden edition of Shakespeare's Pericles, Prince of Tyre (1963), matched Jacob of Falckenburg with Britannia, as did the Dutch classicist George Kortekaas, in 1982.<sup>7</sup> James Binns has briefly noted the significance of the sixteenth century Latin poetic version of the Apollonius story found in Falckenburg's Britannia, as well as the scholarly attraction of the poet's other Latin works printed in Britain and the circumstances of the poet himself, to whom he referred as the "mysterious German Latin poet".<sup>8</sup> But this is virtually all that has been written about our poet and his works. In the following pages we will examine the poet's life and survey his collected works in order to obtain a better picture of the man and his poetry.

Falckenburg's place among the substantial body of sixteenth century Latin literature is described, to a certain degree, by reference to his contemporaries, for as is shown in this study, Jacob of Falckenburg was one of a number of Renaissance humanists who attended the Protestant universities of the Continent and became a member of various learned circles which introduced the young minds of Europe to the ancient world, while at the same time providing fertile ground for thought and new ideas.

Falckenburg was not at the hub of these circles, rather he lurks at the outer edge, while advancing his career as a diplomat and courtier. It is here that he applies his scholarly skills to gain

diplomatic entrées and patronage for his literary interests. Before publication of his Britannia, Falckenburg's writings may be considered in many respects unremarkable when contrasted with the great Latin poets of his era. However, when compared with the countless volumes of Latin poetry produced by Central Europeans in the sixteenth century, there is much of interest which raises his works above the celebratory and meditative poetry of his contemporaries. Falckenburg's three contributions on the theme of the Polish interregnum of 1572 and Henri, King of Poland, are instructive and enlightening. The poet's expediency in his reworking of two poems for new themes and subjects are likewise instructive, though less so with respect to his literary skill and rather more so concerning the poet's character. The travels of Falckenburg have ensured that his slender books may be found at various libraries in Europe; however, the poet's place of birth and the absence of clear national boundaries in his time have contributed to the omission of Falckenburg from various studies of national poets and humanists, with the exception of a work on Bohemian humanists, in which only one poem (Epithalamion ... Zaubkonis) is cited. Indeed, were it not for his Latin Apollonius of Tyre, it is likely that Falckenburg would have eluded further research entirely. However, with each of Falckenburg's works serving as a key to aspects of his life, the poet's history develops into a challenging chain of travels, linked by matriculation records and poetry in print.

In our biography of Falckenburg, we see the poet schooled in the Protestant universities of Frankfurt an der Oder and Wittenberg at a time when religious tension grasped Christian Europe from Poland to Britain

and the Ottoman Turks pressed towards Vienna. From his short biographical notes and the commentaries of modern historians we can piece together the poet's claim to a military involvement and puzzle out his motivation for appearing in Paris at one time and in London at another. In turn, our picture of Falckenburg also suggests to us aspects of the life of a courtier, providing some insight into the lives of the lesser members of a royal retinue. But what the study of Falckenburg and his works most significantly contributes is a link between the earlier Latin versions of the Apollonius of Tyre romance and the play Pericles, Prince of Tyre.

Scholars of Shakespeare have long considered whether Pericles was directly influenced by a Latin source. The publication of Falckenburg's version of the ancient tale in London in 1578 puts the work sufficiently close in time and place to Shakespeare and his collaborators for it to be possible that Falckenburg's poem influenced the composition of the play. Our examination of the Apollonius romance with regard to Falckenburg's Historia Divi Apollonii provides sufficient evidence to demonstrate that the Latin poem is a source for Pericles.

With the above-mentioned survey of Falckenburg's works and the detailed examination of Falckenburg's magnum opus: Historia Divi Apollonii, much of the research involved in this study will have been documented, but not all. Jacob of Falckenburg was a member of the humanist family Milich, among whom Jacob Milich of Freiburg is the most celebrated. It has been both a necessary and a worthwhile part of this project to examine and collect biographical and bibliographical data on



the Milich family whilst pursuing my investigation of Jacob of Falckenburg; accordingly, the Select Bibliography is extended to include details of manuscripts and texts by members of the Milich clan noted in the course of my research. A similar review of the many versions of the Apollonius romance was conducted as part of my assessment of Falckenburg's contribution to the romance's tradition. The history and bibliography of the many versions of this romance, while summarised in this thesis, are covered at length in a number of studies identified in the Notes and Select Bibliography; however, a fascinating discovery was made when the contents of a 1488 Spanish incunable of the Apollonius romance were compared with those of a 1552 German Volksbuch version: the latter contains woodcuts copied in mirror fashion from the former! The novelty of these woodcuts and their importance in illustrating the popularity of the romance in Falckenburg's time warrant their inclusion as Appendix IV of this study, along with a few words concerning the role of visual supplements to the Apollonius tradition.

The poems of Falckenburg are presented as Appendix I in Volume II, together with editorial notes and critical apparatus to assist the reader in reviewing the sixteenth century texts. In the critical apparatus which immediately precedes the Collected Works, I provide the faint pencil gloss found in the British Library's copy of Ara et Focus and Britannia which describes the book's contents as "extremely rare and interesting". In the following chapters it is my object to demonstrate that this is an accurate assessment of the poet and his works.

CHAPTER 2

THE BIOGRAPHY OF  
JACOB OF FALCKENBURG

## CHAPTER 2

### THE BIOGRAPHY OF JACOB OF FALCKENBURG

In July 1578, Jacob of Falckenburg attended festive events, first at Cambridge, then at Oxford, which provide a chronological and geographical milepost near the end of an elusive, though moderately productive literary life.; Within the next six months, Falckenburg's final two books, Britannia and Ara et Focus, would be printed in London, after which he disappears, though not entirely without trace.<sup>2</sup> "[T]he mysterious German Latin poet about whom little is known" provides in his final two books ample clues to begin following a Thesean thread, broken by time, which began some thirty years earlier.<sup>3</sup> These clues are scattered throughout Britannia, the poet's publication which first caught the eye of modern scholars due to its magnum opus, Historia Divi Apollonii, a Neo-Latin poetic version of the Apollonius of Tyre romance. Such clues are not limited to the writer's description of himself on the title pages and dedications: Jacobus à Falckenburgk, Saxonus Brandenburgus; Ia. Falckenburgk, I.V. Doctor; and again I. Falckenburgk, Germanus. Britannia also contains scattered details of his visits to Oxford, Cambridge and London as well as particulars of his date and place of birth – 24 July 1540 in Marchia noua Brandenburgica – and a letter of recommendation from the Rector of the University of Frankfurt an der Oder (in which our poet is named Iacobus Falckenburgk Neomarchiacus).<sup>4</sup> With this information, certain paths which eventually lead to the discovery of the man behind the two London printings are illuminated. In this chapter we will venture down these paths, following threads and hunches, to retrieve a sketch of our mysterious poet.

Both the provenance of "Falckenburg" and the possibility of further information being held in the matriculation records of the University of Frankfurt an der Oder held promise of providing significant biographical details; however, the first of these searches, while it should properly still be considered an open matter, is for our purposes here much of a dead end.

In the sixteenth century, there were at least thirty towns named Falckenburg. Orbis Latinus provides sufficient information from which the process of elimination may begin, utilising Saxonus Brandenburgus and Germanus as criteria to identify the most likely and possible cities from which Jacob may have come.<sup>5</sup> The most likely city based on the above, and to a certain extent verified in subsequent work, is Zlocieniec,<sup>6</sup> in a region of what is now Poland. Enquiries to various centres for birth, death or church records have to date provided no confirmation that our poet came from this region; however, in certain instances this is due to a lack of records.<sup>7</sup> The examination of matriculation records has proved more fruitful and revealed further paths for investigation.

The register of students matriculating at the University of Frankfurt an der Oder in 1558 lists a Jacobus Milichius Falcobergensis, as well as a Jeorgius Milichius Falcobergensis.<sup>8</sup> The identification of Falckenburg with the surname Milichius provided a key to further discovery among both matriculation records and other evidence of our poet's past, as well as suggesting a connection with a prominent humanist family at whose head sat a noted physician and friend of Martin Luther and Philip Melanchthon: Jacob Milich of Freiburg/Wittenberg.<sup>9</sup>

The matriculation records of the central European universities in the mid-sixteenth century are filled with Milichii - Leipzig alone lists nearly a dozen in the period 1559-1580; however, here and elsewhere, Falckenburg is elusive. Ultimately, he is found at Wittenberg (1560), Vienna (1565), Paris (1570), Orléans (1571) and again at Paris (1573). But before these appearances may be considered, the relationship between our poet and the physician of the same name must be reviewed.

Jacob Milich of Freiburg was born in 1501. Due in part to his prominence as a learned professor at Wittenberg in his later years, and partly due to his friendship with the illuminati of Wittenberg: Luther, Melanchthon, Camerarius, Peucer and others, Jacob of Freiburg (passim) has earned a place in national biographies and received tangential consideration in various monographs. While the Allgemeine Deutsche Biographie offers perhaps the most accessible summary of the man, Wolfram Kaiser and Arina Völker's booklet Ars Medica Vitebergensis, 1502-1817 (Halle, 1980), provides the historical background and the cultural environment of Wittenberg in the elder Jacob's time there (1524-1559).<sup>10</sup> This is germane to our consideration here of J.M. Freiburg's relationship to J.M. Falckenburg, for the similarity of names and absence of precision in cataloguing have contributed to misattribution of various works written by each to the other.<sup>11</sup> Moreover, an examination of Freiburg's manuscripts has uncovered material which permits further speculation on the affinity of these two Jacob Milichii.

To arrive at a proper understanding of Falckenburg and his biography one must necessarily identify and filter out Freiburg. Attention to both Renaissance men has resulted in the compilation of a bibliography of Freiburg's printed works and manuscripts, including his personal Bible complete with ink glosses throughout.<sup>12</sup> Included in the bibliography of works by the Milichii are texts and manuscripts, along with library codings, for items by Freiburg, as well as by other Milichii. Those works previously identified in a national biography are noted accordingly. While both contemporary and subsequent summaries of Freiburg's life may be found, little is said in them regarding the personal life of the Professor of Medicine. However, the Zentralstelle für Genealogie in Leipzig has been able to confirm that Jacob Milich, born in Freiburg in January 1501, had three known children, concerning which the following can be ascertained:

- Agnisa, probably born in Wittenberg, was married on 27 January 1568 to Johann Schneidewein, a Konsistorial-protonotar, and lived first in Dresden, then in Zwickau.
- Heinrich (Henry), who married Anna Schneidewein in Wittenberg in 1571 and was promoted to the Professorship of Medicine at Jena in 1585.
- Susanne, also of Wittenberg, who married Bartholomäus Pfreundt, a public official (Senator) on 21 August 1576.<sup>13</sup>

No record of Jacob Milich of Falckenburg could be found in this search. From this evidence, then, Falckenburg's birthplace/parentage can be confirmed in public records neither separately nor by reference to Jacob Milich of Freiburg/Wittenberg. Additional searches for epithalamia and genethliaca from 1540-1580 revealed collections of poetry for the wedding of Anna Milich:

In Honorem Nuptialem Ornatissimi Viri, Virtute et Fide Spectati  
D. Michaelis Sprinkelii Sponsi, et pudicissimae virginis Annae  
Milichiae, Gregorii praestantis Iureconsulti F. Sponsae.  
Epithalamia Scripta Ab Amicis ... Witebergae Excudebat Ioh.  
Schwertel. 1568.<sup>14</sup>

The collection of poems, in Latin and Greek, gives no indication of any knowledge of Jacob Milich of Falckenburg. Of the friends who contributed verse are a Iohannes Milichius Dresdensis and M. Wolfgangus Crellius Misnensis. The former is the only other Milich mentioned in the collection of epithalamia; the latter seems to have owned at one time a copy of one of Falckenburg's works. In a similar vein some two dozen Milichii have been subjected to a limited degree of scrutiny in an attempt to establish a link with Falckenburg. A summary of those reviewed is provided in the note to this paragraph.<sup>15</sup>

While many of the English language library catalogues record our poet as Jacob of Falckenburg, after his signature in Britannia and Ara et Focus, the continental and particularly Eastern European catalogues record him as Jacob Milich. Following the discovery of Falckenburg's surname throughout the matriculation records of the universities mentioned earlier, a number of rare works by our poet were uncovered - at libraries in Wittenberg, Graz, Budapest, Wroclaw, Freiburg, Warsaw,

Wolfenbüttel, Paris, Louvain, Torun and at various libraries in the United States. It is with their discovery that our previously unsuccessful attempts to ascertain Falckenburg's relationship to the Milichii of the larger Silesian humanist family may be reconsidered for a number of persuasive reasons. The first additional evidence provided by Falckenburg's early publications is found in his description of himself.

In his first publication, Carmen Heroicum (Wittenberg: Laurence Schwenck, 1564), the poet identifies himself as Jacobus Milichius, Junior Falcoburgens.<sup>16</sup> Two years later, in Epithalamion ... Zaubkonis (Vienna: Caspar Stainhofer, 1566), he calls himself M. Jacobus Milichius Secundus Falcoburgens. What is of significance in both works is the use of Junior in the former book and Secundus in the latter. As has already been reported here, only one other sixteenth century Jacob Milich was noted in a review of literary sources. In the modern biographical reference material I believe that this is also the case; however, further consideration of a particular biographical lexicon is necessary here.

While Jacob Milich of Freiburg appears in the Allgemeine Deutsche Biographie and the Allgemeines Gelehrten-Lexicon, Jacob Milich of Falckenburg does not appear once. However, in Zedler's Grosses Vollständiges Universal-Lexicon (Leipzig und Halle, 1739), one finds three entries of interest. First, a summary of the surname:

Milich, ein vornehmes und beruehmtes Geschlecht in Schlesien, davon einige in Adelstand erhoben worden, und ehemals lange Zeit zu Freiburg in Breisgau gelebet haben.<sup>17</sup>



Next, the brief biography of the Johann unknown at the Zentralstelle für Genealogie:

Milich (Johann) ein Sohn des vorstehenden Jacobs [Freiburg], machte sein Glueck am Fuerstlichen Hofe zu Liegnitz und ist daselbst im Jahre 1606 gestorben, nachdem er sein Leben ueber 70 Jahr gebracht hatte.,<sup>8</sup>

And finally, the following entry, not on Jacob of Freiburg, but on another:

Milich (Jakob) ist weiter nicht als durch sein Gedicht von der Goetter Zusammenkunfft (sic) bekannt, darinnen ueber die Ursachen, warum die wenigsten Menschen alt werden, Unterredung gehalten worden. Es ist dasselbe in 4 ohne wo und wenn gedruckt.,<sup>9</sup>

While this final entry does not specifically identify the poet here with Falckenburg, the description equally does not exclude such an identification. Zedler has therefore cast some doubt on our information about Freiburg's children, on the one hand; and, if his second Jacob is Falckenburg, has now attributed to our poet a work unidentified in our current collection. Other interpretations include the possibility that Zedler's Jacob, if not Falckenburg, is either a relation of the poet not discovered elsewhere or another Milich otherwise unattested. Such a conjecture might explain the use of Junior and Secundus noted above, but it is only a conjecture which is neither supported nor refuted by the brief entry on Falckenburg in Rukověť' humanistického básnictví v Čechách a na Moravě, ed. J. Hejnic and J. Martinek, (Prague 1966- ), in which many of the Silesian Neo-Latinists appear, since that region at the time was under the Bohemian crown:

Milichius, Jacobus, původem z Falkeburka rozdílný od známého lékaře téhož jména (M. Adamus, Vitae medicorum, str. 92n.) je autorem bohemikalního díla: Epithalamion in Honorem Nobilissimi ... Joachimi Zaubkonis.<sup>20</sup>

This Czechoslovakian handbook of Bohemian humanists has only noted Falckenburg's second work in its entry.

However, a manuscript naming Jacob Milich of Freiburg does suggest a more plausible solution to Falckenburg's use of Junior and Secundus in his early writings. The manuscript in question is Ms. 301 (Martin-Luther-Universität Halle-Wittenberg: Universitäts- und Landesbibliothek Sachsen-Anhalt), from which the first sheet is preserved and transcribed below:

Anakephalaesis Doctrinarum sparsim traditarum in Physicis, Ethicis, libello de Anima, Theoriis Planetarum, in primo libro Euclidis et Meteorologicis, cum brevi explicatione sphericorum et Astronomicorum locorum ex Lucano, et secundo libro Plinii, tradita primum A.C. MDLV. a clarissimo Viro Dn. D. Jacobo Milichio Seniore in Academia Witebergensi, et postea repetita a doctissimo viro Dn. D. Andrea Schatone Torgensi, Mathematicum professore Anno MDXXVIC unde vulgi appellatur CURA SCATONIS.

Andreas Schaton is likely to have known both Jacob Milichii, though this cannot be said with certainty; however, if reliance can be placed on this document's authenticity, then there is reason to believe that the author's pen here, in using Seniore for Jacob Milichius of Freiburg, recognised a relationship between the elder and the younger Milichii under examination. As before, this is conjecture. However, the poor state of official records, the questionable reliability of subsequent biographical details and the scanty sources of alternative information such as celebratory poetry, dedications and correspondence suggest that when such a match (Senior: Junior/Secundus) arises, one must

consider both coincidence and error as possible explanations. Additional evidence supporting, if not a father-son relationship (legitimate or otherwise), then a wider familial relationship, may be obtained both from a knowledge of the cultural environment and from Falckenburg's works.

The regions of Central Europe known to Falckenburg before his thirtieth year were subject to numerous influences: political, religious and cultural. Wittenberg, Breslau, Prague and Vienna all represented certain interests in each of these spheres, none of which may be examined completely in isolation. Breslau, for example, was a cosmopolitan centre which enjoyed the commerce of goods and ideas from both the Slavic and Germanic regions of the Holy Roman Empire. Wittenberg throughout the first half of the century had attracted significant religious attention, whilst the Bohemian capital Prague and the Hapsburg seat at Vienna each had a particular character. Falckenburg, through his education at Frankfurt an der Oder (1558) and Wittenberg (1560), entered into a stream of humanist culture which before him had included Melanchthon, his son-in-law Caspar Peucer and George Sabinus, all of whom Falckenburg knew when he was a student.<sup>21</sup> As a member of the Silesian humanist family Milich, Falckenburg would have taken no steps different to those evidenced by matriculation records and the letters and comments made in his various works. That the writer of the Anakephalaesis manuscript perceived that Jacob of Freiburg was Jacob Milich Senior (i.e. the father) and that Jacob of Falckenburg describes himself as Junior and Secundus may be an error on the former's part and an effort to take advantage of a nominal similarity on the latter's part. However, I believe the humanist community would have been sufficiently alert to detect such a ruse. Accordingly, while current biographical information

is incomplete and therefore prevents a conclusive determination as to whether the two Jacob Milichs are father and son or otherwise related, the fundamental point is illustrated that Falckenburg was appropriately positioned early in his career for participation in Silesian humanist circles. This supposition is borne out by future events.

While it is not certain how long Falckenburg remained at Wittenberg, it is suggested by his first publication, Carmen Heroicum, that he had not left before 1564. On 14 April 1565, Falckenburg matriculates in Vienna. In his second publication Epithalamion ... Zaubkonis (Vienna, 1566), one notes that the poet has prepared his second wedding poem, dedicated to a Bohemian official and his spouse. But here two matters require attention. Prior to Falckenburg's verse, twelve lines of elegiac couplets have been provided by Paul Fabricius, a protégé of Maximilian and a noted astronomer.<sup>22</sup> In his closing couplet, Fabricius introduces Falckenburg's verse:

Caetera Milichius prolixo carmine dicet,  
Non erit in tanto carmine laudis inops.<sup>23</sup>

That Falckenburg would have known Fabricius is consistent with our earlier comments about Falckenburg's entry into the humanist circles, formerly at Wittenberg, now Vienna. The other matter of interest is the manuscript dedication on the sole copy of this booklet - to Matthew Crellius, the same person as M. Wolfgang Crellius, who himself wrote an epithalamion on the occasion of Anna Milich's wedding.<sup>24</sup> Further evidence of Falckenburg's presence in Viennese humanist culture is provided by his Idyllion Sacrum, printed in Vienna in 1567 at the press of Stainhofer, where previously Falckenburg's Epithalamion ... Zaubkonis

had been printed. The poem, written by Falckenburg while he was studying mathematics and law, is dedicated to "Augerius de Bousbeck", counsellor and diplomatic servant of the Holy Roman Emperor. R.J.W. Evans, in his Rudolf II and His World, describes at length the accomplishments of Ogier Ghislain de Busbecq in the context of humanist culture in Hapsburg Vienna: first a diplomat to Constantinople (1556), then in Spain, later in Paris. Busbecq was a talented statesman, observer, recorder and correspondent.<sup>25</sup> For Falckenburg it is likely that the prospect of such a patron encouraged his poem. Falckenburg's absence from the subsequent collected correspondence of Busbecq does not rule out his success in his attempt to be recognised, for this is an uncertain point in Falckenburg's history.

In the following year, 1568, Falckenburg saw printed at Gdansk De Sacrosanctis Pentecostes Solennibus, in which the poet identifies himself as M. Iurium Caudit. P. & D. Archiepis. Pragen. S.; however, I have been unable to place Falckenburg in Gdansk or Prague, though the title page of the booklet suggests that Gdansk's burghers may have supported his literary efforts. The piece, a collection of religious verse, reveals no political motive or instruction. Gdansk at that time was in Polish hands and would have constituted a significant northerly journey, if the poet indeed travelled there. It is not inconceivable that for some unknown reason the poet wrote this 'blind', perhaps at the request of a contact whom Falckenburg had met in the humanist or diplomatic circles of Vienna or Prague. Still a Math. Iur. Cand. in 1569, Falckenburg dedicates to the Bishop of Breslau his Psalmus Davidis II paraphrase. Falckenburg was now present in Breslau, which he subsequently claims when he matriculates at Orléans, where he would have

undoubtedly come into contact with further members of humanist Silesia, such as Monau and perhaps members of the Rhediger family. But Falckenburg was not to remain in Breslau long, for in early December 1570, the Rectors of the University of Paris acknowledged his matriculation for his candidacy in Civil and Canon Law.<sup>26</sup>

For the next three years Jacob is a student at both Paris and Orléans, moving from the former to the latter in August 1571 and back again in March 1573 until the completion of his studies in August 1573.<sup>27</sup> While his move from Central Europe to Paris must be viewed as a popular choice for a young scholar, there are other factors to consider. In 1570, Archduchess Elizabeth of Austria, sister to Matthias and Rudolf II, married Charles IX, King of France. At roughly the same time, Ogier Ghislain de Busbecq was "nominally attached to the Archduchess", which required Busbecq to move to Paris, where he would represent Maximilian II.<sup>28</sup> We find Falckenburg's movements and activities generally in harmony with this chronology, which may explain the motivation behind Falckenburg's next published poem: Epithalamion Serenissimi, Potentissimi et Christianissimi Principis ac Domini, Domini Caroli, eius nominis Noni, ... ac Dominae, Dominae Elizabethae (Heidelberg: Michael Schirat, 1570). Falckenburg, still Math. Iur. Cand. is not found in the Heidelberg matriculation records, nor is there a ready explanation for his being there, if indeed he was. The booklet carries no indication of sponsor or privilege and, more significantly, is virtually a complete copy of Falckenburg's earlier Epithalamion for Zaubkonis, printed by Stainhofer in Vienna (1566). The sole known booklet (at the Freiburg Universitätsbibliothek) is incomplete, but based on the 212 lines extant it is probable that Falckenburg substituted the

absolute minimum number of words (mostly proper nouns) throughout the poem to arrive at this revised Epithalamion. The absence of specific further information in this matter consigns the following thoughts to the realm of speculation based on subsequent information regarding our poet.

Falckenburg, when he matriculated at Orléans, listed himself as Nobilis Jacobus Milichius à Falckenburgk Neomarchicus; however, he paid a non-noble's fee of 12 solidi (rather than 24).<sup>29</sup> He is recorded elsewhere in the manuscripts of the University of Orléans, held at the Archives Départementales du Loiret, as a Regius Franciae Alumnus, and signs his name Iacobus Milichius Falckenburgius, ex Wroclau.<sup>30</sup> For a brief period he is prefect of the library of the German nation, during which time no books were received.<sup>31</sup> The end of Falckenburg's period of study at Paris and Orléans coincides with the selection and election of Henri of Valois to the throne of Poland, when he published his De Polonia (1573) in Paris at the press of Frédéric Morel, cum privilegio regis. In this collection of poems Falckenburg announces his status as Regius Franciae alumnus, Aulicus Caesareus, Miles Brennipolitanus, and Iurisconsultus, while also revealing himself to be in the service of the Queen (Archduchess Elizabeth of Austria).<sup>32</sup>

The transformation of Jacob of Falckenburg (the Milichius disappears with the arrival of his honours in 1573/1574) in the 1573 booklet from the position of the poor noble who matriculated at Orléans in 1571 is, I believe, linked to the sequence of events which saw Falckenburg leave Breslau, hastily produce his Epithalamion to Charles IX and Elizabeth, and enter university in Paris and then Orléans.

Falckenburg, prior to his arrival in Paris, has been shown to have been acquainted with members of the Bohemian and Hapsburg humanist circles since his early days in Silesia. Whether at Wittenberg, Prague, Breslau or Vienna, it is certain that he would have met those involved in various cultural and civic activities, from university academics to those in diplomatic service, as evidenced by Jacob's Idyllion Sacrum (1567), dedicated to Busbecq. It is not inconceivable that through such contacts, a diplomatic entrée was our poet's objective and that Busbecq or some other appropriately-placed official was able to give assurances that an opportunity would eventually come Falckenburg's way. The curious publication De Sacrosanctis Pentecostes Solennibus in Gdansk (1568) may have been related to some journey or commission while in the service of a diplomat. With the marriage of Elizabeth to Charles IX, Busbecq was sent to Paris and, among his wide-ranging duties, was occasionally commissioned with the task of recommending personnel to Maximilian.<sup>33</sup> It is probable that through such a recommendation, Falckenburg became a courtier attached to the Archduchess of France. This line of reasoning also admits an explanation for the recycled Epithalamion, for if Busbecq (or some other with the diplomatic link) was alert to opportunities for Falckenburg, the wedding of Elizabeth and the posting to Paris would have signalled to Busbecq the potential for providing an entrée for Jacob when the time was ripe. As skilled a diplomatic servant as Busbecq would recognise such an opportunity for Falckenburg to establish his bona fides by the production of a suitable publication to demonstrate his favourable inclination to the Archduchess. The haste and irreverence with which the Epithalamion was assembled smacks of expediency. The absence of any indication of privilege or sponsorship reinforces this view.



Once the Epithalamion was printed in the German university town of Heidelberg, away from the familiar Bohemian and Hapsburg cities, Falckenburg would await his opportunity and pursue his study of Civil and Canon Law at Paris and Orléans, where it would be convenient for Busbecq to call upon him when the right moment did arise. Falckenburg's matriculation at Orléans placed our poet among many of his contemporaries from the Bohemian regions of Central Europe.<sup>34</sup> While Falckenburg was registered at Orléans, the Procurator of the German nation was Carolus Hornigk à Weygwitz, Silesius; the rector was at one point Antonius Contius, a famous jurist; the names of the students themselves comprise a veritable gazetteer of today's Central European cities and regions.<sup>35</sup> Falckenburg attended Orléans at a fascinating time in the history of the University. While complete freedom of conscience was in existence for students of the Holy Roman Empire in France (1572), the French civil war brought considerable trouble to the city of Orléans, so that between the second quarter of 1573 and August 1575, there was no German nation at the University (Falckenburg returned to Paris at this time). The letter of recommendation and introduction from Paris and Orléans appended to De Polonia may be excessively flattering, but the picture painted is consistent with Falckenburg's impecunious state, and may to some extent explain why Falckenburg is not better evidenced in the alba amicorum of his day.

It would be expected that a German scholar with Falckenburg's travel experience and early connections with Wittenberg should have embraced the custom of keeping a Stammbuch. Melanchthon, whom Jacob of Falckenburg claims to have known, was an early proponent of this custom

which took hold at the Protestant universities of Germany from the mid-sixteenth century.<sup>36</sup> The possession of an album and the inscription of one's name, motto, emblem and dedication in the autograph books of others would be expected in the case of Falckenburg. However, after an examination of alba in the British Library and elsewhere and a review of certain published studies, Falckenburg's signature has not appeared.<sup>37</sup> Other Milichii, notably Jacob of Freiburg and his undisputed son, Henry, may be found in the British Library alba along with contemporaries of Jacob of Falckenburg noted in the matriculation records of Frankfurt an der Oder and Wittenberg.<sup>38</sup> While it is possible that Falckenburg inscribed alba not examined, there must be additional circumstances to explain his virtual absence from these popular records. The circumstances suggested by what we know of Falckenburg concern rank and wealth.

As has been noted above, prior to 1573 Falckenburg appears to have no title or distinctive rank, although he matriculated as a noble. It is known that the objective in keeping an album was often less spiritual than Melanchthon had envisaged, and that they were frequently used to record people of rank or learning as much as to create records of acquaintances and reminders of wise teaching. These factors would relegate Falckenburg to the ranks of those less desirable for inclusion in an album, just as Falckenburg's lack of wealth would prohibit expenditure on the elaborate, pictorial contributions found in the alba of the well-to-do. Once Falckenburg had become a courtier and left the academic ranks, the opportunities for gaining signatures in his book would increase, though his own signature would continue to escape demand due to the presence of higher nobles in his company and court.<sup>39</sup> But

this explanation only partially addresses his absence from such books. It is not inconceivable that a studious and reserved Falckenburg steered clear of such activities or found some displeasure in the use and misuse of alba by his contemporaries. Without the additional insight provided by alba regarding travel and acquaintances, we are left with our sketchy information and postulation on Falckenburg's position up to 1573.

Continuing in our analysis of the biographical information found in his booklets, we return to De Polonia in which Falckenburg identifies himself to be a Miles Brennipolitanus. While Falckenburg has not previously given any indication of military involvement, later in his Britannia and again in 1583 from Iohannes Tostius, poet laureate of Breslau, we hear mention of Falckenburg's military experience and prowess.<sup>40</sup> We will examine the evidence surrounding Falckenburg's military claims when the biographical details found in Britannia are considered below.

With the King Of Poland's embarrassed return to France on the death of his brother, Charles IX, Falckenburg's fortunes are certain to have faltered, if only temporarily. Charles' death meant that the Archduchess Elizabeth had little reason to remain in France. While Busbecq did remain in Paris to continue his service to the Hapsburg crown, Falckenburg, as a member of the Archduchess' court in France, may not have had a choice regarding his next assignment. What that assignment was is not clear; however, Falckenburg's Regis Henrici III, published in Paris in 1574 and dedicated to the French diplomat Pomponne de Bellièvre, may give us a clue. Bellièvre, a Parisian statesman, enjoyed a long diplomatic career which included accompanying Henri, Duke

of Anjou, to Poland in 1573 and later participating as a negotiator in Philip's surrender to Henri IV in 1598.<sup>41</sup> Falckenburg's presence in Paris as a courtier to the Archduchess would have certainly provided him with the opportunity to meet Bellièvre. Whether Falckenburg knew Bellièvre well or worked opposite him as an agent still under the Hapsburg crown, or whether Falckenburg was now detached from the Empire and was seeking a new benefactor, we cannot be certain. However, Falckenburg appends to the end of his "Germania" poem in Regis Henrici III a brief note which provides further insight into his background:

... a me tanquam Regio alumno tunc (ut et ante ab annis 15.) famulo Caesareo aulico, observantiae erga Ma. R. ministerio praesente, Viennae Austriae P.PP. ubi acceptissimo gratissimo charissimo amicissimoque ab Augustissimo Romano Imperatore Maximiliano 2. Rex hic noster Henricus, ob obitum fratris Caroli 9. (beatissimae recordationis) mei in studiis Mecoenatis longe clementissimis ...<sup>42</sup>

If this is accurate, Falckenburg became a royal ward in 1559, the year in which Jacob Milich of Freiburg died in Wittenberg, though it is surprising that this was never mentioned in his publications before 1573. Also of interest is the statement that Charles IX supported Falckenburg in his studies (from matriculation at Paris in 1570, one must presume).

Our understanding of Falckenburg's circumstances between 1558/9, when he entered Frankfurt an der Oder, and 1574, when Regis Henrici III was published, is changed little by his remark above. Indeed, Falckenburg's exposure to the humanist circles and his entry into the diplomatic service could only have been enhanced by this earlier

connection with the court; however, we can only speculate why and how this occurred, if it did at all, fifteen years previously. As for his second statement concerning his educational support, it has been clear from other evidence discussed here that Falckenburg, while registered as a noble at Orléans, paid a commoner's fee. If support were coming from Charles IX at the behest of his wife or through some other arrangement at court, it seems unlikely that it would have been a direct grant or subsidy. It would hardly do for a protégé of the King to pay a commoner's fee. While it is reasonable that Falckenburg's studies at Paris and Orléans were paid for with someone's assistance, it is doubtful that the source of funding was as straightforward as Falckenburg describes.

The title page of Regis Henrici III also provides new information about our poet, for he describes himself as a comes Palatii: Count Palatine, a distinguished honour in the sixteenth century. The rights and privileges accruing to one appointed a Count Palatine are significant and warrant listing here to indicate the elevated station of responsibility which Falckenburg has now reached.

The following privileges are from a letter granting Friedrich Altstetter the title of Count Palatine. The translation from German is by Max Rosenheim in his "The Album Amicorum", Archaeologia, which in turn relies on Dr. von Hartmann-Franzenshuf's Deutsche Personen - Medaillen des XVI Jahrhunderts (Vienna, 1873).

1. He may appoint suitable personages as notaries, public writers and judges, which will be recognised throughout the Holy Roman Empire, but instead of his Imperial Majesty, he himself will have to take their fealty and oath.
2. He has powers to legitimate persons of both sexes (princes, counts, and barons excepted) and to free them by his dispensation from the ban of illegitimate birth.
3. He may confirm or annul the appointment of guardians, trustees, and executors, confirm the adoption of sons and daughters, he may liberate serfs, declare minors to be of age, and rehabilitate such persons as have been declared infamous.
4. He also has the privilege of granting the title of Doctor and Licentiate of all faculties, Theology, Law, Medicine, also that of Master and Bachelor of Arts and granting to them the insignia and crests of Doctors, but with the proviso that they should pass before him and three other Doctors "a superficial examination", and prove themselves worthy of the honour.
5. He has the right to grant hereditary arms to honest, straight forward persons whom he considers worthy of that honour ("which we leave to his judgement and tact"), and thus to make them companions in coat-armour, but he has no privilege to grant to them the Imperial or Royal Eagle, the arms of other princes, counts and barons, nor a Royal crown under their crest, a right the Emperor reserves to himself.<sup>43</sup>

Such an honour as this would be a significant reward for one of the Archduchess' courtiers.

Printed in the same year (1574) as Regis Henrici III is De Sanctorum Trium Regum Solennibus ... Narratio historica atque Sacra, Ecloga ..., written by Falckenburg and printed by Stephanus Kreuzer in Vienna. Following this work, which is dedicated to Maximilian II, no publications bearing Falckenburg's name have been found for the period up to 1578, when we find a book of poems from the press of Andreas Bax in Antwerp. This gap in our tracing of Falckenburg's movements is dissimilar to that between 1565 and 1570, which begins with his

matriculation at Vienna on 14 April 1565 and ends with his matriculation at the University of Paris, in that in each of the intervening years between 1565 and 1570 booklets were produced bearing the poet's name (Epithalamion ... Zaubkonis 1566: Vienna; Idyllion Sacrum 1567: Vienna; De Sacrosanctis Pentecostes Solennibus 1568: Gdansk; Psalmus Davidis II 1569: Breslau; Epithalamion ... Caroli 1570: Heidelberg). We have already noted the impersonal nature of the dedications and poetry published in 1568, 1569 and 1570, and have admitted the possibility that one or more of the booklets may have been written "blind" or hastily assembled. Both gaps (1565-1570 and 1574-1578) are of sufficient length that Falckenburg could have entered into long journeys abroad or been otherwise occupied so that he would not appear in matriculation records or, during 1575-1577, in print.

Among the possibilities not yet explored, but suggested by the poet's description of himself in the title page to De Polonia, is an involvement with the army in one or both periods under consideration here. Although the appellation Miles Allemanus or Brennipolitanus may not necessarily identify a combatant, Falckenburg later asserts that he was a soldier when he describes the circumstances under which the Historia Divi Apollonii (in Britannia) had been composed:

... ab Autore [Falckenburg], tempore expeditionis Hungaricae  
Milite equestri, in arce Leuca versus Dalmatiam apud Sirfinum  
sacrificum, hominem caudice stupidiorem et Scythia  
indoctiorem ...<sup>44</sup>

In the printed marginal note we are additionally told:

A contra Turcarum Imp. xi Solymannum, in obsidione Zigethi mortuum.

The facts provided by Falckenburg agree with those surrounding the third, and final, Hungarian expedition into Dalmatia which saw the death of Suleiman at Sziget on 5 September 1566, some five years before the devastation of the Turkish fleet near Lepanto on 7 October 1571 under Don John of Austria, the commander of the Holy League's fleet.<sup>45</sup> For verification of Falckenburg's claim to military experience, there is a rare broadsheet which was printed in Wittenberg by Simon Gronenberg in 1583 entitled In iter Gallicum. Praestantissimi viri et militis, D. Jacobi Milichii, written by Johannes Tostius, poet laureate of Breslau. The twenty-two lines in elegiac metre praise Milichius highly for his military bearing noting: MILICHI: qui de milite nomen habes,<sup>46</sup> a theme which recurs throughout the writings of the wider Milich family even up to the eighteenth century.<sup>47</sup> It is therefore an interesting aside that in adapting the Apollonius of Tyre romance for his Historia Divi Apollonii, Falckenburg modifies the characters in order to introduce a Milichius (HDA II.88f.), who has a family history connected to warfare but who is himself something of a diplomat and royal adviser.<sup>48</sup>

It cannot be determined with certainty when Tostius wrote his elegy. The poem speaks several times of Falckenburg's journey to France. Prior to this poem, only one such journey was known (c.1570) as discussed above. Although it is possible that Falckenburg travelled between Silesia and France several times between 1565 and 1570, from Tostius' active dates it is more likely that, if Tostius' poem is contemporary with the journey, Falckenburg went to France in the mid 1570's or, likelier still, in the early 1580's up to 1583, when the



broadsheet was published. Tostius speaks of Milichius as Dominus et amicus colendus, from which we assume that the poet laureate may have composed the verse from personal knowledge of Falckenburg.

Tostius, regardless of when he wrote the work, casts Falckenburg in a soldier's mold, which does not conflict with Falckenburg's report that he was in the cavalry in Dalmatia around 1566. From the tone of Tostius' poem, one may assume that Falckenburg was engaged in military matters from time to time throughout his career into the 1580's.

While it is not possible to say with certainty exactly what Falckenburg was doing between 1574 and 1578, with our awareness of the poet's military record, we find among the letters preserved in Dr. Gillett's Crato von Crafftheim und Seine Freunde a letter (9 November 1575) which may shed further light on this matter. The relevant section states:

De Falkenbergio quodam cogitatum audiui, qui est iam apud Dn. Thomam Rhed. Coloniae. Accepit ibi vulnus capitis, quo ingenium et corpus valde laesum. Notus mihi est diu.<sup>49</sup>

It is not clear from the letter exactly who this Falkenbergius is; however, there is a strong argument to recognise him as ours.

When we considered Falckenburg's possible acquaintances in Breslau, the patrician family Rhediger was mentioned alongside Monau. Thomas Rhediger, mentioned above, was a contemporary of Falckenburg in Wittenberg and Breslau who journeyed to Western Europe but maintained his close contacts with the Silesian humanist circle, as evidenced by a body

of letters from Crato's friend Carolus Clusius.<sup>50</sup> Given Falckenburg's connections with this circle in Silesia, one cannot dismiss the above letter out of hand as only a coincidence. The fact that a head wound has been suffered may or may not be significant, for we are not told how it was incurred. Nor can we be certain that the wound was actually received in Cologne. A ready, though unlikely, military solution is at hand, however.

During 1575, a military force was assembled consisting of Huguenots assisted by the Elector Palatine's German army to provide the power required by a coalition group headed by the Prince of Conde to oppose the religious and civil wrongs wrought by Henri III's regime.<sup>51</sup> From the previous September (1574) through the summer of 1575, the political scene was filled with intrigues as England welcomed Henri III back from Poland and at the same time clandestinely provided funds to support Palatine's mercenaries. Envoys and agents were dispatched to assist in the assembly of the coalition's force and co-ordinate the impending conflict. This indeed would be an opportunity for Falckenburg, Count Palatine, to make use of his diplomatic, if not military, skills; however, the affair was short-lived. The Duke of Guise routed Palatine's mercenaries in the Autumn. Perhaps it was in this conflict that Clusius' "Falkenbergius" received his wound. If our Jacob is not the same man, the scenario is little different, for the jockeying for position continued with Alençon indicating his allegiance to the Elector Palatine, Monsieur de Meru (the youngest Montmorency brother) joining forces with Duke Casimir, son of the Elector Palatine, (who had German mercenaries under his command for which Elizabeth of England would soon consider providing financial support), and Don John of Austria, half brother of

Philip II, King of Spain, being sent to pacify the rebellious seventeen provinces of the Netherlands. These were among the game pieces on the Western European board.<sup>52</sup>

Falckenburg's pedigree and contacts in diplomacy may have drawn him into the role of envoy, agent or adjutant - particularly if he retained a military connection. We are left to speculate regarding Falckenburg's activities until 1578, at which time Matthias, Archduke of Austria, becomes Governor-General of the Netherlands and our poet, describing himself as Jacobus à Falckenburgk, Brandenburgus Saxonus, writes a genethliacon entitled Die D. Matthiae ..., (Antwerp: Andreas Bax, 1578). Matthias had been summoned to the Netherlands at the request of the Catholic nobility to ensure that their interests and freedom were not cast aside by the militant Protestant movement in the Netherlands. Don John before him had been a political failure in the Low Countries. William "the Silent" of Orange had ensured by political manoeuvring that Matthias was essentially a powerless figurehead who gave a legitimacy to the Netherlands which was required for Orange's visionary plans. But Don John was still a military success, and the Netherlands' new political legitimacy could not prevent the defeat of the State's army at Gembloux in January 1578, the month in which Matthias was sworn in as Governor-General.<sup>53</sup> In the next six months Elizabeth of England would propose indirect support of a military reinforcement of the Netherlands through Duke Casimir, and agents would be sent by the Queen to Don John and representations made to the Spanish resident ambassador, Don Bernardino de Mendoza, to establish a ceasefire. By July 1578, though Leicester's wish to intervene directly with British troops was not fulfilled, and with both Walsingham and Leicester appearing "as partisans

of Orange", volunteers from England and Scotland further threatened to plunge Elizabeth into the conflict in the Netherlands which she had, to this point, skilfully avoided by establishing herself as a mediator.<sup>54</sup> From Falckenburg's poems in celebration of Matthias' birthday, we obtain the impression that Falckenburg is echoing in his verse the objectives of Matthias' assignment in the Netherlands, namely a swift resolution to the present problem, a peaceful reconciliation between the various factions and the establishment of a harmonious and co-operative Netherlands under Matthias.

It is against this background that we see Falckenburg arrive in England soon after his poem to Matthias. In his Britannia (London, 1578), addressed to Elizabeth, Leicester (an acknowledged patron of letters) and Burghley, and listing noted Privy Councillors and statesmen, a number of whom had been directly involved in the above Dutch intrigues both on the Continent and in England, Falckenburg appears at one moment to be acting on behalf of Matthias, at another in his own interests.<sup>55</sup> The title page of Britannia identifies our poet as Jacobus à Falckenburgk, Saxonus Brandeburgus. On the concluding pages of Britannia we read:

Cum commendationibus et literis, sereniss. Archiducis Austriae, Rom. Imp. Aa. Ungariaeque, Bohemiae etc. Regum, filii et fratris, Matthiae, Gubernatoris Belgii nobiliss. bon. liter. amantiss. Ad Dn. Reginam Angliae Elizabetham, cognatam gloriosiss. Item excellentiss. Marchionis Haurechensis Caroli Phil. Croyi, Statuum Belgicorum in Britanniam bis Legati faelicissimi, Ad Leycestriae Comitem inclytum Rob. & Franc. Walsinghamum ...<sup>56</sup>

The paragraph ends with expectations of a positive conclusion to negotiations (between the Netherlands and England) and a thinly-veiled allusion to the oppressor contra furores sive Turcicas sive Tyrannicos,

being similar to our poet's previous method of referring to his two demons: the Turks and Spain.<sup>57</sup> The book includes a certification of orthodoxy by the Bishop of London, who notes that Falckenburg has been in the service of the Holy Roman Empire for 15 years, which conflicts with the length of service given by Falckenburg in his Regis Henrici III, four years previously in 1574.<sup>58</sup> Also found are Falckenburg's brief accounts of his visits to Cambridge on 2 and 3 July 1578, and Oxford on the 12th to 14th of that same month, as well as listing the various people met and the comment (with regard to the Archbishops and Bishops of England): alias occasio dicendi in caeteris Sollicitudinum libris meis dabitur.<sup>59</sup> A statement of character and recommendation of Falckenburg by the Rector of the University of Frankfurt an der Oder, the introduction of which correctly notes that our poet matriculated there nineteen years previously, completes the biographical information found at the end of Britannia.<sup>60</sup>

These scattered bits of Falckenburg's past, the bearing of letters from Matthias to Elizabeth and from the Marquis de Havré (Charles Philippe de Croye) to Leicester, all illustrate Falckenburg's position here and probably throughout his period of service to the Empire.<sup>61</sup> By virtue of his learning, diplomatic experience, life as a courtier and military service, Falckenburg undoubtedly was of use to the Empire. It is more difficult to puzzle out the man himself. Whatever his immediate family, we have established that his surname is that of a clan of Silesian humanists connected to the Protestant universities of the Empire. Falckenburg may have been a 'Lutheran', a 'Philippian' or held some other Protestant inclinations, but there is little doubt that he was a Protestant. Falckenburg had much in common with the Protestants of

Poland and the Netherlands whose affairs he had indirectly chronicled in his poetry, particularly when he was a student in Paris and Orléans, during which time the horrors of St. Bartholomew must have come very close. With this in mind the title Britannia provides some greater insight into Falckenburg's motivation and objectives. As a bearer of documents between the Netherlands and England, Falckenburg would have ensured that his Britannia would receive the attention of certain of those to whom it was addressed. Once delivered, the introductory poem, the magnum opus Historia Divi Apollonii and the collection of eclogues together give a good description of Falckenburg's message, for a similarity is drawn between the exul Apollonius and the current plight of the States, whose pious cause in seeking a united Netherlands with religious liberty for the Protestants would not be lost on Leicester, Burghley or their colleagues.<sup>62</sup> The tribulations of the Netherlands are great, with the Spanish at arms against them and France under Henri III an ever-lurking threat. Elizabeth, as purser to Casimir's army, Defender of the Faith and with the advice of supporters such as Leicester and Walsingham, is the monarch to whom the Netherlands must turn to secure its objectives. Falckenburg anticipated this theme and message when he wrote his genethliacon for Matthias, whose message of victory and peace remind the reader:

Pace nihil melius: gaudent ita pace Britanni.<sup>63</sup>

DDM iv.23

The Netherlands were hopeful of further English aid to achieve these objectives, as MacCaffrey summarises from the English viewpoint:

The carefully defined neutrality of 1572-1576, ever so slightly coloured in the rebels' favour, had been abandoned by the actions of 1576-1578, and there was no possibility of return to the earlier situation. Dutch expectations, in spite of their disappointments, had been aroused and were to grow in strength; Spanish suspicions were permanently deepened; and at home, [England] the possibility of war in support of the rebels [Netherlands] was becoming a familiar, a thinkable, alternative.<sup>64</sup>

The States were passing through the Apollonian gates of humility, virtue and honour, encountering the fortunes and misfortunes of war.<sup>65</sup> Britain, it was hoped by both Orange's Protestants and de Croye's Catholics, would assist in turning back Spain from the Netherlands. The Britannia introduction offers another apt image to draw scriptural similarity to the plight of the Dutch, in addition to the comparison with the Apollonius theme: the story of Jonah and the whale (l.121-122, retold in Eclogue I of Britannia). Falckenburg did not stop there, for in his final book in our collection, Ara et Focus (London, 1579), the poet offers a second poem which carries on the same theme: the story of David and Goliath, alluded to in the Britannia introduction (l.123-124) and told under the title De expeditione Palaestinorum in Hebraeos in Ara et Focus.<sup>66</sup> The link between Britannia and Ara et Focus is further established in the title and dedication of the book and in its second poem. The sub-title of Ara et Focus: Pro Ecclesiae, causaeque bonae triumpho in prosperrimos et salutares Regiminis Elizabethae I ... Johanne Casimiro, ... facti Rom. Imp. Principe fortiss. inclytissimi Anglorum ordinis Perischelidis Equite aurato ... makes clear the importance of Casimir, as does the second poem, entitled Casimirus, sive de concertatione Eliae cum Baalistis, paraphrasis sacra ....<sup>67</sup> The political comment is unavoidable. Falckenburg is urging the Queen and her court to support Casimir, who to this point has been largely fed only promises.

Earlier it was stated that Falckenburg seemed at certain times to be acting on behalf of Matthias but at other times in his own interest. What we have seen in Britannia and Ara et Focus so far is Falckenburg's persistence in developing and promoting the cause of the Netherlands. In his Britannia, we can also see the poet promoting himself in various fashions. In the Historia Divi Apollonii (Book II), a Milichius appears who is the proquaestor of Tarsus, a character modified from others in the tradition. This Milichius has the ear of the good King Altistratus, for whom Milichius provides wise counsel. Again, at the conclusion of the Historia, we read:

Sis patiens, virtutis amans, honor ultro sequetur:  
Se fugientem ornat gloria namque virum.<sup>68</sup>

While the words apply to Apollonius, one must wonder whether a secondary theme is intended here as well, for Falckenburg may himself be a man who has taken flight. As a man of Protestant upbringing who has served in Catholic France and witnessed the bloodshed of religious tolerance first on St. Bartholomew's day and afterward in the Netherlands, there is a case for accepting the view that Falckenburg's repeated theme of the pauper in exile has an autobiographical element to it, and accordingly we must consider this in reading his poetry. Further evidence of this interpretation is found elsewhere in Falckenburg's poetry. After the printing of Ara et Focus in January 1579, Falckenburg is not known to have published anything further. His movements thereafter are also unknown. Yet in 1583, Johannes Tostius toasts Jacob Milichius' journey to France as mentioned earlier, in his In iter Gallicum. Moreover, a wife is alluded to in the poem, but no spouse has been mentioned previously.<sup>69</sup>



In many respects, Falckenburg remains a mystery, for while his poetry and his university records outline the man, providing some colour here, some background there, the portrait is incomplete. Although a comparison of roughly contemporaneous travelling scholars, such as George Critton or Thomas Rhediger, might give further background to episodes in Falckenburg's life, whether in Paris or in the Crafftheim - Languet humanist circles, this will depend much on what information is uncovered in the future. For our part, this sketch has shown that Falckenburg led a singular, though perhaps not entirely distinguished, life which gives us insight into one of the sixteenth century's Neo-Latin poets and courtiers. With a survey of the poet's works, provided in the next chapter, Falckenburg's sketch will assume greater definition and prepare us for a more detailed examination of the poet's treatment of the Apollonius of Tyre romance.

CHAPTER 3

THE COLLECTED WORKS OF

JACOB OF FALCKENBURG:

A SURVEY

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### THE COLLECTED WORKS OF JACOB OF FALCKENBURG: A SURVEY

#### Introduction

Jacob of Falckenburg's wide travels and presence at the academic and ceremonial centres of Europe during the second half of the sixteenth century afforded the poet considerable opportunity to write on a variety of topical themes in several literary genres. Taking advantage of this opportunity, Falckenburg commenced his literary career in a manner adopted widely by his German contemporaries: the epithalamion. As was common in sixteenth century Germany, the weddings of local dignitaries and friends were celebrated in Neo-Latin verse by accommodating, though not always accomplished, poets. The result was often personalised verse linked by commonplaces of genre. Of the many poets who ventured into Latin verse, a majority limited themselves to writing epithalamia and similar types of celebratory verse. The religious tumult of the period motivated some poets to spiritual expression through the medium of Latin verse, often in the form of paraphrase of scripture. Falckenburg, with his paraphrase of Psalm II and his numerous meditations on and versifications of biblical themes, is among these poets, and we will see Falckenburg return to religious subjects throughout his literary career. But Falckenburg also enjoyed life at court and was ever watchful for a Maecenas, as is evident in his varied celebratory poems: three books in honour of Henri of Anjou, King of Poland and a genethliacon to Matthias, Archduke of Austria and Governor-General of the Netherlands. Completing

his collected works is a curious four-book magnum opus on Apollonius of Tyre, dedicated to Elizabeth I, Queen of England.

For all his efforts, Falckenburg failed to make an impact on the histories of his age. This is one reason why his literary accomplishments have eluded scholarly consideration. Until now, Falckenburg's works have, like so many other volumes of sixteenth century Neo-Latin verse, failed to distinguish their author; however, the Historia Divi Apollonii, included in Falckenburg's Britannia (London, 1578), does distinguish our poet, for its theme, as well as its place and date of publication, suggest that this poem may have been one of several sources for Shakespeare's Pericles, Prince of Tyre. This chapter surveys the collected works of Falckenburg, which are presented as Appendix I, in Volume II. The poems have been arranged according to themes or genre: the Apollonius romance; celebrations to Henri, King of Poland; epithalamia; religious works; and dedicatory and occasional writings. In one or two instances, a poem is considered under more than one heading. In the instance of Falckenburg's extensive adaptation of two earlier poems to suit subsequent subjects, line by line listings of the poet's substitutions and adjustments to the earlier texts have been provided. In order to assess the significance of Falckenburg's Apollonius within the context of a long and complex literary tradition it has been necessary to exceed the degree of detail appropriate to the analysis of the poet's known works. Therefore, the position of Falckenburg's Historia Divi Apollonii in the wider Apollonius of Tyre tradition is considered in Chapter 4, while Chapter 5 contains a summary of the Historia Apollonii Regis Tyri prose romance and a commentary on

- Falckenburg's Latin verse rendition which is specifically intended to address the question of the role of the Historia Divi Apollonii in the history of the romance.

The Latin texts are assembled in the chronological order in which the booklets are believed to have been published, as listed in Volume II. References to Falckenburg's edited texts are cited throughout by: Works, followed by the independent pagination of Volume II, while references to each work follow the list of abbreviations at the beginning of this study.

## The Collected Works

### A. The Historia Divi Apollonii

Produced near the end of his known active period, the Historia Divi Apollonii is Falckenburg's longest work, comprising four books in 2179 lines of dactylic hexameters, and was printed along with the religious meditations entitled Sollicitudinum ... Aeglogae in London in 1578.<sup>1</sup> The poem, as discussed in greater detail in Chapter 4, is a versification and adaptation of a late classical/early medieval version of the Apollonius romance. The poet has not attempted to re-frame the piece in another style, for example, the epic. Falckenburg does, however, draw on Virgil, Catullus, Ovid, and Pliny, among others, to transfer his prose primary source into verse. And, as is discussed elsewhere in this survey, the poet freely grafts from scripture to supplement his classical allusions and imagery to produce poetry bearing both secular and sacred fruit.

In certain respects, the Historia Divi Apollonii has been treated by Falckenburg as a massive paraphrasing exercise in which the narrative of his source has inspired additional explanatory verse as is found in his Psalmus Davidis II or his retelling of the story of David and Goliath in De Expeditione Palaestinatorum in Hebraeos.<sup>2</sup> On other occasions, the poet has strayed from the romance to a more learned level. Occasionally, Falckenburg breaks from his source entirely and adopts in large measure the narrative of another story. For this reason, the Historia Divi Apollonii provides the reader with some insight into Falckenburg, and although Falckenburg's originality in his Apollonius

falls short of other Neo-Latinists, for example, Nicolaus Hussovianus, whose Carmen de statura, feritate ac venatione bisontis (Cracow, 1523)<sup>3</sup> has been noted for its freshness, Falckenburg demonstrates in his Historia a degree of invention in adapting the ancient romance.

In his own comments on his version of the Apollonius romance, Falckenburg makes several points which single him out from a number of scholars who have examined the Apollonius of Tyre romance for its literary and linguistic roots. Among these comments are Falckenburg's claim to have written his version from a manuscript partly in Greek and partly in Latin, which is an exciting premise when one is aware of the extensive scholarly debate regarding the Apollonius romance's origin and history. Other such comments are Falckenburg's belief in the affinity of the romance to the Books of the Maccabees and the similarities of Apollonius' sufferings to those of Jonah. These ideas anticipate twentieth century scholarship on the romance and suggest in themselves affinities to contemporary versions of the Apollonius romance, all of which recommend the more detailed examination of Falckenburg's most significant work provided in Chapters 4 and 5.

B. The Poetry on Henri III of France and Poland

On 9 May 1961, The Beinecke Rare Book and Manuscript Library at Yale University purchased from Emil Offentscher:

First editions of two rare publications celebrating the election and reign of Henri III of France as King of Poland. The first one is divided into three "acts", each consisting of several elegies describing the events which led to the election of the King and his reign, followed by gratulatory poems. The elegies are dedicated to some of the outstanding members of the French Court, such as Catherine de Medicis, the Duc de Guise, Jacques Amyot, a.o. The second item is a poetical dialogue between the King and Poland, followed by laudatory poems, all dedicated to high Polish officials.

Falckenburg, Iacob. a. De Polonia. In fortissimi magnanimque (sic) herois Carolis IX, è serenissimorum Principum Henrici, eius nominis II, Polonorum Regis potentissimi, commendationem, Franciadum laudem & honorem, Elegiae aliquot, tribus distinctae actibus ... Bound with:

The Same. In regium et magnificum serenissimi Poloniae regis Henrici, Filij & Fratris Regum Franciae, Andium Ducis, in urbem Lutetiam Parisiorum ingressum, carmina gratulatoria ... Paris, Federicus Morel, 1573.<sup>4</sup>

Upon examining the volume containing the two items listed above, a third text was identified by the Yale Library:

Regis Henrici III ex Polonia in Franciam reditus, una cum Popp. Sarmatarum, Germanorum, Italorum, caeterorumque apud quos, magnificentissime exceptus, Lutetiam usque transiit ... Lutetiae Parisiorum. 1574.<sup>5</sup>

This is a third laudatory poem to Henri III: Sarmatia, Germania, Italia, Francia, and Lutetiana (sic) all present their praises in the course of Henri's journey to the French capital and throne.



These three poems were written in a fascinating period of the sixteenth century, when Europe saw East and West joined by the sons of Catherine de Medici at a time when religious rivalries between Catholics and Protestants, as well as among various Protestant sects, threatened to foil all attempts to fill the empty Polish throne following the unexpected death of Sigismund II Augustus in July 1572. Poland's tradition called for an election to the throne; and although this process had been largely a formality since the commencement of the Jagiellonian dynasty (1385), Sigismund left no heir. The opportunity for Europe's princes was clear to each noble house. Since Poland had negotiated a peace with Sweden and the Ottoman Empire in order to focus on a military solution against the Muscovites, the country itself was well situated for those who would wish to see the houses of Hapsburg or Valois expand their hold on Europe, and the throne would fulfil the ambitions of a prince once removed from his own dynastic succession.<sup>6</sup>

The Polish nobility recognised that the resolution of the Polish interregnum required political and religious sensitivity as well. Marked by the works by Mathias Miechovita (d.1523) and Martin Cromer, a growing sense of nationalism and cultural identity ultimately urged the internally-quarrelling Polish nobility to select a fit successor to Sigismund, but not until they had licked the wounds inflicted by their inappropriate initial choice.<sup>7</sup>

Among the many princes eligible for election to the throne, the question of religion was the most critical in the eyes of the Polish electors. In name Poland was a Catholic state, and recently this fact

had been reinforced by the arrival of the Jesuits and the founding of four Jesuit colleges. The new Pope, Gregory XIII, would desire the Polish crown to rest on a Catholic head. However, the growing Protestant sects of Anabaptists, Anti-Trinitarians, Bohemian Brethren, Calvinists, and Lutherans ensured that religious toleration would be a fundamental issue, although this was not yet guaranteed by the constitution.

Compromise was the solution sought by the Polish nobility and, in response to anti-Hapsburg sentiment and despite the support of certain Lithuanian nobles, neither the Church's candidate, Archduke Ernest, second son of Maximilian II, nor Ivan IV 'the Terrible', were successful in their bids for the crown. Without a suitable counter-candidate, the Protestant camp among the nobles recognised that Henri was likely to be selected by the Catholic contingent and those who favoured a connection with the distant Kingdom of France. So the Protestant nobles set about effecting constitutional changes in the form of the 'Convocation Diet of 1573' to modify the powers and confines of the crown, as well as the rights and responsibilities of the Polish Senate, which would govern the country.

The Diet established a 'confederation' which Henri must by his oath uphold, granting religious freedom to Polish nobles regardless of their faith. This legislation was dubbed the Confederation of Warsaw of 1573. With this, the Polish nobility was able on 11 May 1573 to elect Henri III King of Poland. In August 1573 the Polish ambassadors and a huge retinue of Polish nobility arrived in Paris, creating a visual and symbolic spectacle.<sup>8</sup> Henri made his promises to the Polish nobility

"to maintain religious peace" on 10 September 1573, and then proceeded to Poland; but his stay there was not long. On 14 June 1574 Henri received news of Charles IX's death. Within a week and under cover of darkness Henri had started his journey to Paris to replace his brother on the throne. Henri did not renounce his Polish crown, but after it was clear he had forsaken Poland, the Convocation Diet selected Stephen Bathory, the Prince of Transylvania, to take the crown of Poland, which he did on 1 May 1576.<sup>9</sup>

The events of Henri's selection, election, procession to Poland, short reign, and return to France motivated a wide range of writers to record their observations and thoughts on the affair. There emerged a number of works in both prose and poetry written in Latin, French, Polish, and German. The Neo-Latin offerings are not insignificant and it is from this perspective that Falckenburg's three contributions will be considered.<sup>10</sup> Let us first obtain a brief overview of the booklets.

1. DE POLONIA consists of a series of short elegies divided into three acts which are separated into sessions containing the separate elegies.<sup>11</sup> Certain sessions contain more than one elegy.<sup>12</sup> The acts introduce main topics: the election of the King, the procession of the King to Poland and a guide on the direction of state affairs, respectively. The elegies are hardly instructive in an academic sense, but are rather court poems, each dedicated to various dignitaries and all praising either France, Henri III and his brothers or numerous members of the French and Polish nobility and clergy.

The dedicatory poem which begins the booklet calls the reader's attention to the three brothers of France (all sons of Catherine de Medici): Charles IX, King of France; Henri, King of Poland; and Francis, Duke of Alençon.<sup>13</sup> The poem draws attention to the motto of Charles IX: Pietate et Iustitia (1.7) and to the fleur-de-lys as the insignia of France (1.9f.), echoes the Songs of Solomon (1.11; Cant. Canticorum 6.1), and cites as the motto of France: One God, One Faith, One King and One Law (1.17-18).

The first act contains nine elegies in seven sessions. Among those identified by Falckenburg are Archduchess Elizabeth, wife of Charles IX; Catherine de Medici; Margaret of Navarre; Henri, Duke of Guise; and Jacques Amyot. The sessions themselves identify ducatus of Poland of which each addresses those assembled in the manner of an audience at the King's royal court: Lithuanian Vilna, Samagitia, Livonia, Prussia, Walachia, Russia, and finally Warsaw. To these there is a response (Elegy 8) by Henri in which one can see an awareness of the unusual political and religious requirements and sensitivities surrounding Henri's election. It must be remembered that the massacre on St. Bartholomew's Day was still in Protestant and Catholic minds. Henri, when news had reached him of his election to the Polish crown, was supervising the siege of the Huguenot rebels in La Rochelle. Although Henri expeditiously came to an agreement which resulted in the end of the siege on 24 June 1573, only weeks after he had heard of his election, the Polish mission which arrived in Paris during August was committed to the religious freedom of the Confederation and ensured that Henri promised to uphold this pact.<sup>14</sup>

The Second Act of the booklet contains three elegies, the first of which begins with a short oration on Isaac, Esau, Jacob and Rebecca which transforms into a lesson on those who inhabit the countryside under the Polish eagle. The third elegy, among the longer of those collected here, provides a table of Polish rulers beginning with Lechus and concluding with Henri of Valois. The list of monarchs does not agree in all respects with Cromer's "Principum et Regum Polonorum index" in his Polonia.<sup>15</sup> I have been unable to identify a possible source which agrees with Falckenburg here and am accordingly led to believe that if his source material was not similarly flawed, he modified the facts to suit his poetry.

Act Three, De Regimine, contains nine elegies extolling various aspects of Poland, particularly its military interests (e.g. Elegy 6), which is appropriate for a country with much to fear from Ivan the Terrible's Muscovites, the aggression of Turkey and the more-than-passing interests of the Hapsburgs.<sup>16</sup>

2. IN REGIUM, also published by Morel in 1573, contains three poems. The first is described as an Eclogue, and is dedicated to five of the Polish ambassadors who visited Henri in Paris in August 1573: Adam Konarsky; Albert à Lasko; John à Tomice; Andrew, Count of Gorka; and John Herort à Fulsthin.<sup>17</sup> The second and third "poems" are described by Falckenburg as a carmen heroicum bimembre, and are dedicated to additional legati of the Poles: Nicholas Christopher Radziwil, John Sarius Zamoisky, Nicholas Firlei à Dambrouicza, John à Sborow, Nicholas à Tomice and Alexander Prunsky.<sup>18</sup>

The eclogue is a dialogue between Poland and the King in which Henri's fitness to rule is asserted, not without a number of classical literary associations to drive home the point that Henri is the type of leader Poland wants:

Te canet aeterno laudatio nostra tenore  
Arma, ducemque canam, francorum promptus ab oris  
Qui venit, Arctoi regni sumpturus habenas:,,

As in De Polonia we see concern over the precautions of the Polish nobility (IR I.84f.) and an interesting explanation of why deliberations have taken so long. Ending with a prayer invoking the Holy Trinity, Falckenburg offers three cheers:

Rex vive Henrice secunde  
Gallia vive potens, et vive Polonia dives<sub>20</sub>

Falckenburg's carmen heroicum on the occasion of the initiation and induction of Henri, King of Poland, begins with a reminder of the stories of Cadmus and his wedding to Harmonia, and that of Peleus to Thetis. There then follow celebratory verses which liken the union of Christ and his Church to that of Henri to Poland.

The poem, as elsewhere in these booklets, makes much of Henri's prowess on the battlefield, but there will be no need for an Alexander in Poland.<sup>21</sup> Again, the conclusion is in the form of a prayer which calls upon God, who founded the nation and prescribed its laws.

3. REGIS HENRICI III, the third of Falckenburg's booklets on Henri, is dated 1574 but lists its place of publication only as Lutetiae

Parisiorum.<sup>22</sup> Gone is the mention both of Morel's press and of the printing being cum privilegio regis, which are found in the other two booklets. Henri took his oath in February 1574 at Cracow, and began his journey back to France shortly after news of Charles IX's death reached Cracow on 14 June 1574.<sup>23</sup> The booklet, as Falckenburg continues to regard our Henri as the second Polish King of that name, was written after the death of Charles IX, when Henri became King of France.<sup>24</sup> Dedicated to Pomponne de Bellièvre, a noted statesman and counsellor to the French crown,<sup>25</sup> the book is divided into five sections, each an elegy bearing the name of the four countries through which Henri passed before arriving in the city of Paris, which is the title of the fifth and shortest poem of the group.

Sarmatia is not so much an epitaph for Charles IX as a plea to Henri to lighten his sadness and take up the reins of state. For Falckenburg it is an opportunity to exercise a theme to which he returns in his introductory poem in Britannia:

Nascimur et morimur, vitam ut moriamur, habemus  
Hoc proprium est nostrae conditionis opus.

RH I.ii.1-2<sup>26</sup>

Nascimur et morimur, finem properanter adimus  
Cuius certa hominum quemque minuta latent.

B 1-2<sup>27</sup>

Falckenburg regards this as his regula vitae (RH I.ii) in this poem, which he further highlights by three adages in bold type:





togae nomen Martisque. The final poem Lutetiana (sic) is one of pax. Henri is crowned; he grasps the royal sceptre. France, unlike Rome, will gain its triumphs without bloodshed:

Pax opus effingit, iustos pax reddit honores,  
ipse locum in sola pace triumphus habet.

(RH V.13-14)

As is evident from the poetry of these little books, Falckenburg wrote this ceremonial poetry with two audiences in mind: his 'domestic' French court whose king he praises with an unembarrassedly high commitment, and the audience of Polish ambassadors and legates, both the assembled and distant, for whom the event and the intrigues of the election of Henri would have held special interest. Apart from the dedications, the booklets contain Latin verse which is largely uncluttered by the names of Slavic and Gallic nobles or obscure geography. Furthermore, the learned allusions, sacred and secular alike, would not have been lost on a contemporary of Falckenburg. The result of his work is an accessible series of French propaganda pieces. That propaganda was required is certain due to the contentious nature of Henri's election; however, such works are by no means extraordinary for this specific subject, or for the requirements of sixteenth century court life in general. The need for public expressions of policy, descriptions of distant events and solidarity at times of crisis all ensured that poets both of Latin and of the vernacular were available in the courts of European monarchs and princes to meet their information dissemination needs. As indicated earlier, the election of Henri to the Polish crown attracted considerable attention and generated a substantial volume of

Neo-Latin literature. Given the issues involved in Henri's bid, it is no small wonder that the literature which was produced ranged from historical and geographical prose digests for the edification of the new King, to celebratory and ceremonial poems, to satirical epigrams. Listed as a note to this paragraph as an example of the prolific nature of the subject area are contemporary prose and verse publications on the theme of Henri's accession to the Polish throne which were noted in my search for Falckenburg's works. The list, by and large, contains separate booklets and excludes (with the exception of Kochanowski/Cochanovius and Paschasius) both individual works on our theme found in omnibus collections of that author on the one hand and, on the other, items found in the many Delitiae collections. The list is not intended to be exhaustive, rather it is one springboard from among a number of studies which could act as a starting point for an area warranting further research: the social, historical and literary events of the election and reign of Henri, King of Poland. Jacques Langlade's Jean Kochanowski, L'Homme Le Penseur - Le Poete Lyrique is one such study, another is Le "De Regno Poloniae" de L'Humaniste Francais Louis Le Roy by Jerzy Starnawski.<sup>28</sup> The former is a study of the noted poet who himself had designs on Sigismund's vacant throne and who, when the Diet had chosen Henri, first sought to impress and later satirised the French King.<sup>29</sup> Starnawski's examination and edition of Louis Le Roy's (Ludovicus Regius) De Regno Poloniae is at the other end of the Henri, King of Poland, literary spectrum, for the manuscript (BN: 6059A) De Regno Poloniae is a prime example of the geographical and historical reports written in Latin, ostensibly for Henri, to provide the new royal court with timely information on the land, its laws and institutions - both Ecclesiastici

et prophani. Le Roy's work, apparently abandoned by the author when Henri returned to France, bears evidence of more than a passing knowledge of Zamoyski and Krasinski, as well as of authors from antiquity.<sup>30</sup> What is apparent from these two studies, and from investigation into the background to Falckenburg's poems of the election, reign and flight of Henri, King of Poland, is the considerable scope for an integrated examination of a colourful page of modern history where attention to the Neo-Latin element of that time and its events may reveal proportionally more in this instance due to the distance and diversity of the two states than may be determinable from contemporary Polish and French works.<sup>31</sup> For our purposes here, it is sufficient to say that Falckenburg should figure prominently in any study of the Latin literary contributions of the time.

The Epithalamia of Falckenburg are four in number. One of these, the carmen heroicum within Falckenburg's In Regium, was considered above in the context of the celebratory and ceremonial poetry in honour of Henri, King of Poland. Our examination here takes us back to Falckenburg's first two published works in our collection: Carmen Heroicum (1564) and Epithalamion ... Zaubkonis (1566). These first offerings, as well as those produced in 1570 and 1573 (examined below), are contributions to a genre which in the sixteenth century was overwhelmed by countless forgettable hymns often following the classical models of Catullus, Claudian and Statius, though they develop their own series of recurrent themes in poem after poem: introductions with mythological and biblical themes, praises of the family of each spouse, observations on prior chastity and future fecundity, descriptions of the celebration and the wedding party and other digressions of the poet's fancy. Often, the title page and much of the poem could hold no more interest for the 'casual' reader of Latin in the Renaissance than does the publication of a company's annual financial report in the modern press capture the interest of any but those parties with vested interests in the company concerned.

It comes as no surprise, then, that Falckenburg is guilty in two instances of the genre's tempting misdemeanor: recycling of poetry. As will be demonstrated below, each of the first two epithalamia became a second marriage song following the appropriate modifications. Lest there

seem some injustice or impropriety in this large-scale copying, it is significant that the epithalamia of 1564 and 1566 were addressed to individuals probably known by our poet. With respect to the latter two poems, published in Heidelberg (1570) and Paris (1573), it is less certain whether Falckenburg was known by the addressees, though it is probably safe to say that Falckenburg thought it unlikely his trick would be discovered.

The first poem, Carmen Heroicum, commemorates the wedding of Stanislaus à Promnitz to Anna à Redern, daughter of Frederick à Redern.<sup>32</sup> Written in dactylic hexameters, the poem exhibits the formulaic approach first with the joining of Cadmus and Harmonia, next with the marriage of Peleus and Thetis. Eris ends the classical allusions with the famous, fatal apple. Praises to God and other sacred verses elevate the mood of the ceremony. The spouses are noted as outstanding and chaste youths; their backgrounds are famous. The couple are joined in holy vows and the poet wishes them many children and great happiness. In just under one hundred and fifty lines the requirements of the genre in the sixteenth century have been satisfied.

Falckenburg's second epithalamion, published in Vienna in 1566, is a celebration of Joachim Zaubkon à Zedietyn and Helena Wiczoviana.<sup>33</sup> Epithalamion ... Zaubkonis ... is introduced by "Paulus Fabricius Laubensis, Caesareus Mathematicus, Med. Doctor." Fabricius, who by his short introductory poem indicates a knowledge of the groom and the poet, was a protégé of Maximilian II and a noted astronomer through the subsequent reign of Rudolf II.<sup>34</sup> A number of points may be made about Falckenburg's poem itself. The poem, at 774 lines, is exceeded in

length only by Falckenburg's Historia Divi Apollonii. The central theme, that of a marriage hymn, is evident throughout the poem. Falckenburg presents an attractive piece relating a pastoral digression on Adam which concludes with a biblical admonition regarding the sacred estate of marriage. Further digressions and allusions arise for the remainder of the poem: Ada, Venus, Alexander and Roxana, Abbimelechus and Abraham's wife (Sarah), Joseph and Potiphar's wife, David and Abigail and others before the story of Scedasmus is related and is again followed by a series of allusions including Isaac and Rebecca and Ulysses and Penelope. The poem then moves to the story of Caesar Conradus and Guelphus, Falckenburg's third digression. More allusions follow whereupon the poet returns to the groom, but not before lacing the final pages with religious verse. This second epithalamion is more learned, though also more distant and less personal than his first contribution to the genre.

As indicated above, Falckenburg reworked his two epithalamia to satisfy a second pair of "weddings": that of Charles IX, King of France, to Archduchess Elizabeth of Austria, daughter of the Holy Roman Emperor Maximilian II (1570), and of Charles IX's younger brother, Henri to the throne of Poland (1573).

For the former wedding, Falckenburg entitled his refashioned poem Epithalamion ... Caroli ... and shamelessly began to transcribe Epithalamion ... Zaubkonis ... (1566) virtually word for word.<sup>35</sup> I say began, for the sole copy of this poem in the compilation of this collection is incomplete, the text concluding with the sixth page of poetry (212 lines). This much may be said of the extant poem before us:

only one line is originally not from EZ (line 106). The poet, in assembling EC, made modifications to EZ as outlined here.<sup>36</sup> (The modifications to EZ to create EC are noted here by reference to line numbers in both EZ and EC.)

<u>EZ</u> 1-4	<u>EC</u> 1-4	no change;
5-20	-	omit;
21	5	<u>Sed</u> for <u>Quam</u> , and insert <u>et</u> after second <u>quam</u> ;
22-28	6-12	no change;
29	13	<u>Vallesii</u> for <u>Zubcovii</u> ;
30-48	14-32	no change;
49	33	<u>Dynasta</u> for <u>Ioachim</u> ;
50-98	34-82	no change;
99	83	<u>Vallesiana</u> for <u>Zubcoviana</u> ;
100	84	<u>ELIZABETH thalamo, Carole, quando tuam?</u> for <u>Quando HELENEN thalamo, fors IOACHIME, tuam?</u> ;
101-105	85-89	no change;
106	90	<u>VALLESIAE, quam Rex CAROLUS auget ovans</u> for <u>ZUBCOVIAE, cuius dux IOACHIMUS erat</u> ;
107	91	no change;
108	92	<u>magnanimoque Duci</u> for <u>conspicuoque viro</u> ;
109-228	93-212	no change. The catchword beneath 1.212: <u>Fin-</u> we assume anticipates the first word of the next line of <u>EZ</u> : <u>Fingit</u> .

Bound with EC, immediately following 1.212 is:

Ἐπιθάλμιον in nuptias Christianissimi ac Potentissimi Principis et Domini Domini Caroli IX, Galliarum Regis Incliti & Serenissimae Principis ac Dominae Dominae Isabellae natae Reginae Hungariae & Bohemiae, Archiducissae Austriae, Ducissae Burgundiae, Diui Maximiliani II Inuictissimi Romanorum Imperatoris Semper Aug. & Filiae. Scriptum à Michaelae Loeffenio Treuiro. Excudebat Michael Schirat, anno MDLXX.<sup>37</sup>

No further evidence of the lost portion of the poem has been found.

Of Falckenburg's modification of his Carmen Heroicum (CH) into an offering for Henri, King of Poland, little need be said in introduction except that the topic required somewhat greater manipulation of the former work (CH) in order to fit the requirements of his latter song. As a celebratory hymn for Promnitz and Redern, the Carmen Heroicum is of reasonable length (144 lines) and remains a relatively personal celebratory poem. When transformed into De eadem Polonorum Regis Henrici initiatione, ingressuque Regio, in Franciadum et Poloniae laudem, carmen heroicum bimbembre, ominis pii, suique commendationis sempiternae ergo scriptum, the poem does not appear out of place with the laudatory poems in the remainder of the booklet In Regium (1573) and so the objective of its poet has been achieved. The dactylic hexameters of CH are appropriate for the carmina gratulatoria of Falckenburg's In Regium which, in addition to the reworked epithalamion, contains an eclogue between Poland and King Henri. The relative military bearing of Promnitz and Henri, couched in pious verse befitting the dignity of each occasion, is more thoughtfully considered in this borrowing from CH to create IR than in the modification of EZ to produce EC.



The changes to CH to arrive at the epithalamion for Henri and Poland (IR) are listed here by reference to the line numbers in CH and IR:

<u>CH</u> 1-3	<u>IR</u> II 1-3	no change;
4	4	<u>pompas, partosque triumphos</u> for <u>tedas, dulcesque Hymenaeos</u> ;
5-6	5-6	no change;
7	7	<u>Aeacides</u> for <u>auricomae</u> ; <u>regalia sceptras</u> for <u>in brachia Nymphae</u> ;
8	-	omit;
9	8	<u>Diuos</u> for <u>Diuum</u> ;
10	9	<u>Dynastae</u> for <u>marito</u> ;
11-18	10-17	no change;
19	18	<u>non omina vana volucrum</u> for <u>pomum aut fatale, canemus</u> ;
20	19-21	omit <u>CH</u> line 20 and substitute with <u>Nec Clarii tripodas, pomum aut fatale canemus</u> , and insert two additional lines to <u>IR</u> :  Regium at ingressum sacro celebrabimus ore Regalemque statum deuota voce canemus,
21-22	22-23	no change;
23	24	omit <u>CH</u> line 23 and substitute <u>Legitimis gaudes sceptris qui, et Regibus ipse</u> ;
24	25	<u>Confirmator</u> for <u>Et Paranympus</u> ; <u>pacis</u> for <u>castas</u> ;
25	26	<u>quosdam</u> for <u>binos</u> ;
26-29	27-30	no change;
30	31	<u>firmiter</u> for <u>casto</u> ;

<u>CH</u> 31	<u>IR</u> II 32	<u>Reges</u> for <u>Binos</u> ; <u>ineunt qui foedera</u> for <u>qui iungunt pectora</u> ;
32-33	33-34	no change;
34	35	omit <u>CH</u> line 34 and substitute <u>Foedere iunguntur quando bene dissita regna</u> ;
35	36	<u>populos, Regesque</u> for <u>sponsum sponsamque</u> ;
36	37	no change;
37	38	<u>Autoris</u> for <u>Artificis</u> ;
38-45	39-46	no change;
46	47	<u>regum</u> for <u>castum</u> ;
47	48	<u>sceptra, Polone</u> for <u>brachia, Sponsa</u> ;
48	49	no change;
49	50	<u>Dynastae</u> for <u>marito</u> ;
50-56	51-52	omit <u>CH</u> 50-56 and substitute:  Valesio, ingressus hodie regalis in urbem Qui, sacra templa petens, celebrat solennia festa.
57	53	<u>Et veluti</u> for <u>Sic tibi fit</u> ;
58	54	<u>ipsa</u> for <u>illa</u> ;
59	55	<u>ipsa</u> for <u>illa</u> ; delete <u>haud</u> following <u>quidem</u> ; <u>et</u> for <u>sed</u> ;
60-62	56-60	no change to <u>CH</u> 60-62 in <u>IR</u> , but insert two additional lines to conclude first portion of derivative poem:  Sic pius ante aram fit supplex voce Tonanti Valesius, superumque favorem cernuus ambit.
<u>CH</u> 63	<u>IR</u> III 1	<u>Accipe, quae meditor sic dum tua sacra parantur</u> for:  <u>Haec meditor, tua dum sponsalia sacra parantur</u>

Inclyte Rex, pietate, gravisque HENRICE triumphī,  
Stemmate qui clarus, qui nobilitatis honorem

for:

STANISLAE, vir o praestans, qui stemmate claro  
Ipse genus ducis, qui nobilitatis honorem

- |       |       |   |
|-------|-------|---|
| 66-70 | 4-8   | no change;  |
| 71    | 9     | <u>Valesidum sacra</u> for <u>o Promnizia</u> ;   |
| 72-75 | 10-13 | no change;  |
| 76    | 14    | <u>Valesia inclyta</u> for <u>haec Promnizia</u> ;  |
| 77-81 | 15-19 | no change;  |
| 82    | 20    | <u>Valesiae</u> for <u>Promniziae</u> ;   |
| 83    | 21    | <u>volitat</u> for <u>uiuit</u> ; and <u>Carole none per orbem</u> for<br><u>BALDASAR omnibus horis</u> ;   |
| 84    | 22    | <u>Francorum proceres te dignis</u> for <u>Quem clari</u><br><u>ELYSII decorant et</u> ;  |
| 85    | 23    | no change;  |
| 86    | 24    | <u>Concupiunt cuncti</u> for <u>Delegere viri</u> ;   |
| 87    | 25    | insert <u>Honoris</u> following <u>Culmen</u> ; <u>grati ergo</u><br><u>clientis</u> for <u>ut summus EPISCOPUS esses</u> ;   |
| 88    | -     | omit;   |
| 89    | 26-27 | <u>Carmine, Mecoenas, tua fama decusque vigebit</u> for<br><u>Quamuis defuncti uiuit tua fama decusque</u> ; and<br>insert one additional line:<br><u>Hic et Alenconii Dux, sanguine cretus eodem</u> ; |
| 90    | 28    | <u>Franciscus, iusto memorandus carmine, o inter</u><br>for:<br><u>Hic etiam SIGFRIDUS eris memorandus, o, inter</u> ;  |
| 91    | 29    | <u>Dux</u> for <u>vir</u> ;   |

CH 92	IR III 30-34	frater, filius atque for te, Sora, praeside floret; and insert four additional lines:  Regum, quod bellacis et Herculis ante gerebas Nomen, et Herculeos posses superare labores, Aetas cum iuuenis sit, opes, et bellica virtus Teque iuuent Superi, et Mauortia coepta secudent;
93-94	35-36	no change;
95	37	omit CH 95 and substitute <u>Nunc ad te venio,</u> <u>defuncte Henrice secunde;</u>
96	38	<u>Inclutus</u> for <u>Nobilis</u> ;
97-100	-	omit;
101	39	<u>gnati praestansque secundi</u> for <u>o praestantissime</u> <u>gnati</u> ;
102	40-42	insert <u>Henrici.</u> before <u>ecce</u> ; <u>magnis ipsa</u> for <u>hac</u> <u>luce: frequentant</u> and insert two additional lines:  Luce ingressus qua celebrat Regalia gnatus, Aduena et huc concurrens undique compita complet,
103	43	<u>Templa sacrata simul iuuenesque senesque</u> <u>frequentant</u> for:  <u>sacratas aedes iuuenesque senesque nurusque</u>
104	44-45	<u>coepta</u> for <u>sacra</u> , and <u>Diadema Poloni</u> for <u>cui</u> <u>ducitur uxor</u> ; insert one additional line:  <u>cui datur, et regni plenae traduntur habenae;</u>
105	46	<u>Accipit hic Regnum, quo vix praestantius vllum,</u> for:  <u>Uxor qua vix est usquam praestantior ulla;</u>
106	47	<u>gentis</u> for <u>stirpis</u> ;
107	48-53	<u>hominum, atque seuerae</u> for <u>pectusque pudicum</u> ; and insert five additional lines:

Bellonae et iusti studium, bellique labores,  
Atque feras varias, tauros, celeresque caballos,  
Et gemmas, pelles, aurique salisque latebras  
Copiam item rerum magnam frumenti et aceruos  
Foemineumque decus, mares simul, atque puellas,

<u>CH</u>	108	<u>IR III</u>	54	<u>in quarum</u> for <u>cuius in;</u>
	109		55	<u>his</u> for <u>huic;</u>
	110-111		56-57	no change;
	112-118		58-62	replace <u>CH</u> 112-118 (six lines) with the following five lines:  Ast ad te redeo, celebrande Henrice Dynasta, Nuper Alexandri nomen qui fortis habebas, Nunc cum mutato mutas quoque nomine gentem: Tu, gravis et clarus patriae et pietatis amator, Numinis (ecce) loco es, propter tua munera mentis.
	119		63	no change;
	120		64	<u>es, dive Henrice</u> for <u>vir es Friderice;</u>
	121-126		65-70	no change;
	127		71	<u>alme Dynasta</u> for <u>o FRIDERICE;</u>
	128-133		72-74	omit <u>CH</u> 128-133 (six lines) and insert the following three lines:  Sed quia sorsque statusque Ducum, regumque triumphi Ingressusque tuus res sacra: in vota vocandus Ergo Deus sacer, ore, Deus cui condere gentem
	134		75	<u>Viuendi illi praescribere leges</u> for <u>nobis leges</u> <u>sancire iugales;</u>
	135		76	<u>Deus</u> for <u>pater</u> after <u>benedic;</u>
	136		77	omit <u>CH</u> 136 and insert <u>Regnis Galli atque (uno te</u> <u>mediante) Poloni;</u>
	137		78	<u>Foedere fraterno iunctis, ea firmet amoris</u> for <u>Ipsa liget binos aeterni Nexus Amoris;</u>

CH 138-140	IR III 79-81	no change;
141	82	<u>Florete, amborum populi et nutrite nepotem, for</u> <u>Crescite felices, numerosa crescite prole;</u>
142	83	<u>Qui</u> for <u>Quae</u> ;
143	84	<u>Gallus viuatque Polonus</u> for <u>Felix STANISLAE uiuas;</u>
144	85	<u>Principe cum Gallo bene vive Polonia. Dixi.</u> for <u>Anna diu uiuas, claro cum coniuge: DIXI.</u>

The above examination of the substitutions and alterations made to CH demonstrates a much more convincing attempt to adjust the poem to fit its purpose in IR. Only rarely has Falckenburg modified the original to make a change not motivated by the switch in his subject, such as the substitution of Deus for pater at 1.134. Otherwise, the poet's pen has reshaped his original faithfully and convincingly throughout.

D. The Religious Poetry

It is in certain respects misleading to identify a body of Falckenburg's poetry as 'religious' as virtually all his work is distinctly Christian, both in terms of the tone and of the sources from which the poet draws. In this vein Falckenburg did not stray from the habits of his contemporaries, for Neo-Latin verse of a religious character is clearly evidenced in the volumes of Delitiae and other anthologies. While it may be pertinent for our consideration of Falckenburg's early career to point out that the German Neo-Latinists were, in particular, fond of religious themes, as evidenced by the many volumes written in Wittenberg and Breslau in the sixteenth century, Falckenburg's travels and specific audience undoubtedly defined the tenor and fabric of his verse as much as any personal convictions he may have held.

While we find in Falckenburg's epithalamia and court poetry an attention to piety and religious virtue in a secular world, these themes are essentially commonplaces of the genre, although in the Henri poems the distinctly Catholic theme of the Trinity is appropriately evident. In the Historia Divi Apollonii one sees modifications to the romance which include a merger of historical elements drawn from the Books of the Maccabees and extracts from the Book of Daniel. While the former arose to give a touch of historical authenticity to the Apollonius of Tyre story and may accordingly be discounted here, the writing-in of the story

of Nebuchadnezzar from Daniel was a deliberate alteration to an essentially pagan romance to convert it into a pious tale with Christian themes.

Between the two original epithalamia (1564; 1566) and the Historia Divi Apollonii (1578), Falckenburg wrote four booklets on wholly religious themes: Idyllion Sacrum (1567); De Sacrosanctis Pentecostes Solennibus (1568); Psalmus Davidis II (1569); and De Sanctorum Trium Regum Solennibus (1574). Falckenburg then appears to have moved away from his religious themes until 1578 when, along with the Historia Divi Apollonii in his Britannia, he wrote his Sollicitudinum ... Aeglogae. So too, Falckenburg's final publication in this collection is on religious themes. Entitled Ara et Focus, Falckenburg's last booklet is a collection of two poems and a short prose work. The poems, Elegia de Expeditione Palaestinatorum in Hebraeos, and Casimirus, Sive de Concertatione Eliae cum Baalistis, published in London (1579), display Falckenburg's familiar style of paraphrasing scripture.

The objective here, as elsewhere in this dissertation, is to identify and summarise briefly the nature of Falckenburg's known works. Accordingly, the orthodoxy of his poetry is not under examination, although in one work we have evidence of the Bishop of London's verification of that orthodoxy insofar as it relates to his Britannia.<sup>38</sup> Rather, our interest is in an overview of the literary and historical aspects of his works. With this in mind, we review briefly below Falckenburg's religious poetry in chronological order by publication date.



1. IDYLLION SACRUM ad Nobilem et Magnificum virum, et Dom. D. Augerium de Bousbeck, Sacratiss. Caes. Maiestatis Consiliarium, eiusdemque filiorum, Illustriss. principum Archiducum Austriae iuniorum, & c. Praefectum supremum, Dominum & Patronum suum colendiss. & observantiae & commendationis ergo scriptum. Vienna: Caspar Stainhofer, 1567.<sup>39</sup>

The poem is the first of a style in our poet's canon to which Falckenburg will return in his De Sanctorum Trium Regum Solennibus (Vienna, 1574) and Sollicitudinum ... Aeglogae ... (London, 1578). The poem begins with a précis in sapphic verse before commencing the eclogue proper, which is here a dialogue between Lepers, a Samaritan and Christ. The poem (140 lines), written in dactylic hexameters, contains the stock-in-trade of the pious verse of Falckenburg and his time. For example, Gehenna (1.24) is a place of everlasting damnation and punishment; Caiaphas and Annas, the high priests mentioned at the trials of Jesus (e.g. John 18f.), are alluded to along with Pilate (1.117-118). The poem's story is an expanded retelling of the story of Jesus and the ten lepers found at Luke 17.11f. when Jesus was passing between Samaria and Galilee on his way to Jerusalem.

2. De Sacrosanctis Pentecostes Solennibus. Meditationes et Piae et Utiles, pro temporis huius statu, Quo terribilium Eclipsium luminarium, Item magnae istius Planetarum ☿ & coaceruationis in signis igneis & ♀ . grassantur effectus, Religioni equidem & Caeremoniis minuciss. & c. : 1568.<sup>40</sup>

As the title implies, Falckenburg has written a series of five meditations which he believes to be both pious and useful: De Adventus S. Supra Apostolos (I. 103 lines); Stupor Barbarorum, et Petri Publica Oratio (II, 137 lines); Petrus Hortatur cum Iudaeos, tum Gentes ad Poenitentiam (III, 121 lines); Invocatio spiritus Sancti (IV, 118 lines); Commemoratio Donorum Spiritus Sancti (V, 126 lines). The book concludes

with an interesting woodcut (recalling, in part, the short-title and first poem) depicting men apparently praying on bended-knee, while a burning sun, in whose centre is poised a haloed angel, sends forth tongues of fire (cf. Appendix III and Acts 2.3-4).

The first three poems have as their source Acts of the Apostles, drawing on the themes of the Advent of the Holy Spirit above the assembled apostles (Acts 2), Peter's first oration (also Acts 2), and Peter's second oration to the people (Acts 3.12f.). These three poems are followed by two meditative prayers.

3. Psalmus Davidis II quo virulens odium, ac crudelissima conspiratio Iudaeorum adversus Christum Iesum describitur ... Vratislaviae (Breslau), 1569

This is immediately a more interesting work, for it is Falckenburg's only poem in an extensive tradition among Neo-Latinists. Falckenburg guides his reader through the paraphrase with marginal notes which are in fact verses from the Latin Psalm: Quare fremuerunt gentes (Ps.2.1; PD 9); Astiterunt Reges terrae (Ps.2.2; PD 14); Disrumpamus vincula eorum (Ps. 2.3; PD 37); Qui habitat in coelis (Ps.2.40; PD 49) and so on.<sup>41</sup> Following this contribution to Falckenburg's opera of paraphrases, our poet's next works are meditations and paraphrases from scripture which are published in conjunction with the Historia Divi Apollonii in London (1578).

4. De Sanctorum Trium Regum Solennibus, et Natali Domini, Narratio Historica atque Sacra, Ecloga conscripta ... Vienna, 1574.

This booklet commences with a brief letter from Elizabeth, Queen of France, to Maximilian II, recommending Jacob of Falckenburg to the service of the imperial court. At the conclusion of the booklet, there is also a short letter of recommendation from the Universities of Paris and Orléans, which is itself an abbreviated version of the highly complimentary letter found on pages 43 and 44 of Falckenburg's earlier booklet De Polonia (Paris, 1573).

Between these two prose pieces are a dedicatory poem to Rudolphus Khuen à Belassus, who was a member of a prominent Tyrolean family, and the main work of the booklet: Idyllion De Epiphaniis Domini, dedicated to Maximilian II. As discussed in the overview of Idyllion Sacrum (Vienna, 1567), it is Falckenburg's style for the eclogue (278 lines) to be preceded by a précis in sapphic verse. A four line conclusion praising Maximilian follows the eclogue. The poem has as its speakers Caspar, Melchior, Balthasar and Maria and claims in the first of its three margin notes to be drawn from Matthew in the Bible. However, the poem appears also to be based on events in Luke, including the annunciation.

5. Sollicitudinum, Ad Humilitatem, Pietatem Veram, Deique cultum, viam ostendentium, libri singularis Aeglogae ... London 1578.<sup>42</sup>

As a second booklet within the binding of Britannia, these eclogues constitute the second longest collection of Falckenburg's poetry after the Historia Divi Apollonii. The eclogues are constructed in the same pattern as that used by Falckenburg for his Idyllion Sacrum

(number 1 above), in which the theme is introduced by a stanza of Sapphic verse, followed by a dialogue in dactylic hexameters. The length of the hexameter eclogues, and the adherence to their scriptural sources varies from theme to theme. Occasionally themes are highlighted by marginal notes to alert the reader to the poet's intended meaning. The subjects treated in this booklet are listed below.

I. The story of Jonah, which Falckenburg describes as in rebellionis statum paraphrasis historica. Drawn from 2 Kings 12-14 and Jonah 2f., the poem is a dialogue between Deus, Jonas, and Nastrologus which forms a good link between the perils of Apollonius told in HDA and those of Jonah described here, a similarity suggested by Falckenburg in his introduction to Britannia in anticipation of modern scholars of Pericles.<sup>43</sup>

II. The second eclogue, entitled Peccator, is an exchange between an Alastor and Jesus: de vitae humanae miseria et gratia Dei sermocinatio sacra. Beginning with a prayer, Falckenburg recalls the fall of man in the Garden of Eden and continues for 225 lines with allusions to the Old and New Testaments as well as to the classical world. For example, a reference to Paul, his persecution of Christians in Damascus and conversion in Jerusalem as told in Acts (SA II.109-111) is recalled on the one hand, and Persephone, the Fairies, Nemesis and Megera (SA II.125) are alluded to on the other. The poet (or his printer) also notes his indebtedness to scripture via marginal notes: Exodus 33 (SA II.128); Isaiah 42.3 (SA II.182); Matthew 8.8 (SA II.184); Psalms 22.1 (SA II.185); Deuteronomy 6.1 (SA II.199);

Luke 10.1 (SA II.200); but these are only guides to similarities or sources of theme and do not constitute keys to unravel hidden meanings.

III. The third eclogue is Asinus, or the story of Christ's entry into Jerusalem:

Cerne praeclarum, Sion o, triumphum:  
Christus inferni Satanaeque victor,  
Te petit, lugens tua damna, vili

Vectus asello.<sup>44</sup>

The hexameters convey the conversation of Bartholus and Crispus, which takes on a lighter tone than the previous meditations. For example, when the two are first chatting, Bartholus babbles:

Ipse ego, cui similes nunquam spectare, triumphos  
Contigit, esse Midae, certe aut Apulaeia dixi  
Prodigia: aut stabulo prolapsa cadavera Circes.  
Reddiderat temulentum sic insania vulgus,  
Pars asino ut vestes substerneret: altera vocem  
Tolleret, Illyricis velut, et Carthaginis altae,  
Littoribus mango cupidos committit onagros,  
Qui clamore nemus complent, ripamque marinam.  
Sunt homines, iuxta qui aderant, iurare parati  
Se haud generasse asinos, paleis et furfure dignos.<sup>45</sup>

(SA III.6-16)

Crispus takes Bartholus down a few pegs for his impiety, but throughout this piece, which Falckenburg identifies as an encomion, the poetry contains a spark of vitality which retains the reader's interest more successfully than much of Falckenburg's other religious theme poetry.

IV. The fourth meditation is concerned with Tentatio: temptation. In this poem Bernhardus and Philopater maintain a dialogue based on themes from the Book of Job including afflictions and the accusing Satan, with the perseverance of the righteous being achieved at the poem's end which, to remind one of the theme of temptation, alludes to Adam and the Garden of Eden. The eclogue is followed by a short (7 line) poem by Elias Palingenius, Germanus.<sup>46</sup>

V. Eucharistia is the fifth of the eclogues. Falckenburg says of this: pro statu temporis et fato et ultro passim vel rixoso vel calamitoso, de caenae Dominicae communione commemoratio. The dialogue is between Confessor and Diaconus, although it is the least like a dialogue of the eclogues but rather appropriately closer to a confessional.

VI. The final theme of the eclogues is entitled Mundatio and involves the cleansing of the first of two characters, the Leper. The story is inspired by Matthew 8, and it is appropriate that the other speaker is Christ. The first eclogue which Falckenburg wrote, found in Idyllion Sacrum, was derived from a similar theme, the story of the Samaritan Leper found in Luke 17. Here in Mundatio and in Matthew, the lesson concerns beneficiorum et gratitudinis vinculum christianum. The poem only extracts from Matthew 8 the story of verses 1-4, in which the leper is cleansed and sent to the altars of the priests to show his purification (SA VI.64). The final fifty verses comprise a meditation and prayer by the leper on his freedom from tribulation.

6. Ara et Focus, pro Ecclesiae, Causaque bonae triumpho ... ad ...  
Literatorum patronos necnon antiquitatum amatores longe  
celeberrimos, Dominos suos semper colendissimos. London, 1579.

Shortly after the publication of Britannia came Ara et Focus, published on 22 January 1579 in London. On the title page one does not find the long list of Privy Councillors and esteemed nobles of Elizabeth's court who captured the two prefatory pages in Britannia. Rather, the approach is more restrained, although the names of note on the title page are no less than those of Queen Elizabeth I and Casimir, the Duke of Bavaria, whose German troops were at the time involved in the Dutch Revolt.<sup>47</sup>

The booklet Ara et Focus contains three works, one of which, Plutarchus de consolatione ad Apollonium is briefly discussed in the next section. The remaining two items in this booklet come under the heading of religious poetry. The former poem, an elegy entitled De Expeditione Palaestinarum in Hebraeos contains, as Falckenburg's preface discloses, the heroic battle of David and Goliath, rumoribus nostrorum temporum, de populationibusque, sive Turcicis, sive intestinis et Tyrannicis. It was in similar terms that Falckenburg referred to the strife in the Netherlands in his Die D. Matthiae (1578), which provides a measure of consistency between Falckenburg's works printed in the Netherlands and England, as well as offering an explanation behind the dedication to Casimir on the title page.<sup>48</sup> The elegy itself is of moderate length at 208 lines while its theme is drawn from I Samuel 17/1 Reg.19.

The last of Falckenburg's religious poems, Casimirus, sive de concertatione Eliae cum Baalistis is, like De Expeditione Palaestinorum in Hebraeos, a paraphrase of historical scripture (1 Kings 18/3 Reg.18). In this case the theme is the confrontation of Elijah with the prophets of Baal who were assembled by Ahab at Mt. Carmel. Identifying the poem as an Idyllion, Falckenburg accordingly follows his custom of writing in hexameters and presenting the pious history in the format of a dialogue between Elijah, Obadiah, Ahab, the Baalists and the Hebrews, although the sapphic précis found at the beginning of the two earlier examples of Falckenburg's idyllion style is absent here.



## E. Dedicatory and Occasional Writings

The works of Jacob of Falckenburg collected thus far fall into a few general categories: Falckenburg's magnum opus on Apollonius of Tyre: a verse historical romance; the court and celebratory poetry, which has been examined in the context of both the epithalamia and the theme of Henri, King of Poland; religious works which may be sub-divided into biblical paraphrases, sacred meditations and dialogues; and our final category: Dedicatory and Occasional Writings.

In this section attention is briefly focused on the ceremonial poetry excluding the epithalamia and the laudatory verses to Henri, which Falckenburg wrote as introductions to larger works, and his sole known genethliacon, Die D. Matthiae .... Mention of Falckenburg's prose Plutarchus de consolatione ad Apollonium will be made, as well as a few comments concerning our manuscript evidence of Falckenburg, which has been discussed in Chapter 2 in the context of Falckenburg's biography.

Let us first consider Die D. Matthiae Nataliciorum Celebrandorum more, Antwerp, (1578).<sup>49</sup> On 18 January 1578, Matthias, Archduke of Austria celebrated his twenty-first birthday in Brussels, according to Falckenburg. Since 30 October 1577, when he arrived at Lier, Matthias had encountered the manoeuvrings of William of Orange, designed to make the Silent Prince effective head of government while the Archduke was forced to be content with the title Governor-General and numerous restrictions were imposed to ensure there was no repetition of the Don John affair.<sup>50</sup> On 20 January 1578, Matthias took the oath of office for the Governor-

Generalship in the name of Philip II and William of Orange succeeded in his designs and became Lieutenant-Governor to the Archduke and his chief adviser.<sup>51</sup>

Of the booklet itself there are five sections, each of which is individually dedicated and followed by poems varying in length from 26 lines to 66 lines. The first section, in honour of Matthias' birthday, provides elegiacs which speak of military success for Matthias: with an invincible army the Archduke will defeat the Spaniards and gain immortality. The second poem is dedicated to William of Orange, the guiding light in the Dutch revolt against Spain.<sup>52</sup> Again Falckenburg focuses on a military theme, the flames from a bronze cannon spewing forth grape-shot in Falckenburg's description, but the armed citizenry will take up the palms of peace and celebrate a triumph when they have routed the Spaniard. Matthias will earn praise and fame throughout the world! Again in hexameters, Falckenburg moves away from the battlefield. We see the sun set and the night sky filled with stars, among which is a new star: the Austrian Prince Matthias who guides the sceptre of the provinces. The Prince is praised, triumphs are celebrated!<sup>53</sup>

The brother of Aerschot, Charles Philip de Croye, better known as the Marquis d'Havr , is honoured in the brief dedication of the fourth poem, dubbed a 'Chorus', in which Matthias is reminded that he is answerable to God, just as the people of the country are bound to the Archduke.<sup>54</sup> But the central message is one of peace: Nulla salus armis (1.19).<sup>55</sup> The fifth and final section, entitled Belgica, is dedicated to Ioannes Scheyfve, Chancellor of Brabant. Belgium wishes Matthias a happy

birthday, but notes that the state is sad, for a foe as savage as the Turk invades this nation's shores. However, the Austrian Prince will be the victor and drive away the Spaniard, earning Matthias eternal praise.<sup>56</sup>

With this, the booklet is completed.<sup>57</sup> Falckenburg's verse is noticeably different from the celebratory poems on Henri of Anjou, for there is a message and a prospective theme of victory and peace structured into the poems which establishes a more sincere tone than that developed in the sycophant's manner of the Henri pieces. This may be due in part to the maturity of the poet, but it is more likely to be the result of Falckenburg's mission in the Netherlands. Orange, at the news of Matthias' impending arrival, was concerned that Matthias would prove to be the problem and peril that Philip II's first representative, Don John, had been. Orange was also interested in improving his political position and authority to assist him in seeing through his reforms, including legislation to ensure religious liberties. It was these liberties which so concerned the house of Croye which, as the first house of the Roman Catholic camp in the Netherlands, though opposed to Philip II, was still in a position to lose much if Orange were to become too strong. Matthias, then, was their choice for a nominal link to Philip, as well as being both a prince of the blood to add legitimacy to their government and a prominent figure to provide a balance against the measures of Orange.

Falckenburg has given attention to a number of significant persons whom he may have selected because of their high office alone, or perhaps because he was aware of their roles in recent events, such as the Marquis d'Havr  and his attempt to obtain English aid.<sup>58</sup> The poet's repeated

entreaties for a final peace after turning away the Spaniards suggests a more measured consideration of the issues at hand and varies noticeably from the more distant allusions in the Henri poems, where defeat of the Muscovites and Turks is occasionally mentioned, but in the earlier poems they are commonplaces more than heartfelt issues. Accordingly, for ceremonial poetry we have here verses which, by their treatment of current issues, are more informed and reasoned, eliminating to a significant degree much of the empty laudatory efforts found in Falckenburg's earlier celebratory writings on the Henri themes.

Second among the dedicatory and occasional writings of Falckenburg are his dedications and introductions to the primary works which are found within a number of the thirteen books of poetry collected here. The most significant of the introductory poems written by Falckenburg is that found in the Britannia (1578).<sup>59</sup> Presented as a Sacrum following dedications to Lords Leicester and Burghley, the poem begins with Falckenburg's familiar theme Nascimur et morimur (1.1) which he had also used as his regula vitae in RH (I.ii).<sup>60</sup> The verses paint a picture of the times as having countless dangers, but in England one finds a safe port. Falckenburg digresses on aspects of British history (15-20), then draws on one of his poem's themes:

Mirae res mundi, passim concordia rara est

(1.21)

to which he returns (1.63) after discussing England (and therefore her Queen) in the same breath as Minerva and Calliope and giving a catalogue of some two-score nobles of Elizabeth's court.<sup>61</sup>

Eleuat aequa humiles, concordēs nutrit amore

(1.63)

The flattery of Falckenburg's verse is, in fact, appropriate and common in the dedicatory poetry of his day, and we are not surprised to see here much the same approach as that found in the Henri poems.

A second theme of the poem is Falckenburg's attention to the lure and dangers of the sea, first suggested by his image of the Trojan fleet (5f.) and again by his reflection on the far-reaching realms where he will serve: Africa, Asia, Europe, Australia, America or Cathay (67f.). This theme is also returned to after some thirty lines of religious verse, for Falckenburg links (113f.) his praises of England and his sacred meditation:

Huc etiam placide Proceres conuertite mentes  
Nam mihi materiam Chronica sacra dabunt

(1.115-116)

The Chronica sacra are the stories of Apollonius (1.119), Jonah (1.121), David and Goliath (1.123) and the others which make up the contents of Britannia's two works: Historia Divi Apollonii and Sollicitudinum ... Aeglogae. With this information conveyed, the poet declares the songs to be labours of love which he offers – and none better will be found. With this he wishes his dedicatees Leicester and Burghley well. This compares closely with his dedicatory verses for SA.<sup>62</sup> Here Falckenburg identifies his topic as verse meditations, to be brought to the attention of the elite of Elizabeth's court identified on his title page.<sup>63</sup> As in other introductions and dedications, Falckenburg alludes to Maecenas and gently puts in a word about patronage before concluding with praises of England

and wishes of peace. Of Falckenburg's other works, there is only one remaining poem which properly fits into the category of an introductory or dedicatory poem, that found at the beginning of De Polonia, which again follows the formula adopted by the poet in his other introductions: laudatory remarks, descriptions of symbols or mottoes, an explanation of the verses to follow with an assessment of their (high) worth and the poet's reminder that he is at the service of the dedicatee.<sup>64</sup>

Among the other writings included in Falckenburg's booklets have been those claimed as his own, such as his brief academic disputation entitled Plutarchus de consolatione ad Apollonium inspired by Plutarch's Consolatio ad Apollonium in his Moralia<sup>65</sup> and the occasional verses which are linked in theme to the preceding or forthcoming central poem in a booklet;<sup>66</sup> and those attributed to another, such as Marcellus Palingenius (B; Works p.193), Elias Palingenius (B; Works, p.308), Georgius Milichius (B; Works, p.270) and Paulus Fabricius (EZ; Works, p.10).<sup>67</sup> These are few in number, and while Falckenburg's little offerings do not constitute a significant aspect of the poet's accomplishments, his selection of quotations from contemporaries is only slightly more revealing.

As far as the existence of other written works of Falckenburg is concerned, there is little which can be said due simply to our ignorance in the matter. Following an examination of the catalogues, rare book rooms and manuscript collections of both academic and speciality libraries in Europe and North America, it has become clear that the collected works of Falckenburg assembled here may not be the poet's complete works ultimately, though they represent his known opera currently. While the most frequently available booklet of our author is his Britannia, such slender volumes as

Die D. Matthiae and Psalmus Davidis II have only been located in one copy at less well-known libraries (in these cases, the Moretus and Wroclaw libraries, respectively). It is therefore reasonable to assume that the fruits of an occasional writer such as Falckenburg, who travelled from Central Europe to London and back at least once and lived until 1583, may have included another as yet undiscovered morsel of verse.<sup>68</sup> In locating manuscript evidence of our poet we have been curiously less successful. I say curiously, for the very nature of the man and his travels should logically account for a letter or receipt beyond the few scraps uncovered at the University of Orléans.<sup>69</sup> Falckenburg's absence from alba amicorum thus far examined is a further curiosity which cannot be explained, given the occurrence of entries by both Jacobus Milichius of Freiburg and Henricus Milichius of Wittenberg, Freiburg's son, in alba amicorum collections such as those at the British Library.

To my suspicions that both printed and manuscript material may await discovery, I add those texts and manuscripts currently listed as anonymous or unidentified, overlooked or mislabelled by libraries, often due to the cataloguing of texts rebound prior to entering the academic library. Through such occurrences, additional written works by Falckenburg may have eluded this collection.

In a similar vein, during my discussion of the printed works on Henri, King of Poland by our poet, I noted that the bookseller to the Yale Library had identified two works by Falckenburg and The Beinecke Rare Book and Manuscript Library at Yale had identified a third Falckenburg booklet bound with De Polonia and In Regium, namely, Regis Henrici III. An

examination of the booklet reveals that a fourth poem, unconnected by theme, has been bound with Falckenburg's Henri collection.<sup>70</sup> Concerning the booklet (GR 14.F187.D4) and its binding, the Librarian has confirmed the following:

As to the period when it was bound together it is difficult to say. The present binding is modern, perhaps late 19th - 20th century, but there is some evidence that the contents had been stitched together prior to this binding. There are stab holes through all pages that do not appear to be part of the present binding.<sup>71</sup>

The printing of this fourth poem is of the same font and characters per line as those produced in the Morel press for Falckenburg, and also matches the print of Regis Henrici III, which bears no printer's name. The two florid letters found in the unidentified piece, a "P" and an "S", are not similar to the Morel florid letters, but do resemble those of RH, though there are not corresponding letters of the same size with which to make a proper comparison. The numeration at the top of the page and the leaf references (Aii, Aiii, etc) are as found in the Morel and RH printings; however, in common with RH and contrary to the Morel texts, no catchwords are employed on the left hand page.

With regard to the text's contents, the following may be said. The work begins on leaf Aii, being page 3. Accordingly, the title page and either a blank page or dedication has been lost on the preceding leaf. The text begins with an Argumentum of ten lines written in elegiac couplets, followed by a Paraphrasis of five and a half pages (148 lines), again in elegiac couplets. Marginal notes (not found in the RH text) are provided as a summary of the poem and are neither explanatory nor textual



references. The punctuation and use of upper case letters are not noticeably un-Falckenburgian.

The Argumentum begins as follows:

Pauper in exilio, rerumque miserrimus omnium  
Cui parit horrorem sors inimica necis,  
Nonne graescentem sentit cessare procellam  
Arripiens domini commiserantis opem?

The Paraphrasis, also in elegiacs, is at times reminiscent of Falckenburg's Latin, but I have not discovered any external evidence to prove Falckenburg's authorship of this poem. Likewise, the presentation of an Argumentum and Paraphrasis is identical to Falckenburg's Psalmus Davidis II paraphrases. However, at no time does the Latin go beyond this general similarity in style or subject matter.

While it is an attractive solution to conclude that, based on the similarity of the printing and the history of the binding, the worn front piece of Pauper in exilio was discarded and bound with other works by the same author, this is pure speculation. It is possible that further study of Falckenburg's poems, or those of another poet, may reveal the identity of the author of this Paraphrasis but we are unable to conclude at this time that the anonymous piece is in fact a work by our poet.

Despite my conjecture that the collected works of this study will not ultimately constitute the complete works of the poet, the above survey of the poet's thirteen booklets and their contents provides a reasonable picture of what one might expect to find should another libellus by

Falckenburg be uncovered. Depending on its date of composition, the dedication will either be to a friend or local official (if the year is nearer 1560), or to some higher dignitary or likely patron as the date approaches 1580. The probable venue of the printing is less clear, for gaps exist here and there: was Falckenburg at war or had he temporarily put aside his pen and ink from 1575-1577? What happened after 1579? His publications have appeared in Wittenberg, Vienna, Gdansk, Breslau, Heidelberg, Paris, Antwerp and London over the period 1564 to 1579. The poems themselves will be written in dactylic hexameters (carmen heroicum) or elegiac couplets, and if dubbed an idyllion, the poem will be introduced by a Sapphic stanza. In theme, one is likely to find a paraphrase of scripture, sacred medi<sup>t</sup>ation, wedding hymn or celebratory song. As regards his treatment of these themes, it is likely that Falckenburg would stress piety in his holy verse and lace his court and ceremonial works with selections of classical and Christian allusions to reveal, but not overstate, his learning. Little has been said of the poet's Latin style so far, for while it is possible to identify classical echoes and tags, as occasionally noted in the commentary to Historia Divi Apollonii, there is much to be learned about the latinity of Falckenburg's contemporaries and their dependence on primary and secondary sources, as well as the influence that a particular "school" or "circle" may have had on a poet's style and choice of material and models. Literary clues abound in Falckenburg's works, but information on this poet's contemporaries and literary circles may be considered by some to be too fragmentary to take the next step to comment conclusively on Falckenburg's latinity. ~~However, in the Editorial Note in Volume II, brief observations on Falckenburg's Latin style are made and offered for consideration.~~

## CHAPTER 4

### THE "HISTORIA DIVI APOLLONII" AND THE APOLLONIUS OF TYRE TRADITION

## CHAPTER 4

### THE "HISTORIA DIVI APOLLONII" AND THE APOLLONIUS OF TYRE TRADITION

#### Introduction

The version of the Apollonius romance provided by Jacob of Falckenburg in his Britannia (1578) is a compilation of one or more versions of the Apollonius of Tyre tradition which has been enhanced and enlarged with excerpts from classical and post-classical sources, entwining the episodes of the original romance with other elements to provide a degree of historical authenticity and Renaissance erudition. Our consideration of the poem here examines certain questions regarding the composition of Falckenburg's version of the romance:

- Can one determine the principal Latin source or sources of this poem, and if so, what are they?
- Does the poet perceive his work to be fact, fable or historical fiction; and in what way has his perception influenced the poem's composition?
- Is it possible to determine whether Falckenburg's Apollonius has served as a source for subsequent versions of the romance's literary tradition and, if so, to what extent has the Historia Divi Apollonii been followed?

Since the solutions to these issues require an appreciation of the problems associated with an extensive manuscript tradition and the incomplete scholarship on that tradition, the consideration of these questions is preceded by summaries of the romance's history in Latin, Greek, English and the other vernacular versions (Sections I-IV, respectively). Sections V, VI and VII of this chapter document my solutions to the above questions.

## I. The Latin Tradition

It is clear that the four books containing the tale of Apollonius of Tyre written by Jacob of Falckenburg comprise the most interesting literary accomplishment of our poet. The Historia Divi Apollonii attracts attention for the following reasons:

- It is the last Latin version of the romance to be written after over one thousand years of popularity in both prose and verse.
- The story of Apollonius in sixteenth century England, and particularly in the last quarter of that century, reached its greatest notoriety ever, culminating in the licensing at Stationers' Register of the play Pericles, Prince of Tyre, attributed to Shakespeare, on 15 April 1609.

Modern scholarship has demonstrated the persistence of the earliest known Latin version of the romance, commonly entitled the Historia Apollonii Regis Tyri, and it is this text we shall first examine.

A. THE LATIN PROSE ROMANCE HISTORIA APOLLONII REGIS TYRI

Smyth, in his Shakespeare's Pericles and Apollonius of Tyre, introduces his commentary on the antiquity of the Apollonius story by mentioning that "Moritz Haupt, of Berlin, wrote to Tycho Mommsen in 1857, that he knew of more than one hundred manuscripts of the Latin Apollonius."<sup>1</sup> Unfortunately, no single commentator on Apollonius has considered anywhere near one hundred manuscripts in his studies. Elimar Klebs, in his Die Erzählung von Apollonius aus Tyrus (Berlin, 1899), deals extensively with sixty extant manuscripts, formulating redactions and stemmata, and mentions three manuscripts which are now lost.<sup>2</sup> This is by far the most thorough treatment of the manuscripts in general. Twentieth century scholars have begun the necessary task of breaking down the manuscripts into sub-sets, permitting some future editor of Apollonius to view the widely dispersed texts with more scrutiny. Two such scholars are Goolden and Raith, who have focused on the English manuscript group in an effort to discover the Ur-manuscript for the Anglo-Saxon Apollonius.<sup>3</sup>

As regards the present examination of the late classical Latin Apollonius, the text used was that of A. Riese, Historia Apollonii Regis Tyri in the Teubner edition of 1893.<sup>4</sup> Riese based his edition on a series of manuscripts which he enumerates in his Praefatio. The Teubner edition of Riese, since its publication in 1893, has been the standard reference for the HART version of the romance. Riese's text and the manuscripts of Klebs' first class provide grammar and vocabulary indicative of the fifth century A.D. With the interwoven Enigma of Symphosius as the terminus post quem (between the third and fifth

centuries) and the testimonia in Tractatus de dubiis nominibus as the terminus ante quem (middle sixth century), a majority of scholars have established the Historia's date of composition in the fourth or fifth century A.D. Other historiographic researchers have excluded the latter boundary, stating that the date of contaminatio cannot be approximated.<sup>5</sup>

With this dubious terminus post quem, a few scholars hypothesize a date one or two hundred years earlier by their examination of prices, coinage and the nature of gifts bestowed by private citizens as accurate chronological indicators. Duncan-Jones, in his examination of the economics of the Roman Empire, narrows the date of composition to the second quarter of the third century.<sup>6</sup>

Further detail in the area of the manuscript tradition and period of composition is beyond the scope of this study; however, it is fundamental to our understanding of Falckenburg's Historia Divi Apollonii to appreciate the considerable volume of varied manuscripts of the Apollonius romance which was generated in the Middle Ages and available to the Renaissance scholar at the libraries and royal courts in the sixteenth century. A précis of the HART narrative is provided, with chapter references to the 1893 edition of Riese, at the beginning of Chapter 5.

Commentators on the HART narrative have identified the romance's naïve style, fast-paced succession of events and curious mixing of Hellenistic and Roman culture as the distinctive characteristics of the romance which separate the tale from its Greek and Latin prose narrative relations. These relations, some more distant than others, include

Petronius' Satyricon, Apuleius' Metamorphoses, and the Pseudo-Clementine Recognitiones in Latin and the Greek romances of Xenophon of Ephesus, Chariton, Achilles Tatius, Longus and Heliodorus, to mention the more familiar names of the genre.<sup>7</sup> As the sole extant ancient Latin romance, scholars have attempted to explain the reasons behind HART's widespread popularity in the Middle Ages and to discover the sources and motivation behind a style which is at one level episodic and a poorly-linked narrative, and at another a purposeful narrative presenting a series of thematic contrasts which are fundamental to the story, when viewed in its entirety.

The mix of both Hellenistic and Roman elements in this Latin novel has itself been responsible for considerable academic debate regarding the origin of the Ur-Apollonius. All of these factors have played their part in Falckenburg's reworking of the story. As we consider our three questions regarding the composition of Falckenburg's version of the romance, it will be useful for us to recall the naïveté, thematic structure and cultural aspects of the Historia Apollonii Regis Tyri narrative.

#### B. THE LATIN TRADITION IN THE MIDDLE AGES

Among the Latin testimonia and fragmentary adaptations of the romance in the medieval period, various episodes and themes of the story are recalled.



Venantius Fortunatus, Bishop of Poitiers (566-568 A.D.), provides the earliest allusion to the Apollonius romance when, in his lyric poetry, he likens his experiences in Gaul to those of Apollonius:

Tristius erro nimis, patriis vagus exsul ab oris,  
Quam sit Apolloniis naufragus hospes aquis.<sup>8</sup>

Roughly contemporary with this is the use of the romance as a reference in the grammatical index Tractatus de dubiis nominibus, a manuscript assembled in the seventh century the latest writer of which, Dynamius, is of the sixth. This excerpt employs a phrase drawn from Apollonius' entry into Pentapolis and the announcement that the gymnasium is open.

Gymnasium generis neutri sicut balneum in Apollonio "gymnasium patet."<sup>9</sup>

The eighth century also offers proof of the widespread interest enjoyed by the romance. The Gesta Abbatum Fontanellensium (c.750) includes in its thirteenth chapter a list of manuscripts in the Abbot's collection. Item historiam Apollonii regis Tyri in codice uno, appears in this list of works: Codicum etiam copiam non minimam, quod dinumerare oneri esse videtur.<sup>10</sup>

The Gesta Apollonii, from the same period as Riese's optimus codex, is a fragmentary poem in leonine hexameters framed as an eclogue and written with an arbitrarily assigned dialogue between Saxo and Strabo.<sup>11</sup> The Latin reveals the author's familiarity with both Ovid and Virgil, favouring the former's Metamorphoses and the latter's Eclogues and Aeneid. The story itself breaks off after 792 lines. In

the extant portion, little of the romance is told. In the first forty-two lines, Strabo and Saxo introduce themselves and a prayer. Then Strabo begins the tale with the ever-familiar Rex fuit Antiochus. For the remaining portion of the poem, the author generally adheres to the prose narrative tradition.

In the next century Fulcher of Chartres (b.1059) recalls the romance in his Historia Hierosolymitana:

dehinc invenerunt Tyrum civitatem peroptimam unde  
fuit Apollonius, de quo legimus.<sup>12</sup>

William of Tyre (1130-1185) also remembers the story of Apollonius. In the thirteenth chapter of his history, William, Archbishop of Tyre, describes the antiquity of the city. Between quotations from Isaiah and Josephus, one reads:

ex hac etiam et Hiram, Salomonis cooperator ad aedificium templi  
domini, Rex fuit. Et Apollonius gesta cuius celebrem habent et  
late vulgatam historiam...<sup>13</sup>

Belief in this historic authenticity of the romance is held also by Godfrey of Viterbo whose Pantheon (c. 1186) chronicles history from the story of Adam, including a versification of the Apollonius story.<sup>14</sup> In Singer's redaction of this poem there are some 198 stanzas of two rhyming hexameters followed by a pentameter verse. Also included in Singer's edition are those verses which Tarsia herself composed, that is, the song she sang to Apollonius in the hold of his ship and the subsequent prose and poetry which comprise the Symposian riddle scene, which Singer has taken from the Gesta Romanorum. The narrative's

structure is complete and faithful, in most respects, to the pace and thematic content of HART.

Not long after, Godfrey of Boncompagno (d. 1240) contributed further to the literary reminiscences of the romance. In his Epistolarium, composed as a woman's letter beckoning her lover home, the fictitious writer sees herself as the wife of Apollonius:

... Spes enim est quoddam refugium ymaginarium que multos in calamitate positos refocillat, ex eo quod anima in dubiis rebus frequencius exitum felicem expectat, nec refrenat corpus, licet terminum ignoret quesitum. Sed audite, filie Grecorum et adolescentule regni Tyronensis; Vos forte putatis dilectum et desiderabilem meum inter brachia retinere. Sed fallimini!<sup>15</sup>

Among the many "Songs from Benediktbeuern," the Carmina Burana, also of the thirteenth century, one finds the touching poem of Apollonius' story (no. 97). Within the ten stanzas of the poem the distinguishing episodes of the story are highlighted. In the first, Apollonius laments the evil of Antiochus and in the second, shipwrecked Apollonius is taken in by Archistrates, is entertained as a guest, becomes a teacher, then a lover.

1.           O Antioche,  
          Cur decipis me  
          atque quasi servum reicis me?  
                  quid agam?  
                  quid faciam?  
          dolo lugeo,  
                  fleo.  
          luctus est doloris,  
          fletus mali moris.  
                  pereo!

2.           Heu me miserum,-  
               passum naufragium!  
 Astragis suscipior ad hospitium.  
                   video,  
                   doceo  
           lyram, manu tango,  
                   amo.  
           amor est flos floris,  
           lyra est decoris.  
                           gaudeo!

Of the remaining eight stanzas, 4-10 are quite similar. They allude to the events or episodes in a clear and smooth manner. Stanza 3 however deviates somewhat by stating as a proverb that which is to be the condition of the characters for the remainder of the romance.

3.   'Post tristitiam fient gaudia,  
       post gaudium erit tristitia':  
           sunt vera proverbia,  
           que fatentur talia.  
           dicta veritatis,  
           dicta claritatis  
                   amantur.<sup>16</sup>

The Gesta Romanorum also contains a version of the romance. Chapter 153, the oldest example of which is the Colmar manuscript, retains a long and quite accurate version of the tale.<sup>17</sup> This fourteenth century rendition of the romance reveals signs of minor adaptation and streamlining. One such example is the reduction of Tarsia's ten Symphosian riddles to three. Clearly this type of adjustment does not significantly affect the narrative or its primary themes. When compared with other versions of the romance, the Gesta Romanorum retelling is often identical to HART as edited by Riese, with variations in the vocabulary employed rather than in the picture painted. Smyth (p.25) underlines the importance of the Gesta Romanorum when he states:

... from the Gesta Romanorum arose the popular versions among the romance peoples, and in Holland, Hungary, Sweden and Russia.

The Gesta Romanorum version, without doubt, was the primary vehicle for the transmission of the Apollonius romance from Latin into the many modern language versions.

In addition to the numerous manuscripts of the Historia, the Gesta Romanorum, the Pantheon and various epitomes and poetic versions, both extant and lost, it is possible that Falckenburg had available the editio princeps of the Latin Historia, published in 1470, and surviving at the turn of the century only in one known volume at the Vienna Hofbibliothek. Singer, in his Apollonius von Tyrus, has collated that text, making its readings of the romance more accessible.<sup>18</sup>

The next edition of HART, prepared by Marcus Welser, appeared in 1595, seventeen years after Falckenburg's poem.<sup>19</sup> Welser's edition arrived too late for Falckenburg to have benefitted from Welser's scholarship. Welser's text for many years after the publication of the 1595 edition was the sole study of the Latin text widely available. Lapaume's edition (1856) failed to achieve the prominence of the editions by Welser, which ultimately yielded to Riese's editions as the preferred texts of HART. Following Riese's first edition (1871), the appearance of an edition based on Parisinus 4955 by Michael Ring moved Riese to withdraw his first effort and replace it with the 1893 edition, which includes the important readings of the Paris manuscript. In the twentieth century, as has been mentioned elsewhere, scholars have largely focused on certain manuscript families, following up on specific areas within the wider manuscript family. In this process new manuscripts have been uncovered,

and the influence of the romance is seen to have been even wider than the HART studies of the late nineteenth century had catalogued. After the initial work on HDA's relationship to HART had been performed for this study, two new editions of HART were published, the first by D. Tsitsikli (1981) and the second by G.A.A. Kortekaas (1984).<sup>20</sup> An examination of these critical editions indicates that the conclusions drawn by my examination of Riese's text with respect to HDA are no less valid. With these most recent editions of HART, the highlights of the Latin Apollonius tradition have been considered: both the predecessors to Falckenburg and the scholarly editions which followed him.<sup>21</sup>

## II. The Greek Tradition

Of all the classical and vernacular traditions of the Apollonius romance, the Greek is the most controversial. Falckenburg claims that he has written:

In eandem de vita D(ivi) Apollonii  
Mnesthidae, Regis Phoeniciae, Antiochi  
Syriae Regis saevitia propulsati,  
historiam: singulari opera ac  
sedulitate permagna, partim  
ex fragmentorum, dubio sermone  
cum Graece tum Latine ab ipso  
errante Apollonio ante annos 1646.  
manuscriptorum, exemplari antiquato,  
ab autore, tempore expeditionis Hungaricae  
Milite equestri, in arce Leuca versus  
Dalmatiam apud Sirfinum sacrificum, ...  
inuento.<sup>22</sup>

This raises a number of issues; however, we shall address only two here: the possibility of a source of the Apollonius romance for Falckenburg in HDA which is partly in Greek and partly in Latin, and the complications which arise in attempting to identify a Greek source either wholly or partly in that language. The question whether the Apollonius tradition began as a Greek or Latin novel has received considerable scholarly attention, particularly in the last one hundred years. Regardless of where one stands in this debate, a primary point must be made when considering the Ur-Apollonius: no classical or hellenistic Greek novel or poem is now extant which tells the story of Apollonius of Tyre. This fact alone has not dissuaded a parade of eminent scholars from documenting strong arguments asserting that the Historia Apollonii Regis Tyri is a Latin translation of a Greek original. Their arguments are persuasive.

Riese, editor of the Historia Apollonii Regis Tyri text used here, firmly believes the story was translated from a Greek original, but is quick to admit that Marcus Welser, who edited and published the first text of Latin version of prose romance in 1595 from a single manuscript, was the first to come to this opinion.<sup>23</sup> Erwin Rohde has supported the arguments of Riese.<sup>24</sup> Their opinion rests on a distinction between what is indicative of hellenising and Greek and what is Christian and Latin. Riese further describes, with examples from his edition, those characteristics conforming to the traditions of the Greek novel and Hellenistic life, such as:

- (a) storms and shipwrecks, the preservation of chastity (against all odds), the intervention of pirates; and
- (b) the customs, places, and cultural attributes of the Hellenistic world, including the ball game, the place names, the study of Arts and Letters.<sup>25</sup>

Both Rohde and Riese place particular emphasis on the similarities between the Apollonius romance and the Ephesiaca of Xenophon of Ephesus. Riese is so impressed by the similarity that he says:

Et maxime in Xenophontis Ephesii fabula ... ab ipso operis exordio multa in rebus verbisque Apollonii tam similia sunt ut si quando hunc nostrae quoque fabulae auctorem esse ex fontibus adhuc ignotis appareat, non sit quod miremur.<sup>26</sup>

Riese accordingly attributes those portions of the romance which are popular in style, unpolished or indicative of a Latin style in decline



to a Latin author. Rohde concurs with this view. Accordingly, the familiar insertions are ascribed to a Roman hand: the Symposian riddles, the Virgilian verse, the Christian deo favente, deo volente, and other glosses. Moreover, Rohde has put forth the argument that the Antiochus episode was a Roman addition.<sup>27</sup>

Riese criticises the Roman translator's part in the romance, citing the scene where the fisherman removes his cloak and splits it in two, giving half to Apollonius, as a shaping of the novel to appeal to the tastes of the Roman world in late antiquity.<sup>28</sup> Moreover, Riese points out that the translator, in using at times language and style akin to the Vulgate, masks from the modern reader whether certain Graecisms find their source in the Greek versions of the Bible or in the Greek novel.<sup>29</sup>

On the other side of the dispute, Ben Edwin Perry has been the most aggressive proponent of a Latin origin.<sup>30</sup> Perry's premise is that of unique generation of narrative prose fiction in Latin in a manner similar to what must have occurred in the first Greek romance. Perry asserts that the process would necessarily involve drawing information and themes from extant literature, pointing out that the Antiochus episode and incest theme may have come from a Greek or Latin source, just as the Alcmaeon theme could have been a source for Tarsia's story.<sup>31</sup> The Virgilian and Christian elements, as well as the comic elements, he argues, provide no obstacle for the theory of a Latin original. Secondly, Perry considers the naïve spirit of the story, complete with both fine detail such as the cost of wheat in Tarsus, and the exaggerations, such as the love-sickness suffered by King Archistrates' daughter, stating that they are "characteristic of folktales generally", and that the popular style

which is found in the romance is appropriately joined with the folkloric manner to provide the unique Latin romance.<sup>32</sup> In this reasoning Perry is joined by Klebs, whose knowledge of the manuscript tradition of the Latin Apollonius has yet to be matched.<sup>33</sup> Perry's final argument, that of the predominantly Latin character of contaminatio, can have little strength. This phenomenon is not restricted to any one language or genre: borrowings, echoes, and transplants are known in both Latin and Greek.

There is no solution, and it is unlikely that new evidence will surface to award one side or the other the victory. As was stated at the commencement of this section, there is no ancient Greek version of the romance extant. Nor are there any ancient or medieval Greek analogues closer to the Apollonius romance than the Ephesiaca, even in the Byzantine period.<sup>34</sup> Of the existence of Greek allusions or testimonia, none have been encountered in this study prior to the late medieval Greek versions with the exception of a curious reference by Johannes Malalas to the city Antioch.<sup>35</sup> Riese says of this, albeit unconvincingly:

Malalas p. 204 utrum ex Apollonio graeco an latino hauserit, cum Antiochiam ex rege Antiocho nominatam falso dixit, nescimus: ex Apollonio certe hausisse mihi videtur.<sup>36</sup>

There are two late medieval Greek versions of the romance which were known at the time of Falckenburg. The first is extant in two manuscripts: Μεταγλώττισμα ἀπὸ Λατινικῆς εἰς Ῥωμαϊκὴν  
Διήγησις πολυπράθους Ἀπολλωνίου τοῦ τύρου.<sup>37</sup>

The elder text is, according to Wagner, who edited the manuscript, no later than the early fifteenth century.<sup>38</sup> Smyth reports that the keeper of manuscripts in Paris thought that this manuscript was no older than the sixteenth century.<sup>39</sup> The most recent scholarship on the two manuscripts has been that of A.A. Janssen (1954).<sup>40</sup>

The second medieval Greek version is that of Gabriel Kontianos: Διήγησις ὡραιότατη Ἀπολλωνίου τοῦ ἐν τέρῳ· Ριμάδα, in Venezia, per Messer Stefano da Sabio ad instantia di M. D'Amian di Santa Maria, 1534.<sup>41</sup> This edition was followed by another in 1553, also from the Venetian press.<sup>42</sup> Gidel wrote a brief study of the Greek versions of the Apollonius romance, which was included in Wagner's 1870 edition of Medieval Greek Texts.<sup>43</sup>

Of the two medieval Greek versions extant at the time of Falckenburg's writing of the Historia Divi Apollonii, the former version – which at 853 lines is less than half the length of the latter version – was not in print until the nineteenth century.<sup>44</sup> The latter version, that of Kontianos, had received its second Venetian printing in 1553 and was undoubtedly available in various cities and accessible to university scholars in Western Europe. Both Greek versions, following a brief examination of the contents of each, suggest elements in common with that of Falckenburg's poem, but certain of these similarities are shared with the Latin tradition of the romance, and in particular with the Gesta Romanorum. To arrive at a definitive conclusion regarding the dependence of the Historia Divi Apollonii on one or both of the rimada falls outside the scope of this dissertation; but our consideration of the Greek texts while examining Falckenburg's dependence on the Latin sources will be

worthwhile in determining possible alternative sources or analogues to the Historia Divi Apollonii.

As to whether Falckenburg had available a single source in print or manuscript which was written partly in Greek and partly in Latin, the following may be said. No extant manuscript of which I am aware is written partly in each language. This does not mean that such a manuscript did not exist at one time, although such a work is not attested by earlier studies of the manuscript tradition.

What is more likely is that Falckenburg has come to his statement (cum Graece tum Latine) in a manner similar to that of Rohde and Riese. Falckenburg was a sufficiently accomplished scholar to recognise both the Greek and the Latin elements of the romance and thereby conclude, as did Riese and Rohde, that the story originally contained elements of both literary traditions as well as both languages.

### III. The English Tradition

Prior to Falckenburg's Latin Apollonius published in London, English literature had enjoyed several versions of the traditional Apollonius theme. Of the greatest distinction is the Old English Apollonius of Tyre, which survives as two fragments of an eleventh century manuscript, most recently edited by Peter Goolden.<sup>45</sup> The manuscript, Corpus Christi College, Cambridge, MS.201, came into the hands of "Archbishop Parker from Edward Cradock, Lady Margaret Professor at Oxford from 1565 to 1594."<sup>46</sup> The Old English version is generally a faithful rendering of its Latin manuscript source. Goolden copiously documents the additions, omissions, paraphrases and mistranslations which, when compared with other vernacular versions, are, for the most part, negligible.<sup>47</sup> The interest of this Anglo-Saxon version is, accordingly, of little relevance to our consideration of Falckenburg's work. The same is true for the English metrical translation of the romance which survives only as a fragment.<sup>48</sup>

The three remaining English versions which precede Falckenburg are as follows:

- a. John Gower's Confessio Amantis, written in 1393, first printing by Caxton in 1483. The Apollonius story fills Book VIII of Gower's verses,<sup>49</sup>
- b. Robert Copland's Kynge Apollyn of Thyre, printed by Wynkyn de Worde in 1510,<sup>50</sup>

- c. Laurence Twine's The Patterne of Painefull Adventures,  
entered in the Stationers' Register in 1576,<sup>51</sup>

The English Gesta Romanorum published by Richard Robinson in 1577 is not of interest to us here, since the manuscript from which it was translated excluded the Apollonius story.<sup>52</sup>

The Copland translation has attractions to both the English philologist and the historian of Renaissance woodcut illustrations, as well as having some interest with respect to the English versions of the romance.<sup>53</sup> Told in thirty-eight chapters, the romance has been somewhat compressed in its two successive translations: from the Latin Gesta Romanorum version to a French rendition, and from that French romance to this English example. However, examination of the text reveals nothing relevant to Falckenburg's poem.

The remaining two examples of the romance are of significantly greater importance. This conclusion is based on the certainty with which Shakespearean scholars such as Hoeniger, Muir and Bullough have themselves determined that both Gower and Twine were direct sources for the composition of Pericles.<sup>54</sup> Accordingly, in determining the sources of Falckenburg and the possibility of any subsequent influence of the Historia Divi Apollonii on English versions of the romance, particular attention to these works is warranted due to their own ultimate sources in Latin, and their apparent vogue in the sixteenth century.

Gower's version is, as the poet states early in his poem:

Of a cronike in daies gone,  
The which is cleped Panteone,  
In loves cause I rede thus,  
Howe that the great Antiochus,  
Of whom that Antioche toke  
His firste name, as saith the boke,....<sup>55</sup>

The book is Godfrey of Viterbo's Pantheon, introduced in the Latin tradition section above. Singer, in his Apollonius von Tyrus (1895), in addition to editing the Cronica de Apollonio found in the Pantheon, has devoted some twelve pages to a discussion of the merits of Gower's version, the relationships of the English adaptation to its claimed Latin source and similarities to certain vernacular versions.<sup>56</sup>

Twine's story is derived from the Gesta Romanorum. Hoeniger asserts that a French version of the Gesta Romanorum was Twine's immediate source for the translation.<sup>57</sup> The narrative of The Patterne of Painefull Adventures is an engaging and a fairly faithful retelling of the romance, and in addition to being drawn from Pericles, it also served as a direct source for portions of Wilkins' The Painfull Adventures of Pericles Prince of Tyre (1608).<sup>58</sup>

These two works (Gower and Twine) were the most likely and readily available English sources which Falckenburg may have come across while in England, although the absence of an extant 1576 edition of Twine does remove a degree of certainty regarding the availability of The Patterne of Painefull Adventures for Falckenburg. Our research in Historia Divi Apollonii will necessarily include consideration of Gower and Twine.<sup>59</sup>

#### IV. Other Vernacular Versions

The Apollonius romance found its way into a wide range of European languages due in large part to its inclusion in the Latin Gesta Romanorum. The relationship of each of the various modern language versions to its Latin source, which is in most instances the Gesta Romanorum and in somewhat fewer cases the Pantheon or a version from the Historia Apollonii Regis Tyri manuscript family, has received the attention of Singer, Klebs and Smyth in their studies of the romance tradition. Although Falckenburg declares that his Apollonius romance source was in Greek and Latin, we should also consider the potential influences of the other versions available to the poet. Numerous examples of the story are found in manuscript and print from the latter half of the fifteenth century. As we have discussed in Chapter 2 of this study, Falckenburg's knowledge of modern languages is unknown, but a case for a German upbringing may be strongly made and the possibility of familiarity with Polish, Magyar, French, Dutch or English may not be ruled out.<sup>60</sup> We have considered separately the potentially influential factors of the Apollonius romance in England during the period under observation, which included a recent translation of the story (Twine) and a popular vogue during the sixteenth century.<sup>61</sup>

This vogue was not restricted to Britain, as is evidenced by the wide array of vernacular translations and adaptations in the late medieval and early modern period. While it is not my objective to identify the presence or absence of the literary or thematic influences which the vernacular versions may bear on the Historia Divi Apollonii, it is useful to mention here briefly the modern language versions available in the



sixteenth century to indicate the sheer volume of work which would be required in order to prepare a thorough study of the relationship of the various versions of the romance both to one another and to Falckenburg in particular, taking into consideration our wider knowledge of the Latin tradition and benefitting from the studies of individual traditions prepared since Klebs, Singer and Smyth wrote at the end of the last century.

Singer presents his study of the modern language tradition according to Latin source groups: the Gesta Romanorum group which consists of Twine's translation into English (discussed above), a Dutch translation of the Gesta Romanorum, three Volksbücher (Dutch, Hungarian, and Swedish), and a Slavic translation. Singer's descendants of Godfrey of Viterbo's Pantheon, in addition to Gower's Confessio Amantis, include a fifteenth century publication by Steinhöwel and a modern German version. Of Singer's third group, "Zusammenfassung und Ergänzung", a number of renditions are noted. Among the most interesting of these is the lengthy work of the Austrian Heinrich von Neustadt, amounting to 20,893 verses.<sup>62</sup> Smyth's approach to the vernacular tradition is essentially in agreement with Singer.<sup>63</sup> Of the many manuscripts and printed books of the Apollonius romance which have emerged, it is difficult to assess with any confidence the availability of those vernacular works produced up to the time of Falckenburg. The number of printed texts now available are few, but many of them enjoyed sufficient popularity in their day to warrant repeated reprints, which would have increased the possibility of catching Falckenburg's eye. That Falckenburg obtained access to one or more manuscript versions cannot be excluded. We also cannot rule out the possibility that a modern language source known to Falckenburg has subsequently been lost. Of the printed modern language works available to

Falckenburg, listed below are those which may have been most accessible to him. In addition to the printed versions of the story and the possibility of manuscript sources other than those Latin and Greek versions claimed by Falckenburg, we should also consider, if only for completeness, the visual evidence provided in the many versions, which reveals some interesting facts regarding the transmission. This visual evidence is in the form of woodcuts, which are identified below in the context of the printed texts in which they are found and are commented on in somewhat greater detail in Appendix IV, where some of them are presented.

#### Printed Works: German

Among the earliest printed modern language versions of the Apollonius romance is that by Heinrich Steinhöwel, Die hystory des Küniges Apollonii, Augspurg (sic), 1471. Smyth dated the composition at 1461, Singer at 1464. The book was reprinted often in the next one hundred years, as reported by Smyth: "by Joh. Bemler in 1476, Anth. Sorg, 1479 and 1480: at Ulm 1495; again at Ulm, by Hans Zeiner, 1499, and at Augsburg, by H. Froschauer, 1516." Smyth further reports that the Von Künig Appollonio ... Vor Jarn durch D. Gotfrid von Viterb. im latein beschrieben. Nachmaln inns Teutsch verwendet. (1540, Augsburg, H. Steyner) and the Ein schöne History Appolonius, wie er von seinem Landt vertrieben, schiffbruch und mancherlei unglück erlitten, und doch endlich durch Glück wider in sein Landt kommen ist (Augsburg, 1556) are the same book, that is, by Steinhöwel. The Ain Hübsche Hystori von dem Künig Appolonius (Augsburg, 1552, printed by Hans Zimmerman) Smyth reports to be a reprint of the 1471 edition with "slight changes" and "curious woodcuts".<sup>64</sup>

That Smyth would find the woodcuts 'curious' is reassuring, but their discovery and nature are at once consistent with the medieval tradition of the tale and in keeping with the cross-fertilisation of the romance's many versions. The first woodcut is that of Alexander the Great, crowned, bearded and weary. That Alexander would be included with Apollonius is not extraordinary. In addition to Steinhöwel's dating of the 'reign of Apollonius' shortly after the death of Alexander, as reported by Singer, medieval writers often saw the history of Apollonius as falling into the same sphere as that of Alexander.<sup>65</sup> Smyth reproduces an excerpt from the twelfth century Alexanderlied by Lamprecht, whose "source of information was an old romantic poem of Alexander; by Alberic de Besançon". The excerpt is merely a reference to Tyre which mentions Apollonius and Antiochus; however, this example of vernacular testimonia in conjunction with the Alexander tradition arises elsewhere.<sup>66</sup> For example, W.P. Ker, in his Appendix to Epic and Romance, gives an extract to Flamenca which includes the repertoire of a well-equipped troubadour:

l'autre comtava d'Apolloine  
comsi retenc Tyr de Sidoine;  
l'us comtet del Rei Alexandri.<sup>67</sup>

Among the other tales included in this catalogue are myths from Ovid (predominantly the Metamorphoses) and the stories of Troy and Aeneas. A similar reference to our hero may be found in the Spanish Libro de Alexandre. It comes as no surprise, then, when the preface to this printing (1552) also includes comments regarding the closeness of the Apollonius story to that of the Books of the Maccabees, including such figures as Onias, the high priest.<sup>68</sup>

## Printed Works: Spanish

The woodcuts noted in the 1552 German translation of the romance (above) are evidence of the romance's modern currency in two separate languages. This is proved by a Spanish incunable which escaped detection by Singer, Smyth and Klebs: La Vida e hystoria del Rey Apolonio, Zaragoza, 1488.<sup>69</sup> The woodcuts in the 1552 Steinhöwel edition published by Hans Zimmerman have been noted in a recent rare book catalogue of Jorg Schäfer of Zurich.<sup>70</sup> The blocks are noted as having been found in fifteenth century editions, with a few cuts from the sixteenth century, including two by Hans Schaufelein.<sup>71</sup> The illustrations found in the Spanish La Vida e hystoria del Rey Apolonio provide a model for nearly a dozen woodcuts which have been copied, in mirror fashion, to supply the majority of woodcuts found in Zimmerman's 1552 German edition described above. The visual tradition of the Apollonius romance is a further example of the popularity and wide-ranging appeal of the story. The explanation surrounding the Spanish and German inclusion of the woodcuts is left to the art historian and the comparison of the Spanish and German narrative is the province of another study; however, the likelihood of narrative borrowings from the Spanish in the German version is diminished by the fact that the German text is reported to be a reprint (with minor changes) of the earlier editions dating back to 1471.

In addition to the Spanish incunable mentioned above, only one other Spanish published version to precede Falckenburg has been noted. This retelling of the saga is included in Juan de Timoneda's Patrañuelo in 1576, which Smyth points out to be derived from the Latin Gesta Romanorum.<sup>72</sup>

Printed Works: Dutch

Of the versions in Dutch, only two predate Falckenburg, the Dutch translation of the Gesta Romanorum: Die Gesten of gheschienenissen van Romanen which saw three editions: Gouda, 1481; Delft, 1483; and Zwolle, 1484. The other is a rare adaptation from the Gesta Romanorum: Die schoone ende die Suuerlicke historie van Appollonius van Thyro, printed in Delft in 1493. That Falckenburg may have seen a copy of either work when in the Netherlands or elsewhere is possible, but for him to have referred to a copy whilst composing the Historia Divi Apollonii would require a most convincing argument and evidence. On the basis of Penon's examination of the Dutch versions of the romance and their place in the wider Apollonius tradition, there is no evidence of a Dutch influence in the composition of Historia Divi Apollonii.<sup>73</sup>

Printed Works: Italian

The largest number of editions of a version of the Apollonius story to precede Falckenburg is to be credited to the Italian: La Storia di Apollonio di Tiro in ottava rima, Venez, 1486, with reprints as follows: 1489, 1490, 1492, 1520, 1535, 1555 and 1560.<sup>74</sup> Singer limits his comments on the Italian versions to notations on certain similarities and differences arising in proper names and narrative throughout his study.<sup>75</sup> A rare Florentine edition (c.1580) entitled Historia d'Apollonio de Tiro nuovamente Ristampata is reported by Smyth (p.39) to contain woodcuts.

Printed Works: French

Two French versions, both prose, appear prior to Falckenburg. The first is: Apollin roy de Thire. Cy commence la cronicque et hystoire de Apollin roy de thir et premierement danthiogus et de sa fille comment par luxure il viola sa fille et comment il mourut meschammet par la fouldre qui loccit. Smyth identifies this work as being printed in Geneva, but questions the dating of 1482.<sup>76</sup> The second, Plaisant et agreable histoire a'Appollonius prince de Thyr en Affrique et Roi d'Antioch traduite par Gilles Corrozet, en ses jeune ans, was published in Paris, 1530.<sup>77</sup> The studies in the area of the French tradition by Singer and Smyth, as well as by others, have necessarily introduced the complex and broad area of medieval Märchen in analogues, and possible sources, to the ever-widening Apollonius tradition.<sup>78</sup> We cannot exclude the likelihood that Falckenburg knew certain of these tales, but I have detected no evidence of them in his Historia Divi Apollonii. As regards other modern language versions of the Apollonius story, although perhaps in evidence in manuscript form in Polish, Russian, and Hungarian, the versions in these languages only saw print after Falckenburg's publication in 1578. That Falckenburg may have benefitted from such modern language versions in manuscript may not be discounted.<sup>79</sup>

## V. Falckenburg's Sources: Apollonius of Tyre

When Falckenburg composed his Historia Divi Apollonii, he had available a wide variety of Latin sources and, as we have discussed above, two known Greek sources. We will examine here, based on the findings of a study of Falckenburg's Apollonius poem, the Latin sources of the romance likely to have been used by Falckenburg in the composition of our poet's most significant work. Concerning the poem, Falckenburg has stated:

In eandem de vita D. Apollonii Mnesthidae, Regis Phoeniciae, Antiochi Syriae Regis saevitia propulsati, historiam: singulari opera ac sedulitate permagna, partim ex fragmentorum, dubio sermone cum Graece tum Latine ab ipso errante Apollonio ante annos 1646 manuscriptorum, exemplari antiquato, ab Autore ... inuento: et imitatione librorum Macchabaeorum, cum quibus magnam habere cognationem videtur, paraphrasi carmentali in poema hoc conversam.

(Britannia, Works p.270,  
following conclusion  
of HDA).

Falckenburg further reports in his text and marginal notes that it was at the time of the Hungarian expedition and at Leuca Fortress in Dalmatia that he wrote the poem.<sup>80</sup> Assisted by the marginal note, we can detect that this was the last of three major Hungarian expeditions along the frontier which culminated in the death of Suleiman I, the Great Sultan, on 5 September 1566.<sup>81</sup> We are therefore led to believe that the source material was at the time located in Central Europe, if not actually in Dalmatia, then in Austro-Hungarian hands. These facts expand the scope for the sources available to Falckenburg. Among the Latin sources are a great number of manuscripts of various qualities and redactions, certain of which have been ascribed to the various HART traditions, some to the GR tradition, a few to a sub-redaction which offers

readings of each and fewer still which have subsequently been lost. With so wide a tradition, and given the nature of the subject matter, the separate versions of the romance developed their own, though somewhat less, complex manuscript traditions, such as that of the Cronica de Apollonio. Epitomes of the romance are also known. Finally in 1470 the first printed text of HART was produced. In spite of the many sources available to Falckenburg, the stability of the romance and its uncomplicated, naïve style should provide a good foundation for ascertaining the general group of manuscripts from which a translation or close adaptation has been drawn; however, this is possible subject to recognition from the beginning that the actual Latin source documents may no longer exist and were never collated. The wide ranging tradition of the romance also admits the possibility of contamination from medieval vernacular versions or analogues which may mislead one in search of manuscript or textual sources. To believe what Falckenburg has said of his sources would exclude from inspection printed works, among which are the Latin incunabula of 1470 in the Vienna Hofbibliothek, the various editions of the German Volksbuch written by Heinrich Steinhöwel, the Dutch translations of the Gesta Romanorum, as well as certain English, Greek, Italian and Spanish works.

In performing an examination of each of these works and a comparison with Falckenburg's Historia Divi Apollonii, one is confronted with the problem of sifting evidence of contaminatio from coincidence. For example, Pericles boasts several similarities with distant versions of the romance: both Pericles and the Greek rimada by Gabriel Kontianos include the scene of a jousting tournament; and again, Pericles and the Italian La Storia di Apollonio di Tiro each have Antiochus give Apollonius forty days respite following the hero's answer to the riddle. For the moment, these



similarities are attributed to coincidence.<sup>82</sup> In the case of Falckenburg's Apollonius and Steinhöwel's Volksbuch, one must consider whether the latter's comments regarding the affinity of the Apollonius story to certain episodes within the Maccabees constitutes coincidence or whether Falckenburg relied on Steinhöwel's book to make the connection between the Apollonius tradition and that of the Maccabees. In this case we must conclude that the sixteenth century reader knew his Bible well, and that the recognition of similarities between the Apollonius romance and the Maccabees was not the revelation that it has been subsequently.

As discussed above, we cannot take for granted Falckenburg's statement that he relied only on his Latin and Greek manuscripts; accordingly, in our review of Falckenburg's Latin sources, the collation of the Vienna incunable is considered below and in the Commentary in conjunction with the readings provided in the critical studies on the manuscript traditions of the Historia Apollonii Regis Tyri, Gesta Romanorum, Cronica de Apollonio and Gesta Apollonii. Based on my study of these Latin versions of Apollonius and Falckenburg's HDA (as detailed in the Commentary), I make the following comments on the relationship of HDA to each.

Although the Gesta Apollonii exists now only as a fragment, there is no evidence to support Falckenburg's dependence on or awareness of this version of the romance. The similarities of, for example, HDA 1.1 with GA 1, and HDA 1.90 with GA 94, are attributable to common source and metre.<sup>83</sup>

Falckenburg's knowledge of the Pantheon version of the romance is more difficult to establish. The verse Cronica de Apollonio retells the

story of Apollonius in a fashion which departs significantly from the style and language of the prose romance from which it was drawn. The title of the first chapter: De Apollonio rege Tyri et Sidonis et de eius infortuniis atque fortunis tempore Seleuci Antiochi establishes the theme of the poem. Apollonius is tossed about by fortune, with the central events of the romance often presented with little change to the prose romance's tradition. At times, however, minor adjustments and enhancements are made to the story. When minor changes occur, it is particularly difficult to satisfy oneself that a change or embellishment in HDA may be attributed to Falckenburg's knowledge of CdA; for example, Apollonius' musical art is compared to that of Orpheus rather than Apollo (CdA 157.44.3). Is this Falckenburg's source for naming Orpheus (HDA II.210)? In this case the answer must be no, for Falckenburg clearly is listing in the surrounding passage a number of pagan and biblical luminaries among whom Orpheus is just one. The same cannot be said for CdA, which adds to the romance tradition, as in the chapter entitled Item de Apollonio, ubi mortuo Antiocho ipse elegitur in imperium Antiochie, where we learn (CdA 159.61):

Rege carent procures regemque creare laborant.  
 quilibet illorum dominum se velle perorat,  
 quisque sibi dominum querit Apollonium.

The HART and GR traditions do not suggest any election or selection process, or intimate the involvement of procures in the securing of a new king: the throne of Antiochus is simply reserved for Apollonius (HART 44.4; GR 518.34). Falckenburg may have referred to CdA here. When the messenger arrives, Apollonius is told that procures are involved in the ill-treatment of Antiochus' corpse and that elections have been held and that by unanimous result the kingdom is his (HDA III.21f.). Indeed, CdA 159.67 tells of innumeri legati sent to seek out Apollonius and although

CdA retains the scene in which the Tyrian Prince and his wife learn while walking along the shore the news of Antiochus from a sailor in his ship (referred to as a nuntius in CdA), Falckenburg omits this latter scene and records only the visit of a nuntius in Altistratus' court (HDA III.20; CdA 160.71.1).

Another scene which may have been followed by Falckenburg is that of the recognition between Apollonius and his wife (Cleopatra in CdA). The question rests on one's interpretation of the word signa:

Rex pius uxoris dum signa refert morientis,  
viva sedens loquitur, cognoscit et acta loquentis.

CdA 176.164/194/195.

If signa can be read here as tokens, such as a ring or other ornaments, then perhaps this is Falckenburg's source for the ring recognition (HDA III.411f.). Neither the works of Gower nor Steinhöwel, both of which are drawn from CdA, have interpreted the scene in this manner, nor am I aware of other versions preceding Falckenburg in which the romance relates a ring recognition scene. Of particular difficulty in closely comparing the contrasting CdA and HDA is the incidence of numerous gaps in each version with respect to the traditional plot of the romance.

The collated CdA is lacking the riddle of Antiochus and the rape of his daughter, the verses of Tarsia sung to Apollonius, as well as her riddles, and many of the references to Greek and Roman gods. Notus, Boreas, Apollo, and so on are replaced by the Wheel of Fortune. HDA, on the other hand, omits the scenes of the poor fisherman, the gymnasium and bathhouse, the three suitors, much of the brothel episode, and the

vengeance on the evil foster parents. However, it is certain that the distinguishing characteristics of HDA are not drawn from CdA: for example, the connection of the hero to the Books of the Maccabees or Daniel, or the importance of Providence rather than Fortune. Finally, in those instances where CdA and HDA agree, the agreement usually includes GR and HART as well. Instances of similarity have been noted in the commentary and suggest by their frequency and nature that if Falckenburg knew of the Pantheon version of the romance, he did not rely on the Cronica de Apollonio for the composition of HDA.

The poet's reliance on HART is linked to his use of GR, for as has been discussed elsewhere in this chapter, the work of Klebs has detected a sub-redaction of the prose romance tradition which closely links readings found in each recension, and which ultimately may be due to scribal collation of HART and GR manuscripts, producing a hybrid of the manuscript family.<sup>84</sup> The Commentary (Chapter 5), illustrates Falckenburg's reliance on a manuscript tradition closely associated with extant versions of the Gesta Romanorum (chapter 153). Throughout HDA the language of GR is evident, but nowhere more so than in the song of Tarsia to her father Apollonius (HDA IIII.153f.) where nine lines are drawn from the GR.<sup>85</sup>

However, while this Psalmodia Tarsiae provides evidence of an affinity to GR, as shown in the Commentary, the readings found in Falckenburg at times point to different GR collations on the one hand and to various HART readings on the other. For example, the HDA reading (IIII.163) scortes is found in Oesterley and Keller, but sortes is read in the Colmar manuscript and a manuscript in Vienna (Vi 3332); violarier ullis (HDA IIII.164) is found in Keller, Welser, HART (Lapaume's edition) and the

Vienna ms. while violari et ullis is in the Colmar ms. and Oesterley; gladium (HDA IIII.165), also in Oesterley and Keller, is preferred in place of gladiis, but Falckenburg has written corruerat rapiens in place of corruit et raptor, found in the above readings associated with the GR group. From the above, Oesterley's text is the nearest guide to Falckenburg's source. However, Tarsia's song alludes to Auster (HDA IIII.172), the wind whose unfavourable breezes inhibited progress at the time of Tarsia's birth. Falckenburg demonstrates internal consistency in naming this wind, for he mentions it earlier (HDA III.114) when Lucina is giving birth. In doing so the poet appears to have taken Auster from a HART manuscript (e.g. Parisinus 4955), for no wind is mentioned by name in the GR versions. In the HDA commentary further examples may be found of verse which follows Oesterley's GR reading at one point and the HART reading at another. The description of Apollonius' musical performance in the court of Altistratus reveals a knowledge of events found only in HART (HDA II.225f.), while the names Altistratus and Machilenta used throughout Falckenburg's poem are from the GR tradition.<sup>86</sup>

Among the strongest evidence in support of Falckenburg's dependency on the GR are the verses of Tarsia examined above. When GR and HART are in general similar, Falckenburg tends to prefer GR, though occasionally a reading indicative of a HART source arises, particularly when GR glosses over details and HART retains a descriptive word or passage. Such characteristics are indicative of either a manuscript in Klebs' sub-redaction or the use of several manuscripts with both a GR and HART tradition represented. To attempt a more detailed identification is not possible for the reasons which have been discussed above and demonstrated in the commentary.

## VI. Falckenburg and his History of Apollonius

Historiae placeant celebres, mihi credite vitam  
instituunt, quae sint fugienda, sequendaque monstrant  
Fabula non omnis spernenda est, recta legatur:  
Ista iuuant, eadem pariter sine crimine prosunt

Falckenburg borrows from Marcellus Palingenius when he introduces his Britannia, of which his Historia Divi Apollonii is the major poem.<sup>87</sup> In concluding his fourth and final book of Apollonius' life, he again calls on another:

Historia est testis temporum, lux veritatis  
Vita memoriae, magistra vitae, nuntia vetustatis

Cicero, de Or. 2.9.36<sup>88</sup>

With dates and references in marginal notes and throughout his poem Falckenburg has rewritten the Apollonius of Tyre story, allegedly from a Greek and Latin manuscript and with assistance from the Books of the Maccabees, with which the poet believes the narrative has some close connection.<sup>89</sup> Yet what was his regard for the subject matter? Was his task that of history or fable, and in what way has his view altered the character of the romance's tradition?

We know that in the medieval period the story of Apollonius was included in historical compendia such as the Pantheon and alluded to in various chronicles.<sup>90</sup> Falckenburg's identification of similarities between the Books of the Maccabees and the Apollonius was, as we have discussed above, a view shared by others in the sixteenth century. When Godfrey of Viterbo and Fulcher of Chartres wrote, the story could be found alongside the story of Aeneas and the Alexander romance, the former of a

venerated classical tradition; the latter, a 'romanticized biography' with its roots firmly set in history. The Apollonius saga was ranked neither in the historical canons nor with the fictional literature with which it is now commonly associated - the Greek novel. Rather its popular appeal ensured its endurance and diffusion.<sup>91</sup> And, unlike the Pseudo-Clementine Recognitiones, Apollonius of Tyre and his history also avoided an early association with homiletic literature and thereby retained a greater freedom for transmission among folk literature on the periphery of fact and fiction with no attendant religious lesson.<sup>92</sup>

In the late fifteenth and the early sixteenth centuries, the Apollonius of Tyre story continued to retain its popular Volksbuch style, undergoing relatively few changes in its vernacular narrative versions. Those changes which did occur are usually attributable to a desire on the part of the translator/adaptor to appeal to the story's contemporary audience: in the earlier Greek rimada Apollonius' wife is discovered in the Temple of St. John rather than in that of Diana; in Twine's English version (1576), the traditional game of pila in Pentapolis becomes tennis. With the second quarter of the sixteenth century, the Greek romances with which Apollonius of Tyre is now closely associated began to enjoy both a popular and a critical vogue.<sup>93</sup> The Aethiopica, Ephesiaca, and the adventures of Daphnis and Chloe, Chaereas and Callirhoe, as well as those of Leucippe and Clitophon appeared in print and in translation, becoming models of a literary genre unrecognised in the ancient world.

The leader among these 'prose epics' was Heliodorus, whose Ethiopian Story of Theagenes and Chariclea saw its first printing in Greek by Vincent Obsopoeus of Basle (1534), in Latin by Stanislaw Warszewicki

(1552), which was itself translated by Thomas Underdowne into English (1569 and again in 1587, in a revised edition).<sup>94</sup> The influence of Heliodorus' literary style on Sir Philip Sidney's Arcadia is as striking as are the parallels in the plot of Sidney's adventure to those of the Apollonius of Tyre story.<sup>95</sup> In French, Jacques Amyot's L'Histoire aethiopique de Heliodorus (1547) enjoyed a greater influence, capturing the attention of Rabelais, Racine and Montaigne, to name a few.<sup>96</sup> This widespread acceptance of Heliodorus is due in no small part to the critical merit attributed to the Aethiopica by such luminaries as Julius Caesar Scaliger in his Poetices Libri Septem (1561).<sup>97</sup> Achilles Tatius' romance The Adventures of Clitophon and Leucippe was also popular.<sup>98</sup> Throughout the rest of the sixteenth century and on into the seventeenth, other Greek romances were printed in Greek for the first time, often preceded by Latin translations, and quickly found their way into modern language translations and adaptations.

It is against this background that one must evaluate Falckenburg's Historia Divi Apollonii, for the Apollonius romance as it emerged from the Middle Ages into the Renaissance had yet to be dubbed a 'Greek romance' and at the same time did not enjoy an association with historical fact, as did the Alexander romance tradition. From Falckenburg's text, the painstaking efforts taken to connect the hero Apollonius and the romance's wicked Antiochus with the history of the Maccabees suggest an effort to shift the narrative to some degree from the fictional to the biographical. However, Falckenburg's efforts in this area must be seen as no more than dressing-up a work of narrative fiction which would have appeared to Falckenburg poorly told in the manuscripts from which he drafted his poem. As the medieval testimonia demonstrate, the story of Apollonius certainly attained a level



of popularity enjoyed by the legends of Alexander, Aeneas and Troy; however, without an ancient foothold in fact, Apollonius of Tyre, in Falckenburg's eyes, lacked the degree of credibility necessary to elevate it to something more than a folktale, to a story which was worthy to be read by a person on his travels.<sup>99</sup> To accomplish the modification required to elevate the story, Falckenburg entwined the ancient novel's narrative in a history which itself contains many of the elements of the romances of antiquity. The Books of the Maccabees provided that foothold from which Falckenburg could develop his Historia in the vein of a historical novel in order to iron out the elements of the ancient prose romance which were contradictory or previously inexplicable: the HART tradition has numerous such wrinkles which would have discouraged the more discerning readership. For example, the contradictions presented by Athenagora having a daughter of Tarsia's age (HART 70.1) then seeking and winning the hand of Tarsia following the recognition scene with Apollonius (HART 105.1); also, the unanswered questions regarding the nature of the formal relationship between Antiochus and Apollonius and their respective dominions (HART 44.4), and Apollonius' accession to the throne of Antioch (HART 116.1). Falckenburg sought to address these problems by carefully placing the story within a time-frame set by the Books of the Maccabees. This is evidence of the poet's aim to make his piece 'historical'; yet his objective is more than that, for he saw in the Apollonius romance not an opportunity for wider entertainment, but a vehicle for a lesson on suffering and redemption (discussed in greater detail in the next section) which removed the common, simple appeal of the ancient story, thereby relegating his Latin version to a distant shelf in our library of the Apollonius tradition.

Falckenburg's assertion that his source was partly in Greek is, I believe, a further example of his conscious effort to place the Apollonius romance among the novels of Heliodorus, Longus and others, but within the genre of fictional biography/historical romance, not unlike Hägg's historical novels. In this way, Falckenburg's Apollonius maintains a structural similarity to the western tradition of the Alexander romance, which is consistent with the initial woodcut in Zimmerman's reprint of Steinhöwel's German Apollonius (1552). However, the shift in Falckenburg's version from a story driven by Fortune to one guided by Providence and the emphasis placed on the tribulations Apollonius is to suffer in atonement for his part, in order for him to achieve his ultimate redemption, inject a strong Christian element which separates the poem from its pagan romance tradition. Nevertheless, the Historia Divi Apollonii remains distinct from the narratives which include theological debates and lengthy homilies, such as are found in the Pseudo-Clementine Recognitiones, and the miraculous, moralising Christian stories of the saints and apostles.<sup>100</sup>

## VII. The Historia Divi Apollonii and its Influence

Third among our questions to be addressed regarding Falckenburg's Historia Divi Apollonii concerns the degree of influence this Neo-Latin version of the ancient romance may have had on subsequent redraftings of the novel's tradition.

As was noted earlier in this chapter, following the publication of the Historia Divi Apollonii in 1578 Marcus Welser published the second Latin text of the prose romance at Vienna in 1595. Around the same time, Twine's The Patterne of Painefull Adventures was printed in London, perhaps for the second time.<sup>101</sup> Continental translations and stage adaptations were soon to be published in what is probably the romance's most popular period. Whether Falckenburg's version was read by any of these playwrights, poets or romancers is as yet unexplored. The absence of the Britannia from many Continental libraries suggests that relatively few would have had access to the poem, although Falckenburg may have returned to central Europe with several copies of his booklet. The wide range of versions and the comparative ease of obtaining translations in Italian and German, as well as the existence of Welser's editions, lessen the likelihood of Falckenburg's poem having an impact on versions in Magyar, Dutch or any of the other languages into which the romance spread. A modern study of the inter-relationship of the post-medieval versions of the Apollonius tradition would make a challenging and expansive project, and would span virtually every modern European language.

It is a more manageable task, and potentially more fruitful, to search for the influence of HDA in a single language – that of the country

in which Falckenburg's poem was published. Of the works written in English on Apollonius of Tyre, Gower, Copland and Twine obviously precede HDA. Their reprints show no sign of contamination from our poem. Regarding George Wilkins' work, The Painfull Adventures of Pericles, Prince of Tyre, (London, 1608) one must be careful when discussing its role in the tradition of the romance due to its affinity to Shakespeare's Pericles (which is discussed below) and Twine's translation. The position of Wilkins' narrative within the English tradition is thoroughly covered by Muir, Hoeniger and Bullough.<sup>102</sup> No relationship between Wilkins' novel and HDA has been noted. Subsequent offerings of the Apollonius tradition in English have been limited to Lillo's play Marina, Merivale's poems written for John Coleman's production of Shakespeare's Pericles, Prince of Tyre and T.S. Eliot's "Marina".<sup>103</sup> In these works no evidence of HDA exists. Remaining, then, is Shakespeare's Pericles, which warrants examination in detail.

Pericles, attributed to Shakespeare, was entered on the Stationers' Register on 20 May 1608, probably in the form of a prompt-book, by Edward Blount.<sup>104</sup> In the following year there appeared the first Quarto of the play, but in the intervening period, George Wilkins put his name to The Painfull Adventures of Pericles, Prince of Tyre. The intrigues surrounding the personalities and the race for publication of Pericles have been considered at length by others who have ultimately been unable to establish a number of fundamental facts due to the absence of evidence and the passage of time. As regards the period of the play's composition and its authors, modern scholars of Pericles are generally agreed that more than one hand was involved in the writing of the play; however, an exact date of its earliest version is elusive, though the allusion to an admiral

of the Spanish Armada, Don Pedro de Valdes (Pericles IV.i.96), gives further support to the conclusion of F.D. Hoeniger and others that the play is likely to have been written well after 1590, with the strongest evidence suggesting a date after the beginning of the seventeenth century.<sup>105</sup>

Current scholarship has conceded that the Pericles collaborators, including Shakespeare, worked on various parts of the play, with Shakespeare lending his hand most notably in the final three acts and probably after some initial drafting of the play had at least commenced.<sup>106</sup> There is no question that among the sources utilised by the collaborators, Book viii of John Gower's Confessio Amantis, of which the 1532 and 1554 printings were available, formed the foundation to the play. Laurence Twine's The Patterne of Painefull Adventures, entered in the Stationers' Register in 1576, and now extant in two relevant editions, one believed to have been printed c. 1594 and the other in an edition dated 1607, has also been successfully shown to be a direct source for the narrative of the Apollonius romance found in Pericles.<sup>107</sup> The role of George Wilkins' The Painfull Adventures of Pericles, Prince of Tyre, which is in large part plagiarism of Twine, in the composition of Pericles is less clear; however, Hoeniger and Muir have concluded that Wilkins' novel is inspired by the play rather than the play being drawn from Wilkins' novel, although Hoeniger also sees Wilkins as a collaborator.<sup>108</sup> Modern scholarship by Shakespearean researchers has largely been restricted to the above sources for information on the Apollonius romance tradition. Accordingly, lines and imagery found in the play have often been sought in contemporary English prose and poetry in order to find sources or analogues which illustrate 'commonplaces' in Elizabethan literature to the exclusion of accessible Latin or vernacular sources in the romance's tradition which

remain unexplored. This unfortunate attitude is exhibited by Hoeniger who, in discussing the works of Klebs, Singer, and Smyth reports:

Klebs' is the best and Smyth's the least reliable of these studies. None of them should be trusted for their account of the immediate sources of Pericles, but the German books are at least otherwise trustworthy.<sup>109</sup>

This editor of the Arden Pericles subsequently makes two statements which tacitly endorse as necessary inspection of the studies criticised above to answer the question (page xvii of his Introduction,) relating to the use by the Pericles playwright of "the word bitumed at (Pericles) III.i.71 and III.ii.57 (which) seems to have been derived from a Latin source, for it occurs neither in Twine nor in Gower."<sup>110</sup> The Latin source is readily identified by Ernest Schanzer, editor of the Signet Classic Shakespeare edition of Pericles, and is found in each of the edited texts of the Gesta Romanorum in which the Apollonius romance is found.<sup>111</sup>

Hoeniger's second comment is a more interesting admission. He comments that "it is not possible to say which edition (of Twine) the dramatist used", noting:

The edition of 1607 may have been the immediate cause for the play, or the play may have been the immediate cause for it. As Twine's novel is an indirect translation of the story in the Gesta Romanorum, some passages in the play that appear to be derived from Twine may in fact come from a different source.<sup>112</sup>

In considering further the above point that "some passages in the play that appear to be derived from Twine may in fact come from a different source", a number of versions of the romance present themselves as possible sources of inspiration for the collaborators. In the vernacular, during

the period following Falckenburg and preceding Pericles, one finds a French translation of the Gesta Romanorum version of the Apollonius romance, as rendered by F. de Belleforest (1595), for example.<sup>113</sup> That other versions of the romance were published during the period which falls between that of Falckenburg's work in 1578 and the likely composition date of Pericles early in the seventeenth century is not unlikely, given the vogue of the romance throughout Europe at the time. Accordingly, our bookshelves containing the many versions of the Apollonius romance are incomplete, given both the loss of manuscripts formerly recorded, and the ever-present possibility of new sources arising as Neo-Latin and Renaissance studies unbolt the vaults of less frequented libraries.

In examining our bookshelves of the Apollonius tradition, we note then, in addition to Gower and Twine, a wide array of versions in print and in manuscript which existed at the time of Pericles' composition, have occasionally revealed analogues to or coincidences with Pericles when subjected to scrutiny and which may have presented a theme, episode, or turn of phrase which caught one of the collaborators' imagination. We have already considered briefly a few of these versions, each of which presents separate difficulties when unravelling the relationship of each with its siblings in this nuclear family.

The Historia Apollonii Regis Tyri, in its Latin Ur-text form, accounts for over one hundred manuscript versions of greater or lesser faithfulness to the postulated original in Latin. These Historia Apollonii Regis Tyri manuscripts sired directly or indirectly four later versions of the Latin tradition: Gesta Apollonii, Gesta Romanorum, Cronica de Apollonio

(Viterbo's Pantheon) and Historia Divi Apollonii (Falckenburg). From these Latin versions have come further manuscripts and printed works in the vernacular which, while ultimately owing their story to the Historia Apollonii Regis Tyri, have drawn on intermediate versions of the romance with the result that elements of the original narrative have been lost, new themes have been added and numerous familiar items modified to suit the adaptor's audience. Pericles, as the favourite son of this ever-expanding family, is a prime but by no means unique example of this complex dependence. The skeletal frame of Pericles is certainly Gower's version of the romance from the Confessio Amantis, (Book VIII), which itself was drawn from the Cronica de Apollonio found in Godfrey of Viterbo's Pantheon. The other readily identifiable source for Pericles is Twine's The Patterne of Painefull Adventures, whose own ultimate source is the Latin Gesta Romanorum, or a very closely related version of the romance from the Historia Apollonii Regis Tyri tradition.

Efforts to establish further Apollonian sources for Pericles have not been well received by Shakespearean scholars, as the isolated similarities which have been noted are judged to be of such infrequency that editors of Pericles have dismissed these parallels as analogues generated independently, stating that they are simply illustrative of coincidence. Examples of such analogues are found in Copland's King Appolyn of Thyre, itself a translation from a French version of the Gesta Romanorum, and in the Greek rimada by Gabriel Kontianos in which a chivalric tournament is contested.<sup>114</sup> Both versions of the romance have analogues in Pericles, and both have been determined to be too remote for consideration as sources for the collaborators.<sup>115</sup>



Included in the catalogue of potential sources for Pericles identified by modern scholars are those works which in theme, vocabulary or literary style suggest an indebtedness of Pericles to various non-Apollonius romance works. Hoeniger rightly plays down their importance, however, as all too often these 'minor sources' are no more than English translations of themes adopted centuries earlier by the romance in its Historia Apollonii Regis Tyri form, and at best serve only as stylistic and literary guides and not thematic sources, as the theme was already firmly before the collaborators in the pages of Gower or Twine.''<sup>6</sup>

An example of this 'minor source' quest may be found in the episode of Marina's experiences in the Mytilene brothel, found in Pericles (IV.v-IV.vi.). Gower, Confessio Amantis (VIII.1429f.) and Twine, The Patterne of Painefull Adventures (Chapter XIII) record the events in some detail. William Elton and E.M. Waith each provide a glimpse at late sixteenth century translations of ancient writers and suggest these translations to be possible 'minor sources' for the brothel episode: for example, Busche's fifty-third declamation Of her who having killed a man being in the stewes claimed for her chastity and innocence to be an Abbesse, offered by Elton, and Seneca the Elder's Controversiae I.2, suggested by Waith.<sup>117</sup> Upon examination of both articles and sources, it is clear that thematic similarities are present, particularly with Seneca's Controversiae, as discussed by Perry (p.314 and 321) and earlier by Klebs (p.187-227) in relation to the Historia Apollonii Regis Tyri and its origin; however, one is hard-pressed to gather evidence of stylistic similarities which would have actually employed these separate works in composing Pericles. It is perhaps more significant that such works were published and, presumably, recognised as popular stories at the end of the

sixteenth century, sharing the same vogue with the theme as it appears in Pericles.

We have to this point briefly touched on the indebtedness of the Pericles collaborators to the known English sources: Gower and Twine. Additionally, an appreciation of the intricacies of the Latin and modern language versions of the romance has been offered to underline the difficulties in determining further sources for Pericles from the voluminous collection of the romance's tradition, due in large part to ultimate dependency on numerous, and perhaps lost, manuscript traditions. In this review the distinction was drawn between extended dependence on a source, as in Twine and Gower, and the isolated parallels which must be considered inevitable when the retelling of the same tale occurs in a similar cultural environment. We additionally reviewed in general the significance of the 'minor sources' to Pericles and by example suggested that a common theme is perhaps better regarded as an analogue without further support testifying to its use by the collaborators. This reworking of what is largely foundation material for the student of Pericles has been necessary before consideration of an additional source of Pericles may be discussed, for Pericles is unusual, and complicated, in that:

...first, the playwright of Pericles followed, on the whole, the outlines of his story - a very undramatic story at that! - more closely than was Shakespeare's usual custom in romantic comedy or tragi-comedy; but secondly, the best passages and episodes in the play, both in prose and in verse, are largely of the dramatist's creation.<sup>118</sup>

Hoener, as well as others, is convinced that the significant sources for Pericles are limited to Gower and Twine and yet there recur suggestions in the play and acknowledgements in the scholarly commentaries

that a collaborator had his eye on the Latin version of the Apollonius romance found in Chapter 153 of the Gesta Romanorum or a Historia Apollonii Regis Tyri redaction closely associated with that version. These 'suggestions' include the use in Pericles of the word bitumed at III.i.71 and III.ii.57, which eluded Hoeniger but is found in the Gesta Romanorum (Chapter 153, p.519, 1.18 of Oesterley's edition).<sup>119</sup> Also, Malone's comment on Pericles II, Chorus, 7-8 may be added here:

I suspect our author had here in view the title of the chapter in Gesta Romanorum, in which the story of Apollonius is told, though I will not say in what language he read it. It is this: "De tribulatione temporali quae in gaudium sempiternum postremo commutabitur".<sup>120</sup>

Malone further points out the similarity of Bawd's line at Pericles IV.vi.121: "Crack the glass of her virginity" and frange nodum virginitatis eius, found in the Gesta Romanorum edition by Oesterley at p.524 line 22.<sup>121</sup> When coupled with Hoeniger's remarks that certain of those passages which "appear to be derived from Twine may in fact come from a different source", the evidence above indicates that there is ample scope for re-examining Pericles with an eye on certain Latin versions of the romance at hand.<sup>122</sup>

One would need to exclude from the beginning of the exercise the question regarding the Latin skills of the Pericles dramatist and approach the subject with regard to thematic and linguistic parallels between Pericles and the Latin versions on the assumption that, if supportable examples are detected, these alone will verify to a high degree the dependency on a Latin text by a collaborator.

The review would require at each stage close attention to both the Latin tradition and to the English of Pericles since, as will be noted below in our consideration of Pericles and the Historia Divi Apollonii, the incidence of parallels between Pericles and HDA is high, which collectively weakens the argument for viewing individual similarities as coincidence.

It is suggested here that two types of similarity may be established between HDA and Pericles, the first to be considered is that of recurrent parallels uniquely shared by the works under consideration; the second is the degree of thematic congruence or affinity enjoyed by the two pieces when subjected to literary interpretation.

Our examination of this first class of similarity must identify and eliminate those commonplaces and coincidences which are the stock-in-trade of the Renaissance writer in general and the poet who is composing on a classical theme in particular. In this respect, the "five golden rules for the parallel-hunter" established by M. St. Clare Byrne and reiterated by F.D. Hoeniger are worthy of consideration, though difficulties arise when working from Latin to English.<sup>123</sup> Among the most frequent commonplaces are the references to and invocations of certain deities, as well as classical allusions which are included in the Renaissance poet's satchel of literary tools. For example, in the traditional romance, both Apollo and Diana retained special roles and their involvement in the romance was accordingly restricted. In HDA, Apollo arises in sixteen instances, in Pericles once; however Diana (in its variants) is found eight times in HDA, and sixteen in Pericles.<sup>124</sup> The frequency of Diana's appearance in both works is due to a conscious effort on the part of the authors to emphasise her role in releasing the

protagonists from their tribulations. It is clear, though, that Pericles develops this point further than does HDA.

Moving from commonplaces to more striking similarities, there are a number of parallels which require attention, some of which on their own may be explained away as analogues, but which, in conjunction with further parallels, suggest that Falckenburg's Historia Divi Apollonii is a source employed by a collaborator in the composition of Pericles.

Falckenburg, throughout a number of his latter works, draws heavily from the Bible, and particularly from Old Testament tales. In his Sollicitudinum ... Aeglogae (London 1578), the story of Jonah (First Eclogue) draws on both the Book of Jonah and II Kings. The following eclogues (SA) further demonstrate Falckenburg's attachment to scripture as a source: for example, Falckenburg draws from Isaiah, Psalms, Deuteronomy, Matthew and Luke in the Second Eclogue. Accordingly, one is not surprised when Falckenburg recognises the similarity between the Apollonius told by his source and the reports of Antiochus and Apollonius in the Books of the Maccabees. Commentators on Pericles have noted previously the possible indebtedness of Pericles II.iv.2-12 to 2 Maccabees ix.<sup>125</sup> But a close examination of the passage in Pericles reveals that the playwright had more than a recollection of 2 Maccabees ix, for the dramatist noted (cf. 2 Macc. ix.7) that Antiochus is actually in his chariot when attacked by the gods (Pericles II.iv.7). As is noted in the HDA commentary, Falckenburg both in his text and in his marginal notes identified his debt to 2 Maccabees ix. for HDA I.469f. Falckenburg modified the story in 2 Maccabees to fit into the novel by separating the incestuous couple, depicting each as dying by

their separate fates: death by lightning for Antipagena, and by worms and plague for Antiochus. In Pericles, the story is likewise adapted from 2 Maccabees: the couple are together in a chariot, struck by lightning and then suffer from their own rotting stench.

The above similarity of treatment is not sufficient to demonstrate that a Pericles collaborator drew from HDA. However, Falckenburg later reminds the reader, when he informs the court of Altistratus of Antiochus' fate:

... Antiochum referens ceu vermibus esum  
Littore Niliaci proceres liquere iacentem,  
Antiochi exosi nomenque genusque nefandum.

HDA III.20-22

Falckenburg's motivation for these lines does not come from the same passage in 2 Maccabees ix; rather the poet has noted 2 Macc. ix.15, which tells in an aside how Antiochus had planned not to give the Jews of Jerusalem rights of burial within the city precinct, and adapted the theme to his use above. At Pericles II.iv.10-12 we read:

... for they so stunk,  
That all those eyes ador'd them ere their fall  
Scorn now their hand should give them burial.

Falckenburg's theme is echoed in the play. None of the other Latin or English predecessors offer this correlation.

Closely associated with this similarity is a second parallel between HDA and Pericles involving news of Antiochus' demise. At HDA III.19 we are given the image:

Niliacis ruit, ecce, iugis festinus, anhelus  
Nuntius, ...

This passage describes the messenger who runs into the court of Altistratus, bringing news of the divine providence wrought on Antipagena and Antiochus. In the earlier Latin tradition, Apollonius and his pregnant wife are walking along the shore when they spot a ship, normally of Tyrian markings, which Apollonius recognises. In the ensuing conversation with a sailor aboard the ship, the news is conveyed. (GR 518.26-34; HART 43.4-44.4; CdA 65-67.) (It should be noted here that CdA 67.1 provides a suggestion of messengers spanning the known world.) The English versions follow their Latin sources well. Gower has a royal entourage upon the beach which spies the ship bearing news (CA 986-1018). Twine in Chapter VII (pages 444-445 of Bullough) is similarly faithful. Pericles, on the other hand, takes Falckenburg's lead and in a dumb show a messenger runs onto the stage (Pericles III.Chorus: cf. Stage Direction at 14-15):

At last from Tyre,  
Fame answering the most strange inquire,  
To th'court of King Simonides  
Are letters brought, the tenour these: ...

Pericles III.Chorus.21-24

No common source for HDA's and Pericles' shift from the traditional romance is discernible. The editors and commentators on Pericles are silent on the matter.<sup>126</sup> That the Latin verse of the puffing messenger is the source for the Pericles dumb show does not require further argument.

Again, HDA III.19f. provides a third parallel to Pericles. Here the play moves away from the tradition of Gower and Twine. At Pericles

II.iv.26f. the three lords of Tyre urge Helicanus to find out the fate of Pericles, whether he lives or not, and if not, they state that Pericles

...leaves us to our free election

Pericles II.iv.33.

in which case, Helicanus would be their choice, as indicated at Pericles III.Chorus.26f. Gower, I.1011f., merely reports that Apollonius' liege men of Tyre now wish to see their liege lord return to his home. In the romance tradition it is recalled that Apollonius fled from Tyre under cloak of darkness to evade the treachery of Antiochus. Nothing is said regarding the throne of Tyre. CdA 159.61, Gower's source, does however tell of the selection of Apollonius by the nobles as their choice for the throne of Antioch.<sup>127</sup> Twine, in Chapter VII, says:

And the Citie of Antiochia with all the riches, and the  
whole Kingdome are reserved for Apollonius.  
(Bullough, p.445.)

This is virtually a translation of HART 44.3-4, and the Gesta Romanorum

Opes autem regni Antiochie reservantur Appollonio.

GR 518.33-34.

Falckenburg, with an eye to CdA and to a prose Latin version, has expanded the will of the proceres of the Cronica de Apollonio by introducing the popular election (HDA III.24-26). The Pericles collaborator followed Falckenburg and introduced the idea of free election



at Pericles II.iv.33. Whether the election is by lords alone or includes the votes of the commoners is not clear from Shakespeare; however, in both HDA and Pericles (II.iv.37-39; III.Chorus.26-27) the Prince of Tyre is threatened with the prospect of another taking the crown:

... nam ni veniat, feret alter honorem.

HDA III.26.

From the above, it is clear that portions of Acts II and III of Pericles have borne the influence of the Historia Divi Apollonii. Elsewhere in Act III and in Act IV, elements of thematic similarity arise which will be discussed below. For the moment, before considering these similarities of theme, parallels arising in Act V will be examined.

By the end of Pericles V.i, the Tyrian King, aboard his ship in Mytilene harbour, has recognised his daughter and, with Lysimachus of Mytilene and Helicanus, has prepared to leave his ship to enter the city for refreshments and provisions. Lysimachus then states:

Lys.        Sir,  
             with all my heart; and when you come ashore,  
             I have another suit.

Per.                                You shall prevail,  
             Were it to woo my daughter; for it seems  
             You have been noble towards her.

Lys.        Sir, lend me your arm.

Pericles V.i.257-262

Maxwell explains the scene as follows:

A minor agreement with Tw.(ine) is in the (not wholly explicit) request for Marina's hand while they are still on ship-board (ii.264-5). Tw.(ine) has it at this point in set terms (p.313), but in Gow.(er) 1768-72, Athenagoras

Waiteth time, he waiteth place,  
Him thoghte his herte wol tobreke,  
Til he mai to this maide speke  
And to hir fader ek also  
For mariage.<sup>128</sup>

Maxwell is correct that the agreement with Twine is only minor and, as can be seen from Gower, the dramatist did not depend entirely on either of the English versions. An examination of HDA IIII.271f. provides the collaborator with a ready-made oratio Athenagorae and response to Athenagoras by the Tyrian King regarding the younger man's suit. The dramatist has not borrowed from these wordy declarations but has merely condensed the speeches into brief dialogue; then, in the manner that Athenagoras and Apollonius seal the agreement, so do Lysimachus and Pericles - with a handshake:

En tua sit: testata sit hac promissio dextra.

HDA IIII.292

Sir, lend me your arm.

Pericles V.i.262<sub>129</sub>

As was the case with the parallels between Pericles in Acts II and III and the events in HDA, the collaborator has prepared his text with a number of ideas emanating from nearby passages in HDA IIII. A further example of this is found at the onset of Scene ii in Act V. The stage directions place the setting at the Temple of Diana at Ephesus. Maxwell cites the source material as: "Gower 1.1748-76, 1814-20; Twine

pp.314, 317-18." and then states "No significant variations."<sup>130</sup> Hoeniger is silent on sources.<sup>131</sup> Inspection of Gower, continuing from the quote drawn from that ancient poet above reveals:

... and it fyll so,  
That all was doone, right as he thought,  
His purpos to an ende he brought  
She wedded hym as for hir lorde,  
Thus ben thei all of one accorde.

Confessio Amantis 1780-84

A review of Twine likewise confirms this significant variation in Pericles over the two English sources: Marina and Lysimachus had a party in Mytilene (Pericles V.ii.6-9), but they did not get married.<sup>132</sup> Says the Chorus:

... So he thriv'd,  
That he is promis'd to be wiv'd  
To fair Marina; but in no wise  
Till he had done his sacrifice,  
As Dian bade ...

Pericles V.ii.9-13

In Falckenburg's version (HDA II.285) one finds a parallel for the collaborator's divergence from the English sources. Apollonius here delays the marriage until he fulfils his vow at Diana's Temple. The other English sources are consistent with the Latin tradition before Falckenburg, therefore it is only HDA and Pericles in which there is the delay in the marriage. Falckenburg's marginal note Votum Apoll. highlights the hero's vow to go first to Diana's Temple, where he will place a trophy in fulfilment of his promise, in anticipation of Pericles' "sacrifice" to Diana quoted above.<sup>133</sup>

The recognition scene between Thaisa and Pericles also bears a strong likeness in one respect to that of HDA, and one must wonder whether, in this instance, the presence of stage directions would assist in the interpretation of Pericles. At Pericles V.iii.37, Thaisa and Pericles are engaged in a recognition scene in which the hero still harbours doubt about the identity of his wife. Thaisa then declares.

Now I know you better.  
When we with tears parted Pentapolis,  
The King my father gave you such a ring.

Pericles V.iii.37-39

The stage direction here, not found in the first quarto (Q), varies from editor to editor. Malone postulated: "shows a ring," while Cowden Clarke has amended to "points to his ring". Hoeniger prefers Clarke's direction to his interpretation of Malone's direction "that Thaisa and Pericles wear identical rings".<sup>124</sup> Maxwell notes Malone's direction as well: "If this is right, we must suppose that Per(icles) had put the ring on her finger before she was cast into the sea. But (Cowden) Clarke's 'points to his ring' is also possible."<sup>135</sup> Once again we need only refer to the marginal note of Falckenburg: Lucina annuli beneficio ab Apollonio coniuge agnoscitur and the text of HDA:

Annulus ille aderat, collo suspensus eburno,  
In mare proiectae, quem sponsus amabilis urbe  
Tradiderat patria, in monimentum, & pignus amoris.

HDA IIII.411-413

From the above, Maxwell's interpretation closely anticipates the verses of Falckenburg, which describe the proper staging of the scene. At Pericles V.iii.21, Pericles is no doubt standing away from Thaisa and

looking elsewhere on the stage, inwardly reflecting to convince himself of Thaisa's and Cerimon's truth. Cerimon entreats Pericles to "Look to the lady," but Pericles does not. Rather, he desires to see the separate proof tendered by those rich jewels stowed in the coffin with Thaisa (Per V.iii.21-25). Again Cerimon begs Pericles to look to his Thaisa, but he does not. Thaisa, as she recovers from her swoon, begs for his attention, but still he averts his eyes, although her voice jogs his memory further (Per V.iii.26-34). Here HDA IIII.414 is needed. The ring, suspended around her neck, comes to her attention, but not to Pericles'. Snapping it from her neck and with a quick brush for show, it is now on her finger. Indeed, it is conceivably one of the royal, rich jewels placed in Thaisa's coffin when she was cast overboard, (cf. Pericles III i.66; iv.I; V.iii.24). The scene here in Act V may be linked with III.iv.1, when Cerimon and Thaisa examine "this letter and some certain jewels," by, at that point in Act III, either: (a) putting the ring around her neck with a thin chain amongst the jewels or (b) simply putting the ring on her finger to prepare the dramatic action contained in HDA IIII.411f. and suggested in the recognition scene of Pericles and Thaisa (Pericles V.iii.37-39).

It is then Pericles' line at V.iii.37 "Immortal Dian!" which is his reaction when he finally looks to Thaisa and recognises the ring, obtaining the proof from the coffin which Pericles himself had filled with riches. The interpretation by Hoeniger for this line (Per V.iii.37): "be praised for bringing this about." falls short of the potential drama of this recognition scene.<sup>136</sup>

Thaisa's "Now I know you better" which completes the above verse makes better sense with our explanation here, since Thaisa's recognition is

already closer to completeness than Pericles'. Pericles' response and recognition of the ring makes her know him better, for he will not confirm his name to be Pericles (Per V.iii.32). But this moment is also Pericles' proof. Before the revelation of the ring, Pericles has not seen evidence or become convinced that the woman is Thaisa. He has heard Cerimon certify the place and verify the coffin's existence and contents, now Thaisa offers the proof of a ring and its history which perfects Pericles' recognition.<sup>137</sup>

This ring recognition is found only in HDA and Pericles among the Latin sources of the romance. I know of no analogue to it in the vernacular versions of the Apollonius tradition. However, recognition scenes aided by token, ring or charm were stock devices of both New Comedy and the Ancient Romance.<sup>138</sup> Accordingly, an argument that the relationship between the HDA ring recognition and the Pericles ring scene is merely one of coincidence might be suggested were it not for the degree to which the explanation of the scene provided by HDA clarifies both the visual and oral elements of the recognition scene on the one hand, and the evidence of repeated parallels which exist between HDA and Pericles here and elsewhere, on the other.

It has been shown by the above repeated parallels shared by HDA and Pericles: the denial of burial for Antiochus, the messenger scene in the court of Tyrian Prince's father-in-law, the news of an election of the Prince, the warning that another will take the Prince's place should he fail to claim the throne, the parallels in the marriage proposal for the Prince's daughter, the shaking of hands, the delay of that marriage due to the required fulfilment of vows to Diana at her temple and the ring

recognition scene, that the composition of Pericles at various points throughout Acts II-V is indebted to HDA.

To be considered with the above borrowings from HDA are the thematic similarities shared by Falckenburg's poem and Pericles. Prior to these two works, the Apollonius romance in its Latin and English versions was a narrative linked by Fortune and a series of contrasts. Apollonius is tormented by the tempests of Neptune and aided by Fortune on foreign shores. Archistrates neatly gives an example of the story's approach to one's lot in life: iuuenis, epulare nobiscum; laetare et gaude et meliora de deo spera (HART 27.16). The Cronica de Apollonio captures the same theme:

O rota Fortune, que tempora cuncta revolvis,  
Cur mala, que patior, nullo mihi tempore soluis?  
hec mala non merui, que modo lesa lui.

CdA 173.141,161,162.

Gower, Copland and Twine have closely followed their respective sources in retaining Fortune's guiding hand. The alterations Falckenburg introduced into the plot of the Apollonius romance are significant and are introduced in the title page of the book in which we find HDA:<sup>139</sup>

... De Apollonica Humilitatis, Virtutis et Honoris  
Porta, veluti vitae theatridio, praeter innumeros  
Fortunae labyrinthos, in afflictorum solatium, maxime  
amplificatur bonitatis divinae ... Encomium.

To this Falckenburg adds to the bottom of his title page: Psalm 33: Multae sunt tribulationes iustorum, sed ex omnibus his liberat eos Dominus. Our poet is concerned not only with Fortune's role in life's

tapestry, but also with the importance of suffering, patience, and redemption for those who make amends for their evil ways. For evidence of this Falckenburg provides two significant modifications to the Apollonius of Tyre narrative, both of which give striking examples of great men and their tribulations. Both examples will be shown to have motivated the Pericles dramatist to modify the Apollonius of Tyre plot to accommodate the themes of suffering and patience in his play.

Falckenburg's poem adopts for its portrayal of the unchaste King Antiochus the Seleucid Kings of that name found in 1 and 2 Maccabees. Moving between the Maccabees and his Apollonius of Tyre sources, Falckenburg retains the morally wicked king of the romance and introduces religious impiety into the unfatherly character. Antiochus is a defiler of temples, and worse still:

Antiochus celebrans, dominum ridebat Olympi  
Impietate sua.

(HDA I.402-3)

Unlike Heliodorus, who bore witness to the acts of the Almighty and was saved, the Antiochus of the Maccabees and HDA does not repent or recant and accordingly his suffering and death are terrible.<sup>140</sup> HDA I.480f. and Pericles II.iv combine the romance's lightning with the noisome death of 2 Maccabees 9 where "Even in the height and pride of all his glory" (Per II.iv.6) Antiochus, with his daughter, is slain. The Latin and English sources which precede HDA do not consider the sin of pride, only that of incest. As in the tale's sources, the fate of Antiochus is juxtaposed with that of Apollonius. In the Apollonius of Tyre tradition, the comparison is essentially one of evil and good and no more. For



Falckenburg, the issues are slightly more complex, as they are in Pericles; however, while the dramatist adopts certain of these moral themes found in HDA, the full developments of these ideas are retained only in Falckenburg's poem.

In returning to HDA I, following the death of Antiochus, Apollonius considers his lot and repents (l.492f.). In so doing, the poet advises us, Apollonius will suffer many tests of his faith in a bitter world (l.510-514). The poem then describes those tests throughout Books II, III and IIII. But at HDA IIII.370, Apollonius informs us that his repentance was urged by an angel who warned him to cease his evil ways, following which heaven commenced its tests. This alteration to the romance is inspired by the story of Nebuchadnezzar in the Book of Daniel, which Falckenburg has woven into the beginning of HDA IIII.<sup>141</sup> This Old Testament extract constitutes the second significant modification to the romance, for Falckenburg compares the haughtiness and pride of Nebuchadnezzar with the wrongs of Apollonius, then illustrates the suffering of the Persian King by his unkempt appearance – the result of his being banished from the world of men and forced to live in exile in the wilds. Nebuchadnezzar's banishment is easily compared with that of Apollonius: the "outward habit" (cf. Pericles II.ii.56) of Apollonius from the day that he left his daughter with her foster parents is found in the various versions of the romance – Apollonius will not shave or clip his nails until his child is married. This is the hero's external mark of his suffering. In HDA, the story of Nebuchadnezzar underlines the extremity of suffering endured. In Pericles, the themes of suffering and redemption are made visible through repeated reference to Pericles' appearance: Pericles in his rusted armour and the words of Simonides (Per II.ii.55-58);

Pericles' vow not to shave (Per III.iii.25-32), which is found in virtually all of the romance sources; his oath not to wash or cut his hairs (Per IV.iv.27-28); the donning of sackcloth (Per IV.iv.29); the call for fresh clothes (Per V.i.213 and 221); and the wish to clip his beard (Per V.iii.72-76).<sup>142</sup>

In both HDA and Pericles, the themes of suffering and redemption are strongly in evidence. HDA clearly links the tribulations of Apollonius with its biblical source to underline the hero's atonement for his former evils as a general of Antiochus. It is worthwhile to note that Pericles hints at the hero's military past - an aspect which is all but absent in the Latin and English sources except HDA.<sup>143</sup> Pericles states (Per II.iii.82) of himself "my education been in arts and arms". Throughout the play Pericles is associated with the military: the armour of his father (Per II.i.115f.); the soldier's sword dance (Per II.iii.95); and the various instances in which Pericles is held as a 'knight'. By these descriptions we see the hero of Falckenburg's poem following this resolution to retire from the battlefield, although these references in Pericles are subdued to the extent that it is conceivable that they arise in the play as commonplaces.<sup>144</sup>

G. Wilson Knight argues, without the knowledge of Falckenburg, that Pericles is stained by the impious bed of Antiochus and his daughter.<sup>145</sup> In HDA this is true of Apollonius as regards his desire for Antipagena, just as it is also true regarding the guilt Apollonius must bear over his other (military) exploits not mentioned in the play. Pericles has not drawn from Falckenburg this guilt of Apollonius, though incorporated into the play are echoes of the Tyrian's military bearing and

Falckenburg's emphasis on the suffering, atonement and redemption hinted at by Psalm 33 and characterised by the physical appearance of Apollonius and Pericles in each work. Moreover, HDA provides, and is followed by Pericles in this respect, an example of the truly good king: Altistratus/Simonides, to whom the hero must be compared and whose 'goodness' the hero ultimately achieves. Altistratus/Simonides is described in similar terms in HDA and Pericles:

... Rex Altistratus aevo  
Quamlibet imbellis, tamen obtinet, atque gubernat.

HDA IIII.458-459

And of Altistratus a few lines later:

Conscendit celsae Rex sponte palacia turris,  
Qua veterum positu stabant simulachra Quiritum  
Magnanimumque Ducum, Regum qui nomina dextris.  
Promeruere suis, summum & virtutis honorem.

HDA IIII.468-471

Compare the above with the comments on Simonides in Pericles:

Per           The good Simonides, do you call him?

1.Fish       Ay, sir; and he deserves so to be call'd for his  
              peacable reign and good government.

Per II.i.99-101

Indeed, Simonides is so esteemed that on news of his death Pericles states "Heavens make a star of him!" (Per V.III.79). It is more than coincidence that Altistratus himself says in HDA II.345-346:

Huic noster tribuatur honor, cum rite sepultus  
Astra petam, rutilum fueroque evectus ad axem.

Altistratus/Simonides is a secondary character in the many versions of the romance tradition prior to Falckenburg. In these earlier versions, the characterisation of this Pentapoline king is minimal and does not serve to enhance the moral fibre of the tale. In HDA and Pericles, the role of this character is enhanced to embrace the qualities of good kingship and thereby provide a model as well as a kingdom for Apollonius in his mature years.

One may discern from the above that, in addition to the similarities in the action of the two stories, there is also a thematic fibre common to both retellings of this old tale. The Wheel of Fortune, a common theme at the time, and associated with the romance by the Bishop of London, is absent from HDA and Pericles. In each work the hero's fate is guided by Providence and is firmly set in a context of Christian morality. For Falckenburg, the moral fibre is certainly Christian, which the poet's lessons from the Maccabees and Daniel ensure. The simple contrasts scarcely linked in Hart, GR and CdA are better established in HDA to underline the bad and good, as well as to delineate the route which one must follow to arrive at the latter from the former (and pass through the Apollonian gates). The Pericles dramatist did not adopt Falckenburg's extremes here, although the themes of redemption, the contrasts between good and evil, the importance of suffering and so on have been adopted in such a manner as to indicate that Pericles not only found in HDA the suggestions for a number of significant events, but also drew from our Latin poem elements of its moral and religious bearing.

I have illustrated above points of similarity shared between HDA and Pericles and not in evidence in the other extant Latin and English

versions of the Apollonius of Tyre tradition. These similarities in the sequence of events and in thematic content demonstrate that a Pericles collaborator referred to and drew from Falckenburg's Historia Divi Apollonii extensively. It has also been shown that the characterisations of Pericles, Antiochus and Simonides reveal a knowledge of HDA which influenced a transformation of the romance from being a 'mouldy tale' governed by the Wheel of Fortune into an encomium on Humility, Virtue and Honour. Falckenburg's theme is clearly Christian, with episodes of biblical source and an emphasis on suffering and hope for salvation, which guide the hero in HDA and Pericles through multae tribulationes iustorum to the story's end. Pericles retains these themes but, as argued by Hoeniger, the play has "remained secular in content and intention."<sup>146</sup> Once the link to Falckenburg is made, the biblical and Christian themes in the play are evident in the background. A greater meaning is given to Gower's Epilogue in Pericles when one recalls Falckenburg's promise to write about the Apollonian gates of Humility, Virtue and Honour:

In Antiochus and his daughter you have heard  
Of monstrous lust the due and just reward.  
In Pericles, his queen and daughter, seen,  
Although assail'd with fortune fiece and keen,  
Virtue preserv'd from fell destruction's blast,  
Led on by heaven, and crown'd with joy at last.

(Per Epilogue.1-6)

CHAPTER 5

THE "HISTORIA DIVI APOLLONII": COMMENTARY

## CHAPTER 5

### THE "HISTORIA DIVI APOLLONII": COMMENTARY

#### Introduction

Although to write be lesser than to do,  
It is the next deed, and a great one too.  
We need a man that knows several graces  
Of history, and how to apt their places;  
Where brevity, where splendour, and where height,  
Where sweetness is required, and where weight;  
We need a man, can speak of the intents,  
The counsels, actions, orders, and events  
Of state, and censure them: we need his pen  
Can write the things, the causes, and the men.  
But most we need his faith (and all have you)  
That dares nor write things false, nor hide things true.

Jonson, Epigrams 95.25-36

It is appropriate that the Commentary on Jacob of Falckenburg's Historia Divi Apollonii should be introduced by these words, written by Jonson 'To Sir Henry Savile,' the translator of Tacitus. As one follows Falckenburg's verse through the intrigues of Antiochus' court and accompanies Apollonius, his wife and daughter to their separate challenges, one sees in Falckenburg the hallmark of a writer such as Jonson described. In the Commentary it will be seen that the poet has taken his 'history', and applied brevity, splendour, height, sweetness and weight in separate measures. Here, too, are counsels, actions, orders and events of state.

The Commentary is narrowly focused to achieve this view of Falckenburg's major work by generally restricting discussion and references to the Latin tradition of the Apollonius of Tyre romance and the more significant enhancements or changes made by Falckenburg. A student's

commentary, including details of classical mythology and geography on the one hand, or a wider, literary and linguistic commentary on the other, with classical and contemporary echoes, analogues and observations on Falckenburg's latinity would in either instance cloud my objectives of discovering Falckenburg's reliance on the Latin sources and the relationship between the Historia Divi Apollonii and certain contemporary versions of the romance. To assist in achieving these objectives, I provide in this chapter a summary of the story of Historia Apollonii Regis Tyri. The numbers in parentheses throughout the summary refer to the chapters found in Riese's text (1893). Following the summary is the Commentary itself, which is divided into Falckenburg's four books. Each book commences with a précis of the book's narrative; here the parenthetical numbers are line references to the text as found in the Collected Works, presented in Volume II to this study.



## "Historia Apollonii Regis Tyri": Plot Summary

The ancient romance begins by introducing King Antiochus of Antioch (on the Orontes). This king's unmentioned wife had left the king an unnamed daughter whose divine beauty compelled the king toward unfatherly love. When his daughter reached the age set for her marriage, the king took her for his own, first brutally, then as a spouse. To conceal this incest beyond the walls of the palace, the king devised a self-incriminating riddle for all suitors to answer. Any answer (right or wrong) rewarded the suitor with decapitation, thereby preserving the king's interests. Apollonius, a wealthy young prince of Tyre, arrives in Antioch, answers the riddle correctly, but curiously is offered a generous respite for reconsideration, during which time both he and the king realise an error in judgement has been made, spurring the former to embark for sanctuary and the latter to despatch his trusty henchman, Taliarchus, to kill the wise Apollonius. (1-6).

Apollonius, now proscribed by the king with the offer of a reward, is forced to flee his native Tyre and the realm of Antiochus. Apollonius is pursued by Taliarchus and hounded by others seeking the king's reward. Soon Apollonius lands at Tarsus which is plagued by famine and drought. Meeting two local residents, first Hellenicus, a helpful and frank man of a lower class, then Stranguillio, an acquaintance, Apollonius becomes aware of his proscription, but nevertheless chooses to relieve Tarsus of its famine. His generosity is rewarded by the erection of a monument and the offer of refuge within the city, which permits him to pose as a merchant. (7-10).

The months in Tarsus pass quickly and soon it is clear to Stranguillio and his wife Dionysia that Apollonius must move to Pentapolis to hide in safety. Apollonius agrees and shortly after setting sail, he encounters a Virgilian storm of epic proportions. His ship destroyed and the crew lost, the noble, though naked, hero is washed ashore, cursing Neptune and lamenting his fate. An ancient fisherman receives the battered Apollonius into his home, offers him his cloak in the manner of St. Martin and feeds him. Eager to replace his losses, Apollonius takes leave of the fisherman and walks into the city. By chance, the gymnasium is opening as he enters the city. When Apollonius moves into the playing area within the gymnasium, he seizes the opportunity to play opposite the city's ruler. Proving himself in sport, Apollonius is invited to dine with this king, is clothed properly, placed in the seat of honour and then attracts the attention of the king's beautiful, marriageable daughter. This daughter entertains the guests with lyre and song but Apollonius, who is more skilled than she in the art, steals the show. Apollonius' musical accomplishment is likened to that of Apollo. (11-16). King Archistrates' daughter falls in love with Apollonius. Her love is so overwhelming that she becomes ill and confined to her bed, although her newly appointed tutor, the talented and gifted Prince Apollonius of Tyre, and her father, know not what ails her. Pressed by three suitors from this same city, the king urges his daughter to name her chosen match. A cryptic note and a comic scene identify Apollonius as the preferred match through Apollonius' erubescant blush. Her health restored, the king's daughter is married to Apollonius with royal ceremony. (17-23).

The story leaps ahead. Apollonius' wife is now six months pregnant. A ship of Tyre comes into the harbour, bearing news for anyone who might meet the virtuous Apollonius. Should the Prince of Tyre be seen, he is to be informed that the wicked Antiochus was struck by God's lightning while sleeping on an impious bed with his daughter. Moreover the realm and riches of Antiochus are now held for Apollonius. Seeking the blessing of King Archistrates and his daughter (Apollonius' wife), the Tyrian Prince proposes to sail to Antioch to claim his crown. After insisting that she accompany her husband, the pregnant princess and her faithful nurse Lycoris join Apollonius. Bad weather ensures that the ship is still at sea when the ninth month of pregnancy is reached. In a difficult delivery, a young girl is born, but the mother slips into a deathlike state in the final stage of labour. Believing her to be truly dead, the crew convinces Apollonius that the body must be thrown overboard. A fine lead-lined casket is prepared, the body laid inside and a note with gold enclosed to encourage a proper burial if the casket should ever reach land. (24-25).

The casket bearing the apparently dead wife of Apollonius is washed up on the shores of Ephesus. A physician and his retinue of aspiring students retrieve the casket, take it to the physician's home and open it. Surprised but dutiful, they begin to prepare the funeral pyre; however, an upstart medical student applies his skills and revives the young woman. The doctor adopts her; then, at her request, places her among the priestesses in the Temple of Diana at Ephesus, to preserve her chastity. (26-27).

Meanwhile, on board the ship, following the funeral at sea, Apollonius decides that he will take his infant daughter to Tarsus to be reared in the arts according to her royal station and under the watchful eyes of the nurse Lycoris and Apollonius' friends from his previous visit there, Stranguillio and Dionysia. The child is named Tarsia, after the city in which she would be raised and which had benefitted from Apollonius' prior stay there. Then, swearing not to trim his beard, hair or nails until the child is wed, Apollonius embarks once again, this time on a fourteen year voyage to the unknown and remote regions of Egypt. (28).

In Tarsus, Tarsia quickly reaches her fourteenth year, surpassing her contemporaries in beauty and the arts. Jealousy overcomes Dionysia whose own daughter, Philomusia, is plain. The faithful nurse Lycoris, now aged and on her deathbed, fears violence may result from this increasing jealousy and informs Tarsia for the first time of her true parentage and history. The nurse then dies and Dionysia begins to plot. In a short time Dionysia sends her trusty, though weary, steward Theophilus to slay Tarsia on her way home from school. Theophilus lurks at Lycoris' tomb, Tarsia's normal stop on her route home. Theophilus, hesitant to commit this crime, allows Tarsia to pray. A moment later, pirates rush in and grab Tarsia, immediately carrying her to their ship which is bound for Mytilene. Thankful, Theophilus returns to Dionysia, reports the murder to be done but is denied his reward. He then prays to God for judgement. Dionysia, in a panic, consults her husband, who explodes at the news of her treachery; however, both agree to attribute Tarsia's death to a stomach malady and both foster parents feign mourning. (29-32).

Meanwhile, Tarsia arrives in Mytilene with the pirates, who decide to auction her to the highest bidder. In Mytilene, both the city's Prince, Athenagora, and its notorious pander contend in the bidding. The pander wins when Athenagora realises Tarsia's brothel price will be much cheaper. The pander places Tarsia in the brothel and posts a notice of her availability. (33)

After three days, a band of musicians leads a crowd of citizens to the bordello. At the head of the queue stands Prince Athenagora. Athenagora enters Tarsia's room, but is confronted by Tarsia who pleads for mercy and enumerates her many misfortunes. Taking pity, Athenagora refrains from taking her maidenhood and instead gives her gold. Each would-be customer faces the same treatment. (34-35).

At the end of her first day at work, Tarsia shows the pander a pile of gold and boasts of her preserved chastity. Enraged, the pander sends for the brothel's overseer to ravish Tarsia but the overseer too is dissuaded from his intention. Moreover, he gives consent to Tarsia to earn her keep through her musical skills. Accordingly, she receives the support of the townspeople and the fatherly protection of Athenagora. (36).

Meanwhile, Apollonius has sailed to distant regions of Egypt. After his fourteen year sojourn (of which we are told nothing), Apollonius returns to Tarsus to reclaim his daughter. Dionysia and Stranguillio, startled by the return of Apollonius, don their mourning clothes and recount sadly the lies of Tarsia's stomach ailment. They show Apollonius the gravestone, whereupon Apollonius becomes wholly distraught and laments the loss of his daughter, the only child of his dead wife. Yet within him

there is a force which does not permit the tears to flow freely. Apollonius still believes his daughter must be alive, though his eyes see the stone monument, the inscription on which bears witness to her untimely death. (37-38).

Apollonius then decides he must return to Tyre and sets sail once again. While at sea, a violent storm challenges his ship and crew, but prayers to God rescue the voyagers, and soon they land at Mytilene at the time of the fête of Neptune. Apollonius grants his crew both liberty and a cash bonus to enjoy the festival, provided that his mourning is not disturbed. The Tyrian prince then descends to the bowels of the ship.

Soon thereafter, Prince Athenagora, who is strolling along the quays, is attracted by the markings of Apollonius' ship. He boards her, joins in conversation with the crew, enquires after the ship's master and silently recollects a similarity between this man's name and that of Tarsia's lost father. Against the orders of Apollonius and the advice of the crew, Athenagora ventures into the hold and attempts to draw out the mourning hero. Unsuccessful, Athenagora sends for Tarsia, whose many talents he judges to be equal to the task. Tarsia boards the ship, is offered a generous fee should she successfully draw out the ship's master below decks, then descends herself into the hold. (39).

Upon meeting, neither Tarsia nor Apollonius recognise the other. Greeting Apollonius and proclaiming herself to be chaste, Tarsia recounts her life story, though she never mentions any names. Following the tear-evoking tale of Tarsia's past, Apollonius' grief is renewed since the fate of the chaste maiden recalls his past. Tarsia is dismissed with a

rich payment for her song. Once up on deck, Tarsia is scolded by Athenagora for her failure and is sent below a second time. In her next attempt, Tarsia strikes a bargain with Apollonius. Should she better Apollonius with a riddle, then he must go into the daylight. Ten riddles, borrowed from Symphosius, are set. Apollonius answers each one in turn easily. Tarsia and Apollonius are amazed at the other's learning and wisdom but Apollonius will not be moved. (40-43).

Then, frustrated by her failure, Tarsia grasps Apollonius' mourning cloak and attempts to drag him upwards to the deck. Apollonius pushes her away and, in her fall, Tarsia suffers a bloody nose. Overwhelmed by grief and pent-up suffering, Tarsia recounts again her woes, this time in greater detail, including the names Stranguillio, Dionysia, and Theophilus. Ever sharp, Apollonius catches the clues and finally they recognise one another as daughter and father. Moments later, Apollonius realises Tarsia's current circumstances in Mytilene and determines that he must raze the city. Quick to avert this, Athenagora incites the citizenry to assemble, whereupon they capture the pander and burn him at the stake. Apollonius and Tarsia praise the virtue of the people of Mytilene. Apollonius decides not to destroy the city, rather, he permits Tarsia and Athenagora to marry. (44-47).

Soon, they set sail for Tyre. However, while asleep during the voyage, Apollonius sees an angel who instructs him to sail to the Temple of Diana at Ephesus and reveal his past there, after which he is urged to avenge his daughter in Tarsus. Upon waking, Apollonius alters the ship's course to Ephesus. When he arrives in the Temple of Diana, Apollonius begins to recite his past misfortunes before the chief priestess, whom he

does not recognise to be his wife. When this chief priestess, however, hears Apollonius recounting familiar events, she shouts "I am your wife, daughter of King Archistrates," and is finally reunited with her husband. Ephesus honours the reunion with a festival. When the celebrations there are completed, the family sets sail for Tarsus. (48-49).

In Tarsus, a tribunal is held at which Dionysia and Stranguillio perjure themselves, thereby revealing their murderous intent, whereupon they are stoned to death. The hesitant Theophilus, as a reward for granting Tarsia a moment of prayer, which saved her from murder, is spared his masters' fate. Tarsus once again receives the gifts and blessings of the generous Apollonius. (50).

The family sails to rejoin ancient Archistrates, King of Pentapolis and grandfather of Tarsia. Archistrates receives them tenderly and all live in happiness and prosperity. Archistrates dies and Apollonius and his wife inherit half portions each of Archistrates' kingdom. Soon both Hellenicus and the fisherman encounter King Apollonius, and both are rewarded with money and title for their earlier assistance. The tale concludes with Apollonius and his wife living happily to a ripe old age. (51).



## "Historia Divi Apollonii": Book I

### Summary of Book I

King Antiochus has only one daughter, named Antipagena, who exceeds all in beauty and charm. Her appearance is that of an immortal goddess who attracts the jealousy of Venus, Pallas and Juno. So great is her beauty that her father, the King, is struck by an illicit love for his young daughter and soon overpowers the girl in her bedchamber. Unable to resist, Antipagena submits to her father's wicked passion. After her rape, while she wails and mourns, her nurse Cleandra hears Antipagena crying and, after sharing in her mourning, dissuades her from ending her life. Antipagena then withdraws the sharp sword from her breast. Antiochus now shares his bed with his daughter and boasts to all within his household that he has stolen his own daughter's chastity. To ward off suitors, Antiochus devises a riddle to be put to any suitor. If the suitor is unable to find the solution to the riddle, he will meet death. Before long a young man named Apollonius, renowned in the art of divination, comes before King Antiochus. Apollonius declares that he will solve the King's riddle and take Antipagena for his own. Antiochus speaks the words of the riddle and moments later Apollonius has unravelled the solution. Overwhelmed and weak in spirit, Antiochus proclaims Apollonius victorious and hails him as a friend and son-in-law. However, Antiochus has further plans for Apollonius. Before the Prince of Tyre can be permitted to delight in the company of his newly-won spouse, he must first subdue Palestine by the sword. Soon an army is raised and Palestine put to the torch and sword. (1-212).

When Jonathan Maccabaeus and Simon in Jerusalem hear news of the slaughtering army, troops are raised from the tribes of Judea in order to defend their country, their customs and the Altar of their God. The soldiers of Jonathan Maccabaeus seize Azotus, slaughtering the Syrian army. King Alexander Balas honours Jonathan for his victory and presents to him the city of Accaron as a gift. Although Apollonius has lost the battle, his mind turns to vengeance and he seeks King Antiochus. He reports to Antiochus that the Holy Temple in Jerusalem is filled with countless riches and puts it in his mind to enter the Temple and claim the riches as his own. Persuaded by the advice of Apollonius, the King sends to Jerusalem his prefect Heliodorus, treasurer of the Imperial Revenue, along with Apollonius, Prince of Tyre and son of Mnestheus. But when Heliodorus and Apollonius attempt to steal the riches within the Temple, the Divine Wrath of Heaven comes down upon Heliodorus, who is only saved by the prayers of Onias. At the same time there is discord in Jerusalem amongst the Jewish priests. Soon Jason, the cruel brother of Onias, banishes his brother from the kingdom. Onias takes flight; however, the fierce Andronicus, a man whom Onias has earlier denounced for his wickedness, tracks Onias down and kills him. At this time Antiochus perceives that the moment is ripe for him to strike into Egypt. For forty days apparitions of great armies in celestial combat are sighted in the heavens. Soon word reaches King Antiochus that the evil priest Jason has taken hold of Jerusalem. Angered by this news Antiochus gathers his armies and sets upon Jerusalem. In a short time the Syrians hold dominion over the streets and the ancient records of the Jews are put to the torch. Thousands are killed, many thousands more sold into slavery. However, the savagery of Antiochus does not go unanswered, for the Almighty is gravely angered. Soon Judas Maccabaeus and his brothers and their small bands of

men take the offensive against the savage armies of Antiochus' commanders. News of these events comes to Antiochus' attention while he is at Persepolis and he resolves to return to destroy Jerusalem. But the Almighty sends down a thunderbolt which kills the incestuous Antipagena. Shortly thereafter Antiochus is ravaged by worms and pestilence from which he dies and is then cast into Hell. (213-491).

With Antipagena and Antiochus now dead, Apollonius is unable to obtain the reward he earned by solving the riddle and waging war in the name of Antiochus. Accordingly he demands a payment from the son of Antiochus in compensation for his loss. At this same time Apollonius turns over in his mind his many deeds and wicked crimes. Realising the evil of his ways and the power of God, Apollonius confesses his impious deeds with grief. But with his confession Apollonius does not leave behind his troubles, for his new-found faith must be put to the test. (492-514).

## Commentary

1-7      The romance begins Rex fuit Antiochus, cf. GA 43: Rex fuit Antiochus; HART: 1.1 rex fuit quidam nomine Antiochus. HDA, marginal note: Regis Antiochi, Epiphanis h.e. Nobilis, dicti Epimanis h.e. insani, vita. Antiochus Epiphanes was the younger brother of Seleucus IV. Seleucus IV died in 175 B.C. and his minor son Antiochus took the throne. By 170 B.C. Antiochus Epiphanes had adopted his brother's son and had him killed, thereby freeing the throne for himself, cf. Goldstein, 1 Macc. p.189-190. The only gloss to be found in the HA copy of Britannia is a short comment on alastor, written on the first page of HDA.

Alastor in Renaissance Latin was a general term of abuse which here takes on a double force. In Parthenius 13 (from Euphorion) Alastor married Harpalyce, whose father Clymenus conceived an incestuous passion for Harpalyce and snatched his daughter from Alastor. In revenge Harpalyce killed, cooked and served her younger brother to her father. (Cf. Antiochus' riddle, HDA I.131.) Modern scholarship has rightly pointed out the parallels between the Antiochus of the romance tradition and the incest between Antiochus I and Stratonice, Antiochus I's stepmother and wife of his father, Seleucus I. The story, as recorded by Plutarch's Life of Demetrius in chapter 28 and by Lucian in the Syrian Goddess in chapters 17 and 18, tells how Antiochus

contracted a serious illness, the cure for which is unknown, (cf. the disease of Tarsia in HART Ch.18). A doctor was summoned who discovered the infection of Antiochus I to be love-sickness for his father's wife! The physician devised a plan whereby he told Seleucus I that the love-sickness was for the doctor's wife. Seleucus determined that the doctor should cure Antiochus by handing over his wife. The doctor then put the 'hypothetical' question to Seleucus: would he do the same? Seleucus replied that he would, and when the truth was revealed, he did. As a result, Antiochus ruled over Antioch, and his father Seleucus, over Seleucia.

- 8-9. Seleucus: The narrative deviates from the Latin versions of the tradition here, cf. HART I.2: a quo ipsa civitas nomen accepit Antiochia; GR 1-2: a quo ipso civitas Antiochia nomen accepit; CdA 153: Apollonius, rex Tyri et Sidonis, ab Antiocho iuniore Seleuco rege; GA 44: urbem quam fixit proprio cum nomine dixit.
16. Biblon: Byblos was a major Phoenician port north of Berytus (modern Gebeil, Lebanon).
- 17-21. Marginal note: Antiochi coniugium. A characteristic of Falckenburg's approach throughout is his embellishment of the central story, cf. HART 1.3: Is habuit unam filiam, virginem speciosissimam, in qua nihil rerum natura exerrauerat, nisi quod mortalem statuerat; GR 510.28: ex coniuge sua filiam speciosissimam genuit; CdA 153.1: matreque defuncta pater arsit in

eius amore; GA 46: Ipsa defuncta patrarat crimina multa. In HART, GR, CdA and GA, neither the mother nor the daughter is named.

20. Marginal note: Antiocho nascitur Antipagena
21. Batilla: the name is appropriate. The Battiades are inhabitants of Cyrene, named after Battus, the first king of a dynasty.
- 23-28. A classical embellishment outside the Latin Apollonius tradition.
48. Marginal note: Antiochus incestat Antip. filiam. The poem returns to the mainstream of the romance. In HART, GR and GA the actual rape is described. In each, the king, conquered by his passion, orders the servants (clientes in GA) away and commits the crime. Next the king's daughter, in shock and ashamed, attempts to conceal the rape. In HART and GA she is unsuccessful: sed guttae sanguinis in pavimento ceciderunt (HART 3.1-2); Per pavimenta quidem quae sparsa notaverat idem (GA 73). CdA is decidedly abbreviated here:

... pater arsit in eius amore:  
res habet effectum, pressa puella dolet.

CdA 153.1

Compare HDA I.48:

Rex exardebat amore  
filiolae illicito, thalamo viciatque puellam  
Constuprator atrox.

and GR 510.7: ... in amorem filie sue exarsit, ...

49. Thalamo. In both HART (279) and GR (510.10): cubiculum; cf. also HART 3.12 and GA 56: thorūm.

63-72 Marginal note: Antipagenae luctus ob raptum a patre pudorem. Falckenburg is enriching the story with this lament: HART 3.4 and GR 510.14 only describe her outward condition flebili uultu. GA 74-75 provides a fuller picture:

Volvens merentem tristi sub pectore mentem  
Cogitat ex curis animo torpente futuris.

73. Marginal note: Cleandra nutrix consolatur Antip. The nurse is simply nutrix in HART, GR and GA. The character is absent in CdA. A specific significance in the name Cleandra has not been noted. Her role here is merely that of the nutrix in the earlier versions.

77. canos ... capillos: cf. Horace Odes, II, XI, 15; HDA I.97-98.

83. charissima nutrix: HART 3.6 and 4.1: cara nutrix; GR 511.1 O carissima; GA 90: nutrix ... carissima.

86. tonitrus ... tremendo: cf. Virg. Aeneid 4.122 and 5.694: tonitruque tremescunt.

89. vitae indignata: the echo is not of Virg. A.12.952 regarding Turnus, but of the same words earlier in Virg. A.11.831 regarding Camilla: vitaeque cum gemitu fugit indignata sub umbras. Cf.

HDA I.38 where Falckenburg compares the fortunes of Camilla (and other classical heroines) to those of Antipagena.

90. Compare: Nomina nobilium perierunt ecce duorum with HART 3.7: duo nobilia perierunt nomina; GA 94: nomina nobilium mihi perdita nosco duorum; and GR 511.2: duo nobilia nomina perierunt.

- 100.f Consolata tamen rursus moderamine blandi Sermonis ... cf. HART 4.6: uix eam blando sermonis conloquio revocat; GR 511.9: blando eam sermonis eloquio revocavit; GA 97-98:

Et verbis mentem placidis mulcere furentem  
Coepit dulcifluis illam solarier orsis.

Of the extant versions of the romance, only Falckenburg's reveals the sword actually in her hands.

- 106.f Marginal note: Antiochi cumulata improbitas. Falckenburg here departs from the tradition by having Antiochus boast of his incest not only within the palace, but to the world at large. Cf. HART 4.9-10: ostendebat se ciuibus suis pium genitorem; GR 511.10-11 follows HART closely; GA 157-8:

Civibus ipse patrem iactabat se fore mitem  
Ast famulis intus pravos detexerat actus.

116. vitae traducere tempus, cf. CIL 6, 12072,11: ut longum vitae liceat transducere tempus



119. Marginal note: Versutia Antio. in circumueniendis~~procis~~ filiae.
120. erotema, cf. Mart. Cap. 5,524. Not found in Latham, but Souter lists it with a reference to Cassiod. Psalm 2.1,41.13. The earlier Greek rimada employs ῥιμίμα (lines 40, 56, 57, 73) and both ῥιμίμα and ῥωτήμα (lines 44, 46). HART: quaestiones or quaestionis in 5.1, 5.2, 6.8, 7.1, 7.3, 7.7, 7.11; GR: quaestio passim; GA: enigmata, line 164; CdA: problema, 8.2, 9.2.
123. thesis: the pure Latin propositum is not found in HART, GR, GA or CdA, nor is thesis in the Latin or Greek. Repeated at HDA I.144.
- 129-130. The reference to a confrontation with King Aeetes from the Argonautica myth is Falckenburg's addition to the story.
132. Aenigma Antiochi. Compare:
- HART 6.8-10    scelere vehor,  
                      maternam carnem vescor,  
                      quaero fratrem meum,  
                      meae matris virum,  
                      uxoris meae filium:  
                      non inuenio.
- GR 511.29-30    scelere vehor,  
                      materna carne vescor,  
                      quero fratrem meum,  
                      matris mee virum,  
                      nec invenio.
- GA 286-290    Me vehit incestum facinus nomenque scelestum  
                      Carneque materna vescor pietate relictā  
                      Fratrem quaero meum propria genitrice creatum  
                      Qui mihi sit iunctus comuni coniuge functus  
                      Ipsum sub celo nequeo reperire sereno.

CdA. Singer (p.154) has inserted the following riddle:

Scelere vereor,                    (sic)  
materna carne vescor,  
quero patrem meum,  
matris mee virum,  
uxoris mee filium,  
nec invenio.

136. LUMine ... cassa, cf. Virg. Aeneid 2.85: demisere neci, nunc cassum lumine lugent.

143. The earlier versions make grisly reference to the heads of unsuccessful suitors displayed at the city gates. HART 5.6-7: decollabatur et caput eius super portae fastigium suspendebatur.  
Cf. also GR 511.19-20; GA 178-179:

Et caput abscisum miseri cuiusque supinum  
suspendi portae iussit rex impius altae.

In CdA, it is the riddle itself which is placed at the city gate, (CdA 154.6).

145. sceleration: a curious description. In HART, Apollonius is a wealthy youth; in CdA, honest; while in both, King Antiochus is wicked.

147. Marginal note: Phoenices, Asiae ... putantur. In HART 9.3-5, after Apollonius has answered the question and escaped to Tyre, he consults in his library all the riddles and works of the philosophers and of the Chaldees. In the lesser order HART manuscripts, the volumes consulted are collections of riddles in Greek and Latin.

151. Falckenburg enlarges on the original story here, providing Apollonius with a lengthy speech.
189. alastor, cf. HDA I.1.
193. Marginal note: Antiochi fraudulentia.
196. In both the Latin and Greek predecessors to the romance, King Antiochus denies the truth of Apollonius' response. The result, therefore, in HART and other versions, allowed Antiochus to be consistent with earlier passages in HART, where the suitors are killed despite their answer: Et si quis forte prudentia litterarum quaestionis solutionem inuenisset, quasi nihil dixisset, decollabatur ... (HART 5.4-6.). GR reads virtually the same. The consequent inconsistency in the earlier versions has given rise to the theory that the Antiochus episode was either clumsily joined by the original author to the next episode of the romance or, more likely, was a subsequent addition to the earlier Apollonius story. These suggestions arise due to the unusual response by Antiochus who, after lying to Apollonius regarding his solution, nevertheless permits Apollonius a period to reconsider his answer before final judgement. In HART (7.9) and GR (511.38) the period is thirty days. No such respite is evident in CdA or GA. The period in Pericles (I.i.117) and an Italian version is forty days. The respite is, of course, the author's device to permit Apollonius a credible opportunity to escape from Antiochus, although later writers have not needed such a gap. Apollonius has simply boarded his ship(s).

Falckenburg recognised the problem and approached it in a more logical, if academic, manner. As he noted in his afterword to HDA, Falckenburg saw distinct similarities in certain episodes of the Apollonius romance to the events of the Books of the Maccabees. Accordingly, at HDA I.194-212 Falckenburg shifts the story from the traditional romance and introduces a complex abridgement of what he calls the Macchabaeorum expeditio contra Antiochum et Apollonium (marginal note: HDA I.213). From HDA I.213, Falckenburg draws from both 1 and 2 Maccabees, retelling the triumphs of Judas and his brothers, all the while ensuring that the events of his adaptation entwine Apollonius and Antiochus, as generally described in these two apocryphal books. In taking 1 and 2 Maccabees as histories and pious works of equal stature, Falckenburg does not distinguish well, if at all, the various Antiochi or Apollonii mentioned in the two books. His identification of the romance's Apollonius with Apollonius, son of Mnestheus or Menestheus (HDA I.262, *passim*) and the evil Antiochus with Antiochus IV (HDA I.247) are nevertheless the best choices for the purposes of his narrative. That Falckenburg saw merit in his approach is revealed by his commitment to gather the events of the Maccabees into the remaining three hundred lines of Book I and the first twenty lines of Book II of HDA, comprising some fifteen percent of the entire poem. Of 1 and 2 Maccabees and the relative merits of their historical narratives, little need be said here for Falckenburg, it would appear, has not turned to Josephus for his contradictory accounts of various episodes in 2 Maccabees. J.A. Goldstein, in his recent commentary on 2 Maccabees, demonstrates Josephus' knowledge of this book, which is itself an

abridged history of the five-book history by Jason of Cyrene, as well as pointing out those instances where Josephus, in his Antiquities of the Jews, contradicts the abridged history in favour of the chronicle of the Hasmonaean view of the period: 1 Maccabees, which Goldstein dubs a 'propagandistic history,' due to its inclination toward that family.

The Hasmonaean dynasty, taking its beginnings from the priest Mattathias to John Hyrcanus, himself a high priest and hereditary Jewish Prince, arose from their selection by God to be the princes and high priests who would rule Israel until the coming of the true prophet. Accordingly, this book of Hasmonaean propaganda is markedly different in tone from that of 2 Maccabees. 2 Maccabees, Goldstein's 'abridged history', is no less propagandistic, but is more interested in giving a wider view of the Hellenistic reform of the period. We are not surprised that Falckenburg draws predominantly from 2 Maccabees, as this is where we see the movements of Seleucid troops and the acts of Antiochus and Apollonius. Also, as Judas Maccabaeus slays an Apollonius in 1 Macc. 3.10-12, a greater story may be generated from 2 Maccabees. In tracing the events of Apollonius as enhanced by Falckenburg's use of 1 and 2 Maccabees, the Latin Vulgate has been used, as have the Goldstein commentaries for each Book of the Maccabees, which have been fully described in the bibliography. The above synopsis of the Maccabees tradition is indebted to Goldstein's introductions to each book. Where appropriate, reference has been made to Josephus and the Septuagint, neither of which have a noted

impact on HDA with respect to the historical elements drawn from the Maccabees.

198. Although Apollonius solves the riddle set by Antiochus, the Great King requires Apollonius to put Palestine to the sword before Antipagena is his. Falckenburg may have in mind here (and at HDA I.492-495) the promise of Egypt as the dowry of Antiochus IV's sister, Cleopatra, on her marriage to Ptolemy V, which was never given. The guardians of Ptolemy VI, on the grounds of this unfulfilled promise, declared war on Syria (170 BC). It was in response to this that Antiochus invaded Egypt in 169 BC.

200. Palestini. By the Renaissance, the word was generally synonymous with 'the Holy Land', though it had originally meant that sea-coast region of Palestine inhabited by the Philistines. Philistinus, which is more often used by Falckenburg, and which he appears to treat interchangeably, is noted in Latham in a secular context in 1570, though it appears in the Vulgate e.g. 1 Macc. 3.24: in terram Philistum. These comprised a confederation of five cities: Joppe, Jamnia, Azotus, Ascalon and Gaza.

Iudae. Here, the land of Juda is essentially the region to the east of the coastal provinces of (moving southward) Joppe, Jamnia and Azotus, the region to the south of Samaria and north of Idumaea and west of the River Jordan and the Dead Sea.

203. Solymae: Jerusalem.

204. Marginal note: Antiochus insidiatur Apollonio.
210. Syriscum: Syria, a wide region, whose chief cities included Antioch (on the Orontes), Damascus and (depending on the period) Tyre and Sidon, BD p.324.
211. Ioppenses: Joppe, or Jaffa. 1 and 2 Maccabees do not record a sacking and burning of Joppe by an Apollonius. The flammivoma of line 212 suggests that Falckenburg had his eye on the destruction of Jerusalem, told in 1 Maccabees 1.30-40, cf. 1.33: et succendit eam [Jerusalem] igni. See also 2 Maccabees 5.24-26. On Apollonius 'the Mysarch' cf. the Hebrew 'Mysarch', Goldstein 1 Macc. p.212, for the correct designation for the 'Apollonius' mentioned here (1 Macc.). A 'Mysarch' was, strictly, a commander of Mysians, which would give sense to the gathering of troops who were then put under the command of Apollonius (HDA I.208) by Antiochus. That the Greek and Latin of the passage in 1 Maccabees have 'tax-gathering official' or 'tax collector' (principem tributorum) (1 Macc. 1.30) is the result of a Hebrew pun distorted. There is no evidence that Falckenburg went beyond the Latin of the Maccabees; accordingly, he may have ignored this apparent inconsistency.
212. What is likely to have occurred to Falckenburg is that (as one reads at 1 Macc. 10.75: custodia Apollonii Ioppe erat) the city must have fallen under the control of Apollonius by force. Drawing on the destruction of Jerusalem discussed here,

Falckenburg formulated this section of the poem, which introduces the episode described in HDA 1.213.

213. Marginal note: Macchabaeorum expeditio contra Antiochum & Apollonium. This episode is drawn from 1 Macc. 10.74-89.
- 213-214. Ionathas et Macchabaeus ... Simeon. Jonathan Maccabaeus and his brother Simon.
217. Pro patria ... tonantis. Familiar themes, cf. Sall. C. 59.5: pro patria, pro liberis, pro aris atque focis suis certare. Falckenburg entitled his 1579 booklet published in London Ara et Focus.
220. Azotum, one of the five cities of the Philistine territory. Historically, the city was assigned to Judah. (Josh. 15:46).
224. Sionis: Jerusalem, after Sion or Zion, one of the principal hills of the city. Zion was likely to be part of the temple hill, BD p.176.
226. Marginal note: Macchabaeorum victoria.
229. Syriscos: In 1 Macc. 10.69 Apollonius is described as: ducem, qui praeerat Coelesyriae. Accordingly, his troops would be Syrians. Coele-Syria, at this time, included Palestine and Syria extending to Egypt, BD p.69.



- 231-232. Marginal note: Ionathas capit Azotum, everso simulachro Dagonis. aram/Dagonis. Falckenburg has modified slightly the Vulgate's Bethdagon (Temple of Dagon) or templum Dagon (1 Macc. 10.83,84). Dagon was "the national deity of Philistia," of which Azotus was one of the local temple sites. The more familiar god Baal was the son of Dagon, BD p.77.
234. Ascalonaea: Ascalon was one of the five sea coast cities of the Philistines.
- 235-238. Marginal note: Capit & Ascalonem, cf. 1 Macc. 10.86: et exierunt de civitate obviam illi in magna gloria.
- 239-244. Marginal note: Ionathae cedit dono Accaron. Drawn from 1 Macc. 10.88-89.
240. Regis Alexandri. King Alexander Balas. Ancient commentators and modern scholars alike agree that Alexander Balas was 'inept and lazy' as well as incompetent as a king: Justin. XXXV 2.2-3; Josephus Ant. J. xiii.4.6.108; Diodorus xxx.iii.3; Livy, Periocha.1; OCD p.42; Goldstein, 1 Macc. p.419; Volkman, Klio 19,1925, p.373f.
241. Accaron: Accaron was one of the five cities of the Philistines.
- 242-243. Aurea ... Balthea, cf. 1 Macc. 10.89: fibulam auream. Court honours included gold buckles or clasps. See also Bartlett, The First and Second Books of the Maccabees, p.160.

243-244. quae regate ... cum foedere sancto. The rank awarded to Jonathan can only have been understood by the explanations given here by Falckenburg. Jonathan has been made 'kinsman of the King' (Goldstein, 1 Macc. p.422). This entitles one to fasten one's purple cloak with a gold brooch, cf. 1 Macc. 14.44: et vestiri purpura, et uti fibula aurea. Falckenburg's use of Regis amicitia and foedere sancto imply his appreciation of this formal promotion which is absent in the Latin of 1 Macc. 10.89.

245. Marginal note: Apollonius vindictae cupidus instigat Epiphanem ad restaurandum bellum contra Iudaeos.

Falckenburg extracted his first Maccabean episode from 1 Maccabees, which covered the period 148-147 B.C. To continue his story, our poet required another episode from 1 and 2 Maccabees which would draw Apollonius into battle, preferably with Antiochus at hand. He finds this in 2 Maccabees 3.1-40, either unaware or regardless of the chronological inconsistency.

247. Antiochum Epiphanen. Antiochus IV, Epiphanes ruled from 170-164 B.C., although he held a regency while his brother's minor son 'Little Antiochus' was on the throne from c.175-170 B.C.

248. Asiam: used generally here, and in the Books of the Maccabees, to refer to the Seleucid Empire.

249. Simonis: Simon ... de tribu Benjamin (2 Macc. 3.4). Not the Simon Maccabaeus of the above episode, according to Falckenburg's

source. Falckenburg does not indicate how he would have obtained this information if the Simon was the enemy Maccabee.

- 250-252. Cf. 2 Macc. 3.6: ... nuntiavit pecuniis innumerabilibus plenum esse aerarium Ierosolymis, et communes copias immensas esse ... At 2 Macc. 3.7 Apollonius advises the King of the wealth awaiting him in the temple. Antiochus summons his chief minister, Heliodorus (see HDA I.258 below) whom the King instructs to collect the money described by Apollonius above.

The introduction of the major-domo, Heliodorus, by the author of 2 Maccabees is almost certain to have recalled to Falckenburg, when composing his poem, the trusted aide of Antiochus in the Apollonius romance, Taliarchus. Taliarchus, in the romance's tradition, was instructed by Antiochus to seek out and kill the fleeing Apollonius after the hero had unravelled the riddle of Antiochus, (HART 8.5-6). It would not be surprising if this was one of the minor similarities between the two stories which prompted Falckenburg to include the Books of the Maccabees, or indeed, was in the back of the mind of the author of the original Apollonius.

255. praefectus Episcopus: cf. 2 Macc. 3; sacerdotes or sacerdos summus would be more appropriate.
256. Onias: cf. 2 Macc. 3.3. Onias was the high priest of the Jewish temple, serving during the reign of Seleucus, King of Asia (Seleucus IV): Josephus (AJ XII 4.1.156-57, 10.223-25) identifies

him as third in the line of that name. Josephus deemed Onias to be only a name, and not, as modern commentators demonstrate, a dynastic line of high priests which was, along with the Torah, regarded "as the last surviving link to Israel's original cult institutions". Cf. Goldstein, 2 Macc. pp.15; 199.

262. Tyrius Mnesthides: Falckenburg here introduces his character Apollonius of Tyre, son of Menestheus. In this respect, the following should be noted: in this episode from 2 Maccabees (3.1-40), the Apollonius indicated by historians is Apolloni(us) Thorsaeae fili(us), qui eo tempore erat dux Coelesyriae et Phoenicis, (2 Macc. 3.5). Apollonius son of Tharseas is not mentioned elsewhere in the Books of the Maccabees. Apollonius, according to 2 Maccabees, does not participate in the attempted violation of the temple; however, 4 Maccabees, which is a poor copy of 2 Maccabees, imperfectly documents this episode and does place Apollonius at the Temple (4 Macc. 3.19-4.4). There is no other evidence to indicate that Falckenburg had this source available, though he would not need such a justification for including Apollonius here. The Apollonius of the previous episode (HDA 1.213f.), 'Apollonius the Mysian', was likewise described by the author of 1 Maccabees as a governor of Coele-Syria, however, this latter Apollonius saw action some 25 years after the son of Tharseas.

Both Goldstein (2 Macc. p.204) and Bartlett (p.236, note 5) examine the description "Tharseas". Bartlett suggests that "if, by a slight change, we translate this as 'of Tarsus', a

contradiction with [2 Macc.] 4.4,21, which mentions Apollonius son of Menestheus, is eased". Goldstein is more comfortable with the rarer "Tharseas", stating that "it is unnecessary to assume that the Apollonius here was identical to Apollonius son of Menestheus", and indicates that scribal error could have given us the attested Greek name rather than the intended epithet meaning 'bold'. Goldstein further examines the variant reading of Tarsus, to which Falckenburg would have been attracted, since in the Apollonius romance (HART etc.), Apollonius both hides there from Antiochus, later names his daughter after the city Tarsus (i.e. Tarsia) and then leaves her there for fourteen years to be raised. For Falckenburg, it is not clear whether he sees the story of Apollonius as pure fiction or whether he views the witness of the Maccabees as further evidence of historical fact embellished within the medieval tapestry of the romance's tradition. Falckenburg would have found support in both Josephus AJ i.6.1.127 and Theodosius in De situ terrae sanctae: 32 from Itinera hierosolymitana saeculi IIII-VIII, ed. Paul Geyer, in the series Corpus Scriptorum Ecclesiasticorum Latinorum, vol. 38, Prague and Vienna; and (Tempky); Leipzig: (Freytag), 1898, p.150. Considering the above (excluding the references to the romance tradition), Goldstein (p.204) concludes that the "Tharseas" reading should stand. Falckenburg, on the other hand, may have read, or made, the connection of this Apollonius with Tarsus, and therefore identifies this Apollonius with that in 2 Macc. 4.4 'son of Menestheus' and our Prince of Tyre.

265-270. Marginal note: Heliodorus diuinitus punitur. The miraculous defence of the Temple and its treasury in 2 Macc. 3.25 tells of a horseman in golden armour, sent from God, and two whip-bearers who attack Heliodorus, whereupon this agent of Antiochus, beaten down, approaches death. The supernatural element here is part of the folk and literary tradition reserved for defilers of temples (Goldstein p.198), and while grist for the epic poet's mill, is too fantastic for Falckenburg and is omitted in HDA.

269. Ereboue: the underworld, not in 1 or 2 Maccabees.

272. Marginal note: Idem sanatur precib. Oniae pontificis.

AEthiopumue, Arabumue: Ethiopia, Arabia; no specific boundaries are intended.

273. placauit Onias: cf. 2 Macc. 3.31-34. Friends of Heliodorus come forth to Onias and ask him to save Heliodorus from death. Onias performs a sacrifice and rites of atonement. The whip-bearers reappear and advise Heliodorus that Onias has interceded on his behalf.

278. Marginal note: Fratrum duorum, Oniae & Iasonis dissidium. Falckenburg draws from 2 Macc. 4.7-11, in which Jason, brother of Onias, usurps Onias' post as high priest and presses ahead with various hellenising reforms. Accordingly, the writer of 2 Maccabees (probably here the son of Onias III, i.e. Onias IV, cf.

Goldstein p.219), sees Jason as a scoundrel, although still his uncle. Falckenburg enlarges greatly on 2 Macc. here in denouncing Jason.

280. DEI summi: cf. 2 Macc. 3.31: Altissimum; 2 Macc. 3.36: magni Dei.
282. serpentigenis: cf. Ov. M. 7.212: Iason, brother of Onias III, as in note to HDA I.278 above. As an Oniad, he would have a right to the high priest's position.
- 283-284. Is quia ... fuit. The Books of the Maccabees do not provide support for this assertion. Jason is certainly associated with the military at 2 Macc. 5.5, where Jason attacks Jerusalem. Falckenburg may have had a different idea in mind. Among the most prominent examples of Jason's hellenisation of Jerusalem was the building of a gymnasium under the citadel in the city: Etenim ausus est sub ipsa arce gymnasium constituere (2 Macc. 4.12). The text continues with other reforms which emphasize the adoption of Greek values and customs. It would not be out of keeping with Falckenburg's style for him to embellish his tirade against Jason by ascribing to him those attributes of one schooled in a Greek gymnasium, including the military training. Even so, Falckenburg appears to be using his poet's licence. A corollary of this approach would be Falckenburg's consideration of the gymnasium scene found in HART, GR and CdA. In the early versions of the romance the recently shipwrecked Apollonius enters Tarsus after having been provided the humble hospitality of an old fisherman. Upon entering the town, an oily youth runs through the streets

announcing that the gymnasium is now open. Apollonius then plays pila in the gymnasium with the King of Tarsus, Archistrates, enjoys the baths there and ultimately gains an invitation to dinner at the King's palace.

Falckenburg may have again linked the threads of the Apollonius narrative with the fabric of the Maccabean histories. That the original Apollonius romance writer, in including the gymnasium patet scene, as well as the ball game and bath sequences, was doing more than merely providing limited Hellenistic colour cannot be supported except by conjecture.

286. Ethnica relligio: the religion of the Jews, cf. 2 Maccabees 4.14.  
The writer is incensed because religion is not being observed:

ita ut sacerdotes iam non circa altaris officia dediti  
essent, sed contempto templo, et sacrificiis neglectis,  
festinarent participes fieri palaestrae, et  
praebitionis eius iniustae, et in exercitiis disci.

290. Alastor: cf. HDA I.1.

- 293-305. Marginal note: Oniae fuga. Falckenburg breaks off from 2 Macc. 4.17 here and jumps to 2 Macc. 4.33.

Omitted from HDA are: an episode regarding the redirected contribution of funds for a sacrifice to Herakles (18-20); a description of troop movements through Joppe, Jerusalem and then to Phoenicia under the generalship of Apollonius son of Menestheus (21-22); and, following the passage of three years, the usurpation



of Jason's position as high priest by Menelaus, who promised the king greater payments than Jason had offered. Jason was forced to flee. Menelaus was unable to fulfil his promised payments but, just as he was summoned by the King, Tarsus and Mallos were in a minor revolt. Antiochus put Andronicus in charge in his absence. Seizing the opportunity, Menelaus embezzled from the treasury, (23-32).

294. Integer, et vitae purae: cf. Hor. O. 1.22.1: Integer vitae scelerisque purus.
295. Daphnen. Daphne was approximately five miles from Antioch, cf. Strabo 16.2.6 (750). A park dedicated by Seleucus I to the royal gods including Apollo and Artemis, the sacred precinct was a place of asylum, (OCD p.313, Goldstein p.239). Goldstein points out that although the place of asylum was most likely a pagan temple or shrine precinct, the writers of 2 Maccabees have not indicated any concern over the high priest Onias seeking refuge there. Falckenburg has not drawn on the theme of formal asylum.
296. Antiochaenorum: cf. 2 Macc. 4.9: Antiochenos. The word in the Maccabees refers to 'Antiochenes' who were citizens under the Seleucid republic envisaged by the hellenisation scheme promoted by Antiochus. The objective was to create a hellenised, privileged citizenry with the language, customs and institutions of the Greek world. It is not clear that Falckenburg is aware of the culturally charged word, or is thinking only of those people

who live near Antioch. The latter is more likely. Goldstein, 2 Macc. p.227.

301. Marginal note: Andronicus interficit Oniam.

302. Andronico: Andronicus, in 2 Maccabees, was appointed in the place of Antiochus while the latter went to Tarsus and Mallos to stop an uprising of local inhabitants. Menelaus bribes Andronicus to kill Onias: rogabat ut Oniam interficeret (2 Macc. 4.34). Classical sources record an Andronicus who was ordered by Antiochus IV to kill the son of his brother, Seleucus IV, (cf. Diodorus XXX 7.2). Goldstein (p.238) draws attention to John of Antioch, Frag. 58, Fr. Hist. Gr., ed. C. Müller, (Paris, 1878-85): 4.558, where the story is retold, but Andronicus unmentioned. In both Maccabees and classical sources, Antiochus IV has Andronicus killed.

306-364. Falckenburg advances the narrative to events drawn from 2 Maccabees 5.

307. Nili: cf. 2 Macc. 5.1. This is Antiochus IV's second foray against Egypt.

308. Ramessis: Falckenburg may have looked to Tacitus Annals 2.60 when considering a journey up the Nile to the city of Ramses, Thebes. Cf. also Pliny 36.65.

309. turritas cincta coronat: cf. Silius 13.366: tempora murali cinctus turrita corona.

310. Cf. 2 Maccabees 5.2-4, where an apparition of combat is sighted in the air by the inhabitants of Jerusalem:

Contigit autem per universam Ierosolymorum civitatem videri diebus quadraginta per aera equites discurrentes, auratas stolas habentes, et hastis, quasi cohortes, armatos, et cursus equorum per ordines digestos, et congressiones fieri cominus, et scutorum motus, et galeatorum multitudinem gladiis districtis, et telorum iactus et aureorum armorum splendorem, omnisque generis loricarum. Quapropter omnes rogabant in bonum monstra converti.

Goldstein, 2 Macc. p.247, gives a modern scientific explanation for the apparition, which is most likely to have been a mirage in the desert; however, this would not have mattered to Falckenburg, who was extracting historical reports from 2 Maccabees. Falckenburg would have found classical authors to vouch for the above account, cf. Tacitus, Histories V.13 and Pliny, Natural History ii, 58.148. The use of apparitions in both Hellenistic literature in general and in the romance genre are well attested and it is therefore interesting to note that Falckenburg chose to include and embellish this vision of celestial combat, but at HDA I.265f. decided to omit the similarly fantastic punishment of Heliodorus found in 2 Macc. 3.24-34. The episode found there "is an example of a prevalent narrative pattern found in the ancient Near East and Greece..." which Goldstein (p.198) relates to stories in Herodotus 8.35-39. It is noteworthy that the two whip-bearers of 2 Macc. 3 (and paralleled by Goldstein to Herodotus' infantrymen of 8.39-39) appear in Greek romance.

310. sub nocte silenti: cf. Virg. Aeneid 4.527.

313. Marginal note: Prodigia Solymis visa.
326. nube caua: cf. Virg. Aeneid 5.810.
329. vulnifici chalibis: cf. Virg. Aeneid 8.446: vulnificusque chalybs
330. flammiuomo: cf. HDA I.212.
335. Marginal note: Conflictus sit in nubibus.
360. Cf. 2 Macc. 5.4.
365. Cf. 2 Macc. 5.17:

Ita alienatus mente Antiochus, non considerabat quod propter peccata habitantium civitatem, modicum Deus fuerat iratus: propter quod et accidit circa locum despectio.

368. zeligero: cf. 1 Macc. 2.26; 58.
370. Menelao: cf. 2 Macc. 5.5: Menelaus fugit in arcem for vastat  
Iason: cf. 2 Macc. 5.6.
373. Cf. 2 Macc. 5.11.
374. Marginal note: Antiochus vastat Hierosolymam.
375. incautos: Antiochus believed Jerusalem to be in revolt, but this was not the case. When Antiochus came to the city with his army,

fearing nothing from their King, they let him in, offering no defence.

378. Millo: probably Mallos, in which there was an uprising quelled by Antiochus at 2 Macc. 4.30.

381-383. Cf. 2 Macc. 5.12-13:

Iussit autem militibus interficere, nec parcere  
occursantibus, et per domos ascendentes trucidare.  
Fiebant ergo caedes iuvenum, ac seniorum, et mulierum,  
et natorum exterminia, virginumque et parvulorum neces.

389. Marginal note: Numerus caesorum & venditorum Iudaeorum.

390-399. Cf. 2 Macc. 5.14: Erant autem toto triduo octoginta millia  
interfecti, quadraginta millia vincti, non minus autem venundati.

400-404. Cf. 2 Macc. 5.15 ... ausus est etiam intrare templum universa  
terra sanctius. In 2 Maccabees, Antiochus, under the guidance of  
Menelaus, enters the temple, seizes the sacred artifacts and gifts  
within it and returns to Antioch with them. Antiochus is not  
punished by God as Heliodorus was, because He is angry at the sins  
of His people in Jerusalem.

410. Marginal note: Apollonii expeditio aduersus Iudaeos superstites.

APOLLONIVM: cf. 2 Macc. 5.24. Apollonius (the Mysarch) is  
identified by Goldstein p.263, as the leader of the expedition in  
2 Maccabees.

412. millia viginti duo: cf. 2 Macc. 5.24: viginti et duobus millibus.

414-430. Cf. 2 Macc. 5.25-26:

Qui cum venisset Ierosolymam, pacem simulans, quievit usque ad diem sanctum sabbati; et tunc feriatis Iudaeis arma capere suis praecepit. Omnesque qui ad spectaculum processerant, trucidavit: et civitatem cum armatis discurrens, ingentem multitudinem peremit.

It was noted at HDA I.213 that Falckenburg no doubt had referred to 1 Macc. I.29-40, which is in fact the same event as that described in 2 Macc. 5.24f., although it is entirely possible that, due to the sequence of the books as well as their inherent chronological ambiguities (e.g. 2 Macc. 5.1: eodem tempore Antiochus secundam profectionem), Falckenburg saw these events as separate sackings. The detail of the slaughter quoted from 2 Maccabees above is silent regarding Apollonius' treachery on the Jewish Sabbath, which was recognised in antiquity as the day during which the pious Jews would not raise arms in defence, nor violate the Sabbath limit (Goldstein, p.265-6).

422. qui ... prius ter ... passi: cf. HDA I.213; 375; and 415f.

426. Marginal note: Horrenda caedes Iudaeorum.

435. Olympiaci ... sacellum ... Iouis: cf. 2 Macc. 6.2 where, as a part of further hellenising of the Jews, Antiochus IV sent an agent to Jerusalem to proclaim the temple to be that of Zeus Olympus: cognominare Iovis Olympii. The defiling of the temple as described in 2 Macc. 6.1-9 would, to Falckenburg, be grounds for

Judas Maccabaeus to go into hiding, in addition to the massacre reported at 2 Macc. 5 and the flight at 2 Macc. 5.27. For a discussion of the religious syncretism and Jewish response to such renaming of temples, cf. Tarn, Hellenistic Civilisation, pp.210-238, and Goldstein p.273, on Zeus Olympios in Jerusalem. On the devotion of Antiochus IV to Zeus Olympios, cf. Kent J. Rigsby, "Seleucid Notes" Transactions of the American Philological Association, 110, (1980), pp.233-38.

439. nouem fratres: including Judas, ten. Cf. 2 Macc. 5.27: qui decimus fuerat.
442. radicibus: cf. 2 Macc. 5.27: et foeni cibo vescentes. 2 Maccabees tells us that this was done to avoid defilement of Jewish law, while Falckenburg shifts the reason to that of necessity (fames).
450. Marginal note: Deus miseretur Iudaeorum.
- 459-464. Marginal note: Iudas Macchab. de exercitu Ptolomaei R. triumphat. Falckenburg draws on 2 Macc. 8. At 2 Macc. 8.22, Judas appoints Simon, Joseph and Jonathan as commanders (duces) of fifteen hundred men each leaving a similarly sized unit for himself (2 Macc. 8.16). With these units, they were victorious over Nicanor's army, killing super novem millia hominum.
462. Nicanor: introduced at 2 Macc. 8.9 as son of Patroclus and a member of the Order of the King's Friends, First Class, (Goldstein p.327).

463. Gorgae: identified at 2 Macc. 8.9 where it is revealed that he is an experienced general. Syri: no doubt Falckenburg has identified him with the Gorgias of 2 Macc. 10.14, and 12.32-41, governor of Idumaea. Ptolomaeus, son of Dorymenes (1 Macc. 3.38) is governor of Coele-Syria and Phoenicia and has responsibility for lending aid in matters of the King's business. That Falckenburg has selected 2 Maccabees 8 over 1 Maccabees 3 for his retelling is shown by Ptolemy's position above Nicanor and Gorgias here (equals in 1 Maccabees). The reason for this selection is likely to be due to the untimely death of an Apollonius at the hands of Judas Maccabaeus at 1 Maccabees 3.11.
465. Bacchidis: cf. 2 Macc. 8. of the Bacchides identified here there is little known. Goldstein suggests that he might be "the same as the commander under Demetrius I, who gave Judas his final defeat (1 [Macc] 7: 8-20, 9: 1-18)" (Goldstein, 2 Macc. p.339).
466. Thimothaei: cf. 2 Macc. 8.30. There are no specific events in either book of the Maccabees which enlighten us regarding Falckenburg's comments at HDA I.467-468, cf. 2 Macc. 8.32 et Philarchen, qui cum Timotheo erat, interfecerunt, virum scelestum, qui in multis Iudaeos afflixerat. Goldstein (p.338 et passim) contends that scribal error has resulted in a misreading in the Greek and subsequently in the Latin of Philarch/Phylarch which has prevented the reader from discovering the original meaning of the passage. Goldstein believes that there were two named Timotheus: one the phylarch (the chief of a tribe, i.e. a non-Greek) and the other the stratêgos (a high Seleucid official) (2 Macc. 12.2). Of



the Greek and Latin texts of the Maccabees available to Falckenburg, such an alternative reading of 2 Macc. 8.32 to "Timotheus the Phylarch" is not in evidence, though the virum scelestum may have prompted Falckenburg's subsequent comment, despite the fact that it describes a different person in the Vulgate text. Falckenburg's use of the satrapae is acceptable based on other descriptions of Timotheus in 1 and 2 Maccabees, cf. Goldstein, 1 Macc. p.296. Josephus describes only one Timotheus, cf. AJ xii.8.1.329-330.

469-477. Marginal note: Antiochi ferocia divinitus conpescitur.

Falckenburg foreshadows the final events of HDA I.

478. Cf. 2 Macc. 9.1-4, where Antiochus is reported to have attempted the sacking of Persepolis and the defilement of its temple, at which time the news of the defeat of Nicanor and Timotheus reaches him in Ecbatana, the capital of Media. Antiochus, enraged, vows to turn Jerusalem into a tomb. Falckenburg at this point draws both from 2 Macc. 9 and from the Apollonius romance, which was left at HDA I.193, when Antiochus charged Apollonius with the additional task of laying low the Jews before the hand of Antipagena would be given to Apollonius.

479. Persepoli Persas: Though extracting this information from 2 Macc. 9, Falckenburg would be familiar with the city Persepolis and Persia in classical and Renaissance literature.

480. Marginal note: Antipagena fulmine extincta.

In Nili imperium. In 2 Macc. 9, Antiochus is bound for Jerusalem, in 1 Macc. 6, he is withdrawing to Babylonia. Throughout both Books of the Maccabees, Antiochus IV is the Seleucid king of Judea, and only at 1 Macc. 1.16-20 and 2 Macc. 5.51 is the reader told that he ventured into Egypt, being the campaign of 169/8 (cf. also Dan. 11.29-30 for an attempt which was unsuccessful due to the intervention of Rome in July, 168). In the Apollonius romance, the domain of Antiochus is not well defined except by events in the narrative. Taliarchus, Antiochus' major-domo, is sent to scour the countryside for Apollonius. Apollonius eventually leaves Tarsus in Cilicia because it is not safe from Antiochus. Apollonius does find refuge from the powers of Antiochus at Pentapolis in North Africa. In neither source, then, does Antiochus have a Nilotic empire or control over Egypt: this is a variation by Falckenburg. On fulmen Olympi, cf. HART 44.2 ... rex saevissimus Antiochus cum filia sua concumbens dei fulmine percussus est ...; cf. also GR 518. 32-33 for a similar treatment; CdA 159.60:

Antiochus moritur; nam fulminis igne crematur.  
 filia cum patre parili de sorte necatur  
 materies cineris corpus utrumque fuit.

Falckenburg has chosen to combine the two descriptions of the couple's death by having Antipagena suffer the fate described in the romance and Antiochus face that found in 2 Maccabees at HDA I.484-492 below.

484. Marginal note: Antiochus pediculari morbo perit. Lib.2. Mac. Cap.9. The agonising death of Antiochus is told graphically at

Macc. 9.5-12, 28, which involved internal pains, being hurled  
on his speeding chariot and infestation by worms. Falckenburg  
zes on the infestation for his rendering of Antiochus' death.

nal note: Apollonii poenitentia.

i a gnato: cf. 2 Macc. 10.9; 2 Macc. 9.25; and 1 Macc.  
ntiochus IV left his son, King Antiochus V, Eupator, as

ing of the fate of his future wife (cf. HDA III.154.).

## Historia Divi Apollonii: Book II

### Summary of Book II

When Antiochus the Younger, a man more savage than his mad father, hears the price demanded by Apollonius for his services, as well as the fee owed for his army, he is enraged and orders Apollonius of Tyre to be apprehended. Apollonius is pursued by the evil Antiochus but Apollonius is able to elude him at sea. Apollonius and his men arrive on the shores of Cilicia, where Apollonius considers his position. Soon Apollonius comes upon a man named Milichius, an important official from the city of Tarsus, not far from where Apollonius has landed. Apollonius seeks and obtains the hospitality of the Tarsians, whose famine he halts with his gifts of wine and grain. (1-129). The King of Tarsus, the kindly Altistratus, pledges his goodwill to Apollonius. The Tyrian Prince is invited to dinner at the table of King Altistratus. There Apollonius meets Lucina, the daughter of Altistratus. Following the dinner, Lucina presents to the dinner guests musical entertainment, for the young princess excels both in playing the lyre and in singing. All the guests admire Lucina's great skill, except for Apollonius. When questioned about his behaviour, Apollonius takes up the lyre and demonstrates his greater skill in music. (130-229). At this point Apollonius and Lucina begin to fall in love with one another. Lucina is overcome by love and she falls ill in her lovesickness for the Tyrian Prince. Neither astrologers nor physicians are able to find the cure for her malady. Finally Altistratus enquires of his daughter the reason for her state, and the young girl confesses her love for Apollonius. Altistratus and his wife agree that Apollonius would be a suitable match for their daughter. Lucina soon informs Apollonius of her love, and the

two embrace. (230-399). Apollonius tells of his past, of his escape from Antiochus the Younger and of his great joy and fortune in having met a devout and music-loving woman. The couple confirm their love to one another and Apollonius gives to his Lucina a ring to be the symbol of their love. Lucina then returns to her father and mother, advises them of her plans to marry Apollonius and prepares for her wedding day. Soon the couple are married in royal splendour. (400-586).

## Commentary

8. MAXMILIANAEVM: Emperors of the Hapsburg Holy Roman Empire: Max.I (1493-1519) and Max.II (1564-76). Maximilian II included among his following a large number of artists and scholars. In 1577 Philip Sidney was sent to Prague as the emissary of Elizabeth I "to offer condolences on the death of Maximilian", (R.J.W. Evans, Rudolf II and his World, Oxford, 1973, p.122.)
13. Marginal note: Antiochi iunioris, Eupatoris apellati, vita, Maccha. a cap.10. Antiochus Iunior: Antiochus V. Eupator. The text of 2 Macc. 10 tells of the purification of the temple in Jerusalem and the subsequent celebration (1.1-8) and relates selected events from the reign of Antiochus Eupator including a series of military successes by Judas Maccabaeus against the hellenisers (1.9-38).
- 17-18. Falckenburg resumes the Apollonius story by pursuing the Tyrian hero. The motive for this is not Apollonius' knowledge of Antiochus IV's incest, but the demand for payment for military service. Taliarchus, the minister of Antiochus in HART and GR, is not included in Falckenburg's version.
18. Marginal note: Antiochus insidiatur Apollonio. Anno 148. post obitum Alexandri Graec. Mon.
22. Canopi: that is, of Egypt entire.

24. Cf. HART 10.6 and GR 512.24, Apollonius escapes from Tyre, followed closely by Taliarchus, who finds the city in mourning since its prince has gone away into hiding. Cf. also CdA 154.10.
26. Cf. HART 12.5-7. Quaeritur Apollonius per terras per montes per silvas per universas indagines et non inveniebatur. GR 512.37 reports this in a similar manner. CdA does not record this. Cf. GR 196-221 for a separate retelling of Apollonius' escape. Cf. also HDA II.406; III.332.
27. Tarsis: ancient Tarsus in Cilicia, an important city in the Hellenistic and early Christian world. See note to HDA I.262. 2 Macc. 4.30 reported an uprising in Tarsus which is unattested elsewhere. The city in the Apollonius romance (HART, GR, CdA) is the first stop of Apollonius after his flight from Tyre. It is a city to which he later returns three times in the romance: to leave his infant daughter; to retrieve her; and to avenge her ill treatment at the hands of her foster parents.
28. Marginal note: Apollonii naualis fuga.
36. Cf. HART 18.2, the ship's hold was filled with grain (frumentum) only. So too, GR 513.33; CdA 154.12.2.
37. Cilicum: Cilicia was a southern province of Asia Minor between Pamphylia and Syria.

38. Taurum: The Taurus mountain range which extends from south-west Asia Minor to the borders of Cilicia, where it divides into a number of ranges, (OCD p.1040). Its inclusion, like that of Cilicia, is an addition by Falckenburg.
40. Limatum: Not found in the earlier Latin tradition, probably derived by Falckenburg from one of the close GR variant readings of HART's original 'Hellenicus': Elimatus (Oesterley); Elinatus (Oesterley and Keller); Elamicus (Colmar). (Cf. Singer, pp.68-109).
- 42-58. The lament of Apollonius is one of Falckenburg's contributions to the romance tradition, as is the response (HDA II.59-82).
43. Marginal note: Apollonii querela.
55. naulum: cf. Jonah 1.3.
59. Marginal note: Limatus Regem Apollo. consolatur.
72. Falckenburg recalls here 2 Macc. 4.30 where the people of Tarsus and Mallos have revolted following the presentation of the two cities as gifts to the concubine of Antiochus, Antiochis. The insult perceived by the Tarsians, who were favoured as inhabitants of an Antiochene city, matches well the narrative developed by Falckenburg as well as the original romance's plot. The proposition that the city would shelter from Antiochus their saviour from the famine is significantly stronger when one



considers that a grudge was borne against the Great King. It should also be noted that Cilicia was in revolt (1 Macc. 11.14) against the Seleucid King Alexander.

88. Milichio: Falckenburg describes this Milichius as princeps Tarsidos. It will not come as a surprise that Falckenburg omits his surname, Milichius, throughout the entire Britannia (the introductory poems, HDA and his collection of eclogues). While a Milichus is noted in Silius 3.104 as a King of Spain, there is no doubt that Falckenburg has made a thinly-veiled attempt to include a spurious ancestor within the HDA narrative. With this addition to the story, Falckenburg makes a series of significant changes to the Latin romance involving the substitution of characters and the relocation of traditional venue. It will be remembered that after escaping from Antioch and leaving Tyre to go into hiding, Apollonius sailed to Tarsus, where he met Hellenicus, saved the city from famine, was befriended by Stranguillio and Dionysia and finally set sail for Pentapolis. Before reaching the Pentapoline shores, Apollonius encountered a storm and was washed up on the shore of that kingdom a pauper. Aided by a fisherman, Apollonius enters Pentapolis and impresses King Archistrates, whose daughter Apollonius eventually marries. These events lead to following episodes of separation, trials and eventual recognition.

Falckenburg has combined Apollonius' adventures in Tarsus and Pentapolis and substituted Apollonius' ruminations on the Tarsian shore with the lament of Apollonius among the barren crags of the Taurus and the consolation of Apollonius by Limatus. In

Falckenburg's retelling he introduces Milichius, a prince of Tarsus and 'guardian of the altar of the Gods'. Milichius serves a role inspired by both Hellenicus and Stranguillio: Milichius greets Apollonius on the shore and is of a lower station; however, the significant parts played by Hellenicus and Stranguillio have been omitted. Apollonius does not learn of his proscription from Hellenicus, nor is there the wrangle over money which results in Hellenicus declaring Apud bonos enim homines amicitia praemio non comparatur (comparatur in the Laurentius manuscript) (HART 15.5-6). Likewise, the presence of Stranguillio here is not required as Apollonius is already aware of the famine in the region (HDA II.105). But Milichius does provide a substitute for Stranguillio by learning from Apollonius about the cruelty of Antiochus (HDA II.101), cf. HART 16.1-6; GR 513.25-27. These scenes are not developed in CdA and GA. The earlier Greek rimada follows HART and GR generally, though it is fragmentary where Apollonius and Stranguillio discuss the Tarsian famine.

Apollonius advises Milichius of his intentions to press on to Pentapolis (HDA II.103), which is the advice Stranguillio and Dionysia give to Apollonius in HART and GR, but he stays on in Tarsus, where he meets King Altistratus (who is first named in the poem at HDA II.132, though he is identified in the marginal notes at HDA II.164, 197). Altistratus (as in GR, Archistrates in HART and the earlier Greek version) is the King of Pentapolis (Tripoli in the earlier Greek poem) in the versions preceding HDA. The manuscripts and editions of CdA have Archistrates, Architrates and Alcitrates, (cf. Singer p.156f.). The name is not found in GA.

90. Dyonisiades. The name arises in a variety of forms in the various versions of the romance: HART and GR have Dionysias, the plotting wife of Stranguillio. The name is Διονυσία in Wagner's text. In CdA, Dionisia and Dionysia are found. The character is absent in the fragmentary GA.
91. LICENII. By his use of upper case letters in his text, we must assume that Falckenburg attached importance to this name, the significance of which is not certain. It is likely that, as with his inclusion of Milichius, the family Licenius could be contemporaneous with Falckenburg but in any event, a family of prominent military bearing.
96. Marginal note: Apol. cum Milichio colloquium.
102. Ptolomaidos: the Ptolemaic or Egyptian regions were disputed, cf. also HDA II.37.
103. Pentapolim. Two regions of this name would certainly be known to Falckenburg. The Pentapolis on the Dead Sea, cf. Vulg. Sapientia 10.6; and the Cyrenaic Pentapolis, referred to in Pliny 5.31, and in HART and GR, passim. Falckenburg identifies Cyrene only once in HDA at Book I.21, where he recalls Battus, founder of Cyrene, through the name of Antipagena's mother, Battila. The Pentapolis at HDA II.456 and 503, as above, is otherwise not further differentiated.

112. vino. Only frumentum was offered by Apollonius in earlier versions of the Latin romance.

132. Altistratus: cf. note to HDA II.88. In the romance's earlier Latin sources, it is the citizens of Tarsus who allow Apollonius, disguised as a merchant, to hide in the city, (GR 513.34-514.12; HART 17.7-18.10). When Apollonius is finally welcomed by the Pentapoline King Altistratus/Archistrates in the earlier versions, the issue of Apollonius' proscription is not considered. Only when a chance meeting with a sailor brings to Apollonius the news of Antiochus' death do the earlier versions reveal to Altistratus/Archistrates and his daughter the Tyrian Prince's involvement with Antiochus (HART 44.2-45.4; GR 518.31-519.2; CdA 159.60).

Ophiraea: cf. Vulg. 3. Reg 9.28 for Ophir, the name of a region in Southern Arabia celebrated for its gold. The description Ophiraea ... sindone is not biblical, though sinclon is found in the New Testament to describe the cloth with which Joseph of Arimathea wrapped the body of Christ (cf. Vulg. Matt. 27.59; Marc. 14.52; Luc. 23.53). As an adjective Ophirius, see Pliny 36.193.

135. Threïtium: cf. classical Threicius, Thracian, renowned for excellence at archery, e.g. Virg. Aen. 5.311-312: sagittis Threiciis.

155. Proquaestor: in classical Latin "a magistrate, who, after administering the quaestorship at Rome, was associated with a

proconsul in the administration of a province" (OLD p.1473). Latham (ante 1536) states that the position was an undertreasurer. Milichius, as discussed in the note to HDA II.88, is foreign to the earlier versions of the romance, as is a character with any position resembling either custodem arae Deorum (HDA II.87) or Proquaestor.

161. Tyrii prognatum sanguine Mnesthei. Falckenburg is reinforcing his link between the Apollonius, son of Menestheus found in the Maccabees and Apollonius, King of Tyre, in the romance tradition.
164. Marginal note: Regis Tarsensis Altistrati facilitas in R. Apollonium.
169. Falckenburg has modified the tradition here as follows: In HART, GR and CdA, Apollonius, once inside Pentapolis, enters a gymnasium which has just opened. Apollonius spies the most distinguished man in the playing field and joins him in a game of pila. Apollonius impresses this man, the King of the city, in sport and further earns favour by attending the King in the baths. The King's servant discovers that Apollonius has come to Pentapolis by the misfortune of a shipwreck. The King then asks the servant to invite Apollonius to the palace for dinner. The sports contest found in earlier versions, while not attracting Falckenburg here, inspired amusing modifications in the Renaissance, e.g. the tennis match in Twine (Bullough p.435) and the jousting tournament in Shakespeare (Pericles II.ii).

- venerarier ostro. While in the earlier Latin tradition Apollonius arrived at the palace in the poor garment given by the fisherman and was then suitably dressed for sitting at the King's table, here Apollonius is dressed in purple, which is appropriate for a person welcomed into the friendship of a Hellenistic king. Cf. 2 Macc. 4.38 and Mayer Reinhold, History of Purple as a Status Symbol in Antiquity (Collection Latomus) 116, Brussels: 1970, especially 34-35, where the order of 'Friends of the King' in the time of Antiochus is considered.
179. Lucina. The use of this name for the daughter of Altistratus is a significant clue in unravelling Falckenburg's Latin source, cf. GR 521.15: Lucina Altistratis regis filia. In HART, from which the Gesta Romanorum version was drawn, the manuscript tradition provides the following reading: nono mense cogente Lucina enixa "est" puella (HART 46.6) (emphasis: Riese) which shows that the medieval adaptor of the romance believed Lucina to be the name of Altistratus' daughter rather than the Roman goddess of childbirth. In CdA, the daughter is Cleopatra. That Lucina is heir to the throne varies from the result confirmed in earlier versions, cf. HART 115.13-14; GR 532.20-21.
181. While the detail of the rich embellishments of the palace are Falckenburg's, the earlier versions explain how the rich decor reminded Apollonius of his former wealth and power, cf. GR 515.28f.; HART 27.6f.; CdA 157.35-39.
182. Marginal note: Apparatus regalis conuiuii.

190. Among the most amusing scenes in the romance's tradition is the entertainment after a meal when the King's daughter is commanded by her father Defer liram, ut cum cantu exilares convivium (GR 516.17). Cf. also HART 30.5; CdA 157.40: organa cum citharis cantumque decenter adegit. The daughter performs and pleases the guests - all but Apollonius. Challenged for his lack of appreciation, Apollonius takes up the lyre and excels beyond the girl's skill at song. In HART he caps his performance with mime (HART 31.12). The quality of the performance is such that the guests all remark ut omnes non Appollonium sed Appollinem crederent (GR 516.28). Cf. also HART 31.5-6. In CdA, it is Orpheus whose art is brought to mind, (CdA 157.44).

Falckenburg seizes on this episode and embellishes the scene with his learning, bringing in mind the Graces, Clarian Apollo, Sappho, the Muses and Athena on the one hand and the Biblical David and Saul on the other. But this alone is not enough for our Renaissance poet, who continues extolling the virtues of Lucina and Apollonius in classical and Christian images to HDA II.220.

196. Marginal note: Lucina Regis Altistrati filia citharistria.

203. Sappho: the Greek poetess from Mytilene. While Falckenburg is unlikely to have read her poetry, her testimonia and influence on subsequent literature would have been noted, e.g. Ovid composed his fifteenth epistle in the Heroides under her name and Horace recalls her verse (Odes II.13.25).

204. Pallados: Pallas Athena, whose wisdom, rather than prowess in war, is recalled here.
205. Dauidis: David, the second King of Israel, who is celebrated throughout the Old Testament, most significantly in seventy-three of the one hundred and fifty Psalms (Smyth p.79.).
206. Saule: Saul, the first King of Israel. Cf. Vulg. 1 Sam. 16.17-18, where David is described as skilful with the lyre, a man of war and prudent in speech, which does not rest uneasily after the invocation of Athena. Saul was soothed by David's songs.
208. Angelicis. HART and GR only contain one reference to an angel, which is in Apollonius' dream near the end of the romance.
214. Grynaeus Apollo: cf. Virg. Aeneid 4.345.
220. Theodosia: a town in the region known as the Tauric Chersonese in antiquity, more recently in modern times the Crimea. The name is found in Pliny (4.36) and elsewhere. It is not clear why it is mentioned here.
221. Cf. HART 30.6-31.10; GR 516.19-25.
222. Psalmographae: the Psalmist David; conuiuae, omnesque, cf. HART 30.8: omnes convivae.



225. Non voce, at signo respondit: cf. HART 31.6-7: Atque ita facto silentio 'arripuit plectrum, animumque accommodat arti'. This detail is absent from GR and CdA, as is the further narrative in HART 31.11-13, where Apollonius puts down his instrument and ingreditur in comico habitu et mirabili manu et saltu inauditas actiones expressit, post haec induit tragicum ... and so on.
227. Marginal note: Apollonius Citharoedus.
230. Paphiae: after Paphos, a city sacred to Aphrodite, on the island of Cyprus. The goddess of love and beauty, Aphrodite was worshipped also as a goddess of war in certain places, including Cyprus, which gave rise to depictions of her as the armed Aphrodite, cf. Pausanias III.xv.10 and xxiii.1. and O. Broneer, The Armed Aphrodite (Berkeley, 1930) p.65-84.
231. Sauciat ... corda duorum: cf. HART 33.15 regina ... iam dudum saucia cura which is based on Vir. Aeneid 4.1: At regina gravi iamdudum saucia cura (Riese, HART p.34). Neither CdA nor GR reveal this slight similarity, nor do they carry the further image of love's wound found in HART 34.1: figit in pectore uultus uerbaque, which seems to have inspired Falckenburg's verse here. One should not overlook the contrast between the chaste love developing here and the impious love which emerged between Antiochus and Antipagena in HDA I. Also of interest is Falckenburg's rendering which describes both Apollonius and Lucina falling in love. In HART, GR, and CdA, it is the woman alone who succumbs to love (HART 37.10f.; GR 517.10f.; CdA 158.48f.).

232. Falckenburg explains in detail the love developing between the two, and in so doing has not drawn on a sequence found in HART 32.4-33.1 and GR 516.31-517.1 (but not found in CdA,) in which the girl, once struck by love, obtains permission from her father to reward Apollonius with gold, silver, servants and clothes. So too, since Falckenburg has cast both characters into love's fire, the poet has dispensed with four elements of the traditional romance: the appointment of Apollonius as teacher to Lucina; the comic episode between the King, Apollonius and the three suitors; the ironic meeting between the love-sick Lucina and the unwitting Apollonius in the former's bedroom; and the conclusion to the episode when Lucina confesses her love for Apollonius, much to his embarrassment. The above teacher/suitor episode has been a useful vehicle for the romancer to keep Apollonius in close proximity to the King's daughter and provided humour and drama in the earlier versions of the tale. Each of the omitted scenes was not essential to the logic of the narrative. In dispensing with these familiar, though naïve, segments of the traditional story, the poet develops this portion of his verse without exploring in greater detail the condition of falling in love and the ensuing malady of lovesickness. For more on the above omitted episode and its comic contribution to the genre and intrinsic merits, cf. G. Anderson, Eros Sophistes: Ancient Novelists at Play, pp.60-61; B.E. Perry, The Ancient Romances, pp.305-307; P.H. Goepp, "The Narrative Material of Apollonius of Tyre" ELH, A Journal of English Literary History, 5 (1938), p.157.

240. Illachryment: cf. CdA 158.49: lachrymas gemitumque movere, although in the Cronica, the daughter is not weeping for joy.
242. Marginal note: Lucinae repentinus morbus.
259. Bandusiae cristallo candidiora: cf. Hor. Carmen 3.13.1 O fons Bandusiae, splendidior vitro.
260. Marginal note: Rex turbatur ob morbum filiae.
262. medicorum: cf. HART 35.8; GR 517.16; CdA 158.50.
263. Astrologum. While not summoned in earlier versions, the presence of an astrologer for such a malady would have been thought appropriate in the sixteenth century. For an introduction to this topic see D.C. Allen, The Star-Crossed Renaissance, New York, 1966 (2nd edition). R.J.W. Evans' observations on astrology would be appropriate for a man of Falckenburg's background, cf. Evans, Rudolf II and His World, (Oxford 1973), p.249.
267. Regina: This character is absent from earlier Latin versions.
274. Marginal note: Lucinae oratio.
- 298-299. Sauciat euictam pharetra ... amore: cf. HDA II.231.
330. Marginal note: Rex consolatur filiam.

336. Penates: guardian deities of the household, symbolic of the home. An embellishment of the poet not found in the earlier tradition. The explanation of Lucina, as well as the words of the King consoling his daughter, are not from the Latin sources.
360. Marginal note: Oratio Lucinae.
365. The speech of Lucina to Apollonius displays the young girl's boldness, which is demonstrated in her response to the three suitors in earlier versions of the romance. See notes to HDA II.232 above. This speech is not derived from the extant Latin tradition.
384. Latonia: Diana, cf. Hor. Carmen 3.22.1: Montium custos nemorumque, virgo. While the way in which the name Lucina became originally incorporated into the romance is a subject for textual criticism, Falckenburg has accepted Lucina as the name of Apollonius' wife. It is not unlikely that the poet recalled this Horatian Ode whose subject matter serves as an obscure foreshadowing of events to come.
395. Marginal note: Oratio Apollonii. The early Latin versions of the romance do not contain such a response from Apollonius to Lucina. The response serves to supply elements of the earlier Latin narrative tradition which were noted above as having been omitted from the historical sequence of events.
406. Cf. HDA III.332.

407. bis: this presents a puzzle, for in Falckenburg's tale, we have not seen Apollonius suffer shipwreck even once. In the earlier Latin versions, the hero is the sole survivor of a shipwreck when, bound from Tarsus to Pentapolis, Apollonius encounters a violent storm whereupon the hero is saved thanks to a plank and washed ashore. While there is one fierce storm at sea in the GR and HART tradition between Tarsus and Pentapolis (as described above), there are two instances of unfavourable winds in HDA: between Pentapolis and Tarsus (when Apollonius' wife gives birth to Tarsia) and between Tarsus and Mytilene (after Apollonius has learned of his daughter's death), cf. HDA IIII.32. It is only in the first storm that Apollonius actually suffers shipwreck, cf. HDA II.410 below. It is unlikely that Falckenburg misinterpreted Apollonius' oath sworn to the helpful fisherman following the shipwreck off the shores of Pentapolis: Si non memor fuero, iterum naufragium patiar, nec tui similem inveniam! (GR 515.2-3); in HART: nisi meminero tui, iterum naufragium patiar nec tui similem inveniam (HART 23.12-13). Cf. also HDA III.91, where the unfavourable winds of Auster/tempest arise at the time near Tarsia's birth.

410. tempestas tertia. The ill-blowing wind at HART 46.4-6: Qui dum per aliquantos dies totidemque noctes Austri [uentorum] flatibus diu pelago detinerentur is a feeble submission for a tempestas and one must therefore conclude that Falckenburg's "three" storms and the two shipwrecks are his own invention.

The poem describes over the next twenty-five lines how Apollonius reluctantly abandoned his responsibilities in Tyre and sought refuge from those who might seek to benefit from his proscription by Antiochus. The essence of Falckenburg's retelling may be traced to the HART and GR traditions as noted below.

411. Cf. HART 9.9-10.5; GR 512.14-17.

412. In HART and GR Apollonius had correctly answered the riddle set by Antiochus; however, the King lied - but allowed the Tyrian Prince thirty days to reconsider his answer before the passing of final judgement. Apollonius then realised that Antiochus had 'set him up'. Previous commentators on the tradition, relying on the naïveté of the romance's composition, have pointed to this period of respite as an inconsistency in the romance by asking: 'why allow Apollonius the thirty days when others have been summarily executed immediately on tendering their answer - right or wrong?' The explanation may possibly be found in both the HART and GR versions and in the consideration of the problem by Falckenburg here in HDA II. At HART 13.9-11 (GR 513.7-8), after having been advised of his proscription by Hellenicus (GR: Elimatus, Elinatus), Apollonius asks 'who could proscribe the prince of my (GR: this) country,' suggesting Apollonius to be not merely an eminent person but, as is indicated throughout the romance, the leader of the city. Later at HART 44.4 and GR 518.34, when Apollonius is advised of Antiochus' death, he is also informed that the regnum of King Antiochus is being held for Apollonius. Finally, at HART 115.15 - 116.1 and GR 532.22, Apollonius does

include Antioch in his realm. One must conclude, then, that Apollonius had some claim to the throne which would be readily understood by the reader of the earliest version of the romance. If one could assert with certainty that the line of succession was understood to be determined by military election, as it was in the Macedonian army (cf. Curt. VI,8,25; Tarn, Hellenistic Civilisation, p.47), then the selection of Apollonius would make sense as an Apollonius is (as we have seen in Falckenburg) well-cast in 1 and 2 Maccabees as a preeminent general under King Antiochus. Such a general could conceivably be elected King by the army, if the heroic monarchy is an accepted idea for the romance writer's reader. There is, on the other hand, no tangible evidence in the romance tradition or in our historical sources that an Apollonius was in the dynastic succession of the Seleucid kings. Another view would consider whether the army would hold a general in sufficient esteem to select the general over some other prince favoured by the King and if so, would it be in the interest of King Antiochus in the romance to show deference to Dux Apollonius to ensure stability and the allegiance of the army. In the final analysis, consideration of this problem must largely be based on speculation.

Antiochus' attempt to conceal his treachery by offering a short period of respite for Apollonius, during which the murder of the Tyrian would be committed, may have had a model in Antiochus IV's murder of his nephew, the son of his brother, Seleucus IV, the co-regent King Antiochus, who according to Diodorus 30.7.2, was

killed by an Andronicus under the orders of Antiochus IV, cf. HDA I, 302f.

440. Syrophoenix: Syrophoenician; strictly, on the borders of Syria and Phoenicia. Falckenburg here and in SA II, 105, uses it as a general region.
441. Ceturaeque, Abrahaeque: cf. Gen 25.1: Abraham took as his wife Cetura (Keturah) and had six sons, who are the ancestors of the people who inhabit the region Falckenburg calls Syrophoenicia.
455. Colchidos: cf. HDA I, 129, where Falckenburg recalls the bull of Aetes episode from the Argonautica of Apollonius of Rhodes. Here our poet selects the more familiar search for the golden fleece. Iason: Jason; Falckenburg is not making any connection here with the Jason drawn from the Maccabees, found at HDA I, 282; 370.
- 481-2. Compare: HART 31.5-6: Et ita fecit, ut discumbentes non Apollonium sed Apollinem existimarent; and GR 516.27-8: ... ut omnes non Appollonius sed Appollinem crederent.
518. Marginal note: Lucina occultum amorem manifeste prodit Apollonio.
550. Cf. HDA II.515: Est mihi: tu Sol, ros, radius stellaeque coruscus.
558. non arte magistri: Apollonius' remarks here are curious, for in the earlier Latin versions Apollonius is the teacher who, by consenting to marriage, cures the King's daughter. Falckenburg,



having omitted the sequence where Apollonius tutors his bride-to-be in music, identifies Apollonius as the lyre player of the grand banquet.

561. Marginal note: Regis Altistrati gaudium ob adeptum generum.

567-586. In HART 41.21-42.19, the wedding preparations, festivities and aftermath are given unusually extensive attention in the prose romance, although the classical allusions found in HDA are Falckenburg's additions. The earlier romance's author tells us of the huge attendance, with citizens, guests and visitors, of songs and instruments and of the couple's incomparable love.

## Historia Divi Apollonii: Book III

### Summary of Book III

One year after the royal wedding, a messenger arrives at the court of Altistratus and announces that Apollonius has been selected by his people to become ruler of the Kingdom. Lucina is at this time pregnant and when she hears news that her husband now has a kingdom far away to rule, she becomes troubled at the thought that Apollonius may leave her before the birth of their child. After her pleading, Apollonius agrees that Lucina will accompany him on his journey. Soon the royal couple is at sea, but fierce winds hinder their journey and Lucina delivers her child on board ship. The delivery is difficult for Lucina, her limbs become limp and she appears to be dead. The child she bears is a daughter whom Apollonius holds when his wife is put overboard in a casket filled with coins and instructions for the burial of his queen, should the casket be tossed upon the shore. (1-159).

The seas toss upon the shores of Ephesus the casket containing Lucina. A physician named Chermon opens it and perceives that the woman can be revived. Following her resuscitation Chermon and his wife adopt Lucina as their own daughter and then place her in the Temple of Diana in order that she might preserve her chastity there. (160-385).

Meanwhile Apollonius, with his young daughter in her tiny cradle, lands upon the shore near Joppe. There he finds a virtuous teacher named Meneles who is accustomed to teaching young girls of noble rank.

Apollonius then vows that he will not cut his hair before his young daughter, called Tarsia, is married, and he then sets off to travel the seas for many years. Meanwhile Meneles begins to instruct little Tarsia, who is being schooled with the daughter of Meneles, Philomacia. Within a few years it becomes clear to Meneles and to all the citizens of Joppe that Tarsia is an intelligent and skilful child; Philomacia, however, clearly is not. Overcome by jealousy, Meneles instructs her servant, Polycletus, to take Tarsia to the outskirts of town toward the shoreline and kill her. Polycletus is reluctant to commit this crime and when the moment finally comes for him to kill her, he grants her a few moments to say her prayers, at which time a band of pirates hidden in the reeds jumps out and snatches Tarsia. The pirates take the innocent girl to Machilenta, where they offer her for sale. A pimp buys her and attempts to have her offer her services to the public. Tarsia protests and resists, and soon the brothel keeper is moved by the prayers of Tarsia. The pimp then allows Tarsia to earn her keep by playing her music in the streets of the city. The poet reminds us that Tarsia, before she was abducted from the city of Joppe, had been told by her ageing nurse Liggosida that her true father was Apollonius King of Tyre, a mighty general who had helped many people in his years of fighting. For this reason, we are told, numerous cities have in the centre of their forum statues to the mighty Apollonius. (386-530).

It happens one day that the sad Tarsia, while playing her music in the streets of Machilenta, comes upon a statue in the forum which has the name Apollonius inscribed beneath it. Upon seeing the statue, Tarsia is filled with joy and clings to the statue, shouting that she is the only daughter of Apollonius. Tarsia's actions attract the attention of the

citizens, they assemble around her.~ Athenagoras, the governor of the city and a man of noble bearing, comes forth. When Athenagoras hears the name of Apollonius, he hails Tarsia and makes known his allegiance to King Apollonius, then vows to protect Tarsia's honour. At this point Tarsia's safety is assured, for Athenagoras and his wife take the young Tarsia into their home and raise her as their own. (531-564).

## Commentary

1. Marginal note: Prosperitatis comes miseria.
6. Marginal note: Fortunae Inconstantia.
8. Integer exactus ... annus. With this line Falckenburg enters into the next phase of the traditional romance, where in HART 43.1f. we are told Interpositis autem diebus atque mensibus, cum haberet puella mense iam sexto [eius] uentriculum deformatum.... In GR 518.25 we are told after the marriage Que cito concepit, et dum puerum in utero haberet. The inattention to the span of time between the marriage and the advanced stage of Lucina's pregnancy has been highlighted by certain commentators as an example of the novel's naïveté, which is further underlined by a second such inconsistency at HART 46.6-7, where Lucina is now in her ninth month – three months have elapsed since the chance meeting with the sailor! Falckenburg has departed from the Latin tradition and has ensured that no charge of pre-marital conception may be lodged against the couple.
14. Cf. HDA III.8 above.
20. Nuntius: cf. HART 43.4, Apollonius and his wife, whilst walking on the shore, notice a ship bearing markings which identify the craft as being from Tyre. The Gubernator of that ship then announces the news of the death of Antiochus and his daughter by lightning bolt. At GR 518.25f. the story is virtually the same, with the

news coming from the nauc̄lerus rather than the gubernator. Cf. also the note to HDA III.25 below; CdA 160.71: Hic ego sum, dixit, quem nuntius iste requirit.

21. Marginal note: Apollonio defertur regnum Aegypti.

Niliaci. That Egyptian nobles would desecrate the body is a further twist to the romance. While Antiochus was the enemy of the Egyptians, particularly after the 'preemptive strike' in 169-168 BC, his death is clearly reported in 2 Maccabees 9 as having occurred near Ecbatana, while returning from Persis.

23. Antipagenam: In the earlier versions, the daughter of Antiochus is killed by God's lightning along with her father (while they lie on an impious bed in HART). Cf. CdA 159.60 and 66; HART 44.2-3; GR 518.33.

25. The selection of Apollonius as the replacement of Antiochus as King is yet another example of the Latin novel's unexplained elements. Apollonius, while a Prince/King of Tyre, is not explicitly associated with the Seleucid dynasty in the extant histories. As was discussed at HDA II.412, above, the original romancer may have believed, or found believable for his readers, the possibility of succession by Apollonius to Antiochus' throne, perhaps by the Macedonian tradition of selection by the army, or as in Falckenburg's explanation here, by plebiscite. Cf. CdA 159.66 and 67, where Apollonius is selected by Robur seniorum and sought by innumeri legati to advise him of his selection.

27. Marginal note: Apollonii ambitio.
28. Canopi: here, Lower Egypt generally.
33. Marginal note: Querela Lucinae. The lament here follows closely the spirit of HART 44.9-45.7, and GR 518.36-39. The classical allusions below are added by our poet.
52. Damasci: Damascus was the ancient capital of Coelesyria, which is the region Falckenburg assigns as the domain of Apollonius by identifying the hero of the romance with Apollonius, governor of Phoenicia and Coelesyria, son of Menestheus.
55. Marginal note: Apollonii perseuerantia in proposito.
64. Taneos ... Canopi. The idea of joining two kingdoms is absent from the earlier Latin versions, where the theme is merely to take up the rule of Antiochus' realm, with the resumption of rule over Tyre understood. The wider kingdom, including Pentapolis occurs only at the end of the romance.
69. Euris carbasa: Eurus is the southeast wind. Cf. Riese, HART p.20, where in his reprint of the 1871 edition (found in his 1893 text) prepared from second order manuscripts: carbasa ventis.
70. Obstetricis: cf. HART 45.11; GR 519.4. The midwife is absent in CdA. In the earlier Latin versions, the nurse accompanying the

wife of Apollonius is named here also: HART - Lycoris; GR - Ligozides.

72. Marginal note: Idem Tarso discessum molitur.
76. speciebus....Indi: any spices or drugs from the more exotic east.
77. In HART, GR and CdA, the ships of Apollonius, once filled with 'supplies', sail away with only the King bidding farewell.
88. Marginal note: Nauigatio Regis.
91. Tres adeo noctesque dies iter: cf. HART 46.4-5: ... dum per aliquantos dies totidemque noctes; GR 519.7: sed cum per aliquot dies in mari fuissent. In HART the winds of Auster detain the royal convoy; in GR a great tempest arises following the period at sea. Falckenburg appears to follow the sense of GR. Of particular interest here is the reading of Marcus Welser's 1595 edition: Tribus diebus noctibus totidem ventis prosperis navigans, subito mutatum est pelagus, derived from an Augsburg manuscript now lost, cf. Riese, ix-x.
93. Orion. The rising and setting of the constellation Orion was associated with storms and hence was considered hostile to sailors, cf. Virg. Aen 1.535: nimbosus Orion. It is coincidence that Auster, which causes the delay at HART 46.5 is found at the following line of Virg. Aen. 1.536: in vada caeca tulit penitusque procacibus Austris.



94. Hyades: the seven stars in the head of the constellation Taurus. Described as the pluvias Hyades at Virg. Aen 1.744 and 3.516, the constellation rose at the time of the spring rains.
95. Falckenburg provides the first storm scene in his poem here. While HART 46.5, GR 519.7 and CdA 160.77 mention either unfavourable winds or merely a tempest at this point in the narrative, Falckenburg creates a storm which compares with that which originally caused Apollonius to become shipwrecked on the shores of Pentapolis in HART 19.11-21.10; GR 514.17-25; CdA 155.14-16. The description of this storm is at its fullest in HART. Although in Riese's edition the classical hexameters are fragmentary, they have been partially reassembled in the manner of Ovid and Virgil whose descriptions of tempests would have most likely served as the models for the original novelist. Any attempt to link the Latin of Falckenburg here is complicated by the degree of original borrowing by the HART author, by Falckenburg's reliance on classical sources and by the fragmentary nature of HART. The Welser edition, as well as the variant readings available in Klebs, Singer and Riese, insofar as they pertain to the language of the storm scene, provide no further clues as to whether Falckenburg had his eye on a version of the romance which contained a versified storm. Certain phrases by Falckenburg suggest a knowledge of the HART verses:
- a) HDA III.95:... Aeoliis ubi flatibus excita saeuis  
HART 20.3: Aeolus imbrifero 'flatu' .../corripit ('flatu' was added by Riese in his edition, p.20.)

- b) HDA III.97:... Surgente prōcella ...  
HART 20.3: ... turbata procellis ...  
HART (1871 ed) p.20, 1.3-4: ... spirante dira procella.

- c) HDA III.98: ... rapidi feriunt prope sydera fluctus.  
HART 20.10: Pulsat mare sidera, caelum.

- d) HDA III.107-108:

.... denso glomerari turbine nimbi  
 Incipiunt, resonante salo, Zephyroque tumente.

HART 21.1: Nubila, grando, nives, zephyri, freta, fulgida  
(turgida) nimbi. (The word in parenthesis is Ring's reading of  
fulgida, which Riese rejects).

95. Aeoliis ... flatibus,: Aeolus was the god of the winds, cf. HART  
 46.5: Austri ... flatibus.

96. Cf. GR 519.7: surrexit tempestas magna.

108. Marginal note: Nauiganti tempestas oboritur.

117. In the earlier Latin versions, ill weather and childbirth occur  
 together (cf. HART 46f.; GR 519f.). In HART we learn that the  
 mother assumes the appearance of death following the clotting of  
 blood when afterbirth passes. In GR we are simply told that the  
 woman becomes infirm while giving birth and is as if she were dead.

118. Marginal note: Lucina parit filiam.
120. patronam: the patron goddess of women in childbirth is Lucina.
129. ululatus: cf. GR 519.10: ululatu; HART 46.10.
- 133-136. Cf. HART 47.5f.; GR 519.13f.
134. For further comments on this prohibition, see W.C.B., N & Q, 9 Ser. VI (1900), 246-7 and E. Yardley and Alex Leeper, N & Q, 9 Ser. VII (1901) 75-76.
- 138-140. While GR 519.11-12 has Apollonius rending his garments and crying over the body, HART 46.13-14 expands his mourning to include primas suae adulescentiae discerpit barbulas; however, closer still to HDA is the variant reading in Riese's 1871 edition included on p.46 (1.8) below the first order manuscript readings: primas adolescentiae genas discerpit.
145. A favourite theme of Falckenburg, cf. his introductory poem to Britannia: Nascimur et morimur. The theme is repeated in his Regis Henrici III.
150. Marginal note: Lucina in mare abicitur a partu.
155. Cf. HART 47.11f. and GR 519.18. Apollonius instructs his servants to make a sea-worthy carton in which the body of his wife may be

placed. The prose versions describe in detail the lead lining and daubing with pitch to ensure that the little vessel is water-tight. The coffin is then adorned with royal insignia and a quantity of gold is placed by the woman's head. The retelling by Falckenburg follows the general form of the narrative, though eliminating the building of a loculum, which Falckenburg describes variously as linter (lynter) and cymba. Cf. GR 519.18, which describes the daubing with pitch: et cum bitumine liniri, which in HART 47.12-13, is explained rimas et foramina picari praecepit. The GR wording is significant as the word bitumine occurs in the play Pericles, Prince of Tyre, attributed to Shakespeare. F.D. Hoeniger, in his Arden edition (p.xvii), while discussing the Gesta Romanorum and mentioning Falckenburg's version, clearly has not explored closely either Latin text. Hoeniger points out that at Pericles III.i.71 and III.ii.57 the word 'bitumed' appears and concludes that it "seems to have been derived from a Latin source, for it occurs neither in Twine nor in Gower" (Hoeniger, p.xvii). Hoeniger credits Malone with this observation in a footnote. Neither HART (and its variants provided by various commentators) nor CdA employs the word bitumen. The significance of this evidence in relation to a Latin source to the play is considered in Chapter 4. Falckenburg does use the word bitumine once (Casimirus line 351) but this is a coincidence and not connected with its appearance here.

156. Niliacae, Antiochi. While not stated in other Latin versions, it is internally consistent in Falckenburg's story that the coins should be Egyptian, in the wider sense, to include Pentapolis,

whence came Apollonius and Lucina. That the symbols should identify Antioch assumes that Apollonius will arrive at that city to take up the office held for him there. At this point in the earlier Latin versions, only Riese's manuscript, Sloanianus 1619, mentions codicellos scriptos being added to the coffin along with the gold; however, the ornamenta of HART and GR are sufficient for Falckenburg's symbola.

167. Cf. HART 48.8: ad litus Ephesiorum; GR 519.24: ad litus Ephesorum.
169. dies quintus: cf. HART 48.7: Tertia die; GR 519.24: Tercia vero die.
170. Marginal note: Lucinae corpus Ephesum defertur.
181. Marginal note: Chermon medicus Ephesinus, cf. HART 48.6; 53.13. The physician is unnamed in the first order manuscripts, but in Riese's 1871 edition the name Chaeremon is found in Chapters XXVI-XXVII passim. In HART this medicus is accompanied by discipuli as he walks along the beach. In GR 519.25f., Cerimon is the doctor's name. As in the earlier Latin versions, it is the student who discovers life in the woman's body, but unlike HART, GR and CdA 161.83-90, it is the physician who performs the resuscitation (as in Gower 1.1170-1209 and Pericles III.ii.59-98).

At this point in the traditional narrative, along with the girl are discovered both twenty gold coins and a note which implores those who find the chest to give the maiden proper burial,

- spending half the coins on a suitable funeral service and retaining half in payment for services rendered. The note concludes with a curse for the impious. Cf. HART 49.8-50.1; GR 519.32-37. Falckenburg has modified the romance by omitting this event here and placing the episode further in the third book, after the girl has been revived (HDA III.298f.).

189. Marginal note: Chermonitis pietas.
198. Falckenburg provides an interesting variation on the traditional revival. While in HART 52.9f. the student is admonished against improper treatment of his patient as she awakes, in HDA Lucina is delirious, whereupon she mistakes Chermon for Apollonius and imagines her child crying. As Chermon himself applied his medical skills, the gifted student of HART and GR does not receive praise or reward in Falckenburg's HDA.
205. Marginal note: Chermon consolatur Reginam.
226. Marginal note: Lamentatio Reginae.
235. Pelori. Pelorus is a promontory on the north-eastern coast of Sicily. Cf. Pomponius Mela 2.7.14-16.
237. Syrtes: Syrtis, the name given to a sandbank at sea in classical literature generally and used to refer specifically to Syrtis Major, now the Gulf of Sidra, as mentioned in Acts 27.17, or Syrtis Minor, which is now the Gulf of Gabes. A syrteis was a dangerous place dreaded by seamen.

281. Marginal note: Reginae petitio.
285. alumnam: cf. HART 53.9: in filiam suam sibi adoptauit. Similarly in GR 520.27.
298. Marginal note: Forma commendandi mortuos in nauigatione. The message in the coffin follows generally that of HART 49.8-50.1 and GR 519.32-37, except that in both the earlier Latin versions the quantities of gold are XX sestertia auri and XX aureos, respectively. Falckenburg has omitted the earlier versions' offers to split the gold between the cost of the funeral (no mention of an urn) and to extend a reward for performing this act of piety.
313. Parca: any one of the goddesses of fate, not found in HART, GR and CdA.
316. In the earlier Latin versions, as the physician reads the letter before it is discovered that the maiden is alive, the medicus is moved by piety to prepare a pyre (HART 50.1-5; GR 519.37-520.1).
318. Marginal note: Chermontis familiaris consolatio, qua Reginae dolorem mitigare conatur.
324. Cf. HDA III.329 below for repetition. The advice of Chermon to Lucina echoes the words of King Altistratus/Archistrates to Apollonius when the young hero is a dinner guest in Pentapolis; HART 27.17: meliora de deo spera; GR 515.36: de deo meliora spera. Cf. B. Exner, Anchora utriusque vitae: hoc est Symbolicum

- spero Meliora ... (Hanau, 1619). Falckenburg neither appears in, nor has drawn from, this catalogue.
- 326f. Cf. HDA III. 134-136, where Apollonius is reminded of this by the magister nauigii.
329. Cf. HDA III.324 for comment.
- 330f. This encouragement which serves as a loose foreshadowing is absent from the earlier Latin works.
332. Compare HDA II.406: Per mare, per terras, immiti clade fatigant;  
HDA II.26: Per mare, per terras, per & oppida florida ponti.
335. In the romance tradition the name of her husband and country is unmentioned until the recognition scene near the end of the romance.
342. The mention of the doctor's wife, and of her barrenness, are not otherwise in the Latin tradition.
343. Cf. HDA III.285. As noted above, elsewhere the young woman is both welcomed into the family and placed inter sacerdotes Dianae feminas ... ubi omnes uirgines inuiolabiliter seruabant castitatem (HART 53.11-12), cf. also GR 520.28-29.
349. The lament of Lucina is not derived from the Latin tradition of the romance.



364. Marginal note: Reginae caetibatus.
370. Deae ... Ilithyae. The Greek goddess who aided women in childbirth, identified with the Roman goddess Juno Lucina.
- 384-5. In HART and GR, ten gold pieces are given to the enterprising student who revived the maiden. Falckenburg has modified the events to fit his narrative, cf. HDA III.298 (note).
386. Marginal note: Apol. spreto imperio voluntariam nauigationem expetit. The narrative shifts from Ephesus to Apollonius' ship at sea. In HART 53.14; GR 520.29, Apollonius is sailing off the coast of Tarsus and is in great mourning over the death of his wife.
387. Sidonis. Apollonius' dominion over Sidon is not found in HART or GR, though it is in evidence in CdA 153, in the title of the first chapter:
- De Apollonio rege Tyri et Sidonis et de eius  
infortuniis atque fortunis tempore Seleuci Antiochi.
392. Ioppe. Falckenburg entwines the events of 1 and 2 Maccabees into his poem and introduces Joppe at HDA I.211: Apollonius vastat Ioppenses muros ferroque cruento, (cf. note at HDA I.211). Joppe has replaced Tarsus as the city where Apollonius' daughter is to be reared.

- 395. Meneles. - Not Menelaus (HDA I,370), but a governess to fulfil the role performed by Dionysias in HART and GR. A fundamental weakness in the Latin versions which preceded HDA may have attracted Falckenburg's attention to the role of Dionysias and Stranguillio. It will be remembered that this couple welcomed the fleeing Apollonius into their Tarsian home when the henchman of Antiochus and bounty hunters sought to discover the Tyrian prince. This couple also, out of concern for the well-being of Apollonius, encouraged him to sail on to Pentapolis to widen the distance between himself and Antiochus. However, at this point in the tradition, the piety of the couple vanishes. Having accepted Tarsia and her nurse, Lycoris, into their home while Apollonius travels to Egypt, Dionysias begins to covet the fine jewels and ornaments which adorn Tarsia who, being more beautiful than Dionysias' daughter Philomusia, earns greater praise from the townspeople. In the meantime, Lycoris tells Tarsia of her true parentage and advises her to embrace the monument of her father in Tarsus should any evil befall her.

From Falckenburg's rewriting of the romance, as will unfold below, the change in character of the Tarsian couple was required for two reasons:

- Falckenburg introduces a character named Milichius (Falckenburg's surname) whose role is partially that of Stranguillio and partially that of Hellenicus in the prose romance tradition, cf. HDA II.88 (note). Milichius is in no way evil, however.

- Falckenburg saw an opportunity to use the device suggested by HART's Lycoris, that Tarsia declare to the citizens of the town her heritage in order to rescue the chaste girl from a dire fate, cf. HDA III.544.
  
- 400. Tarsia: The girl is named after her family's home, Tarsus, rather than as in HART and GR, after the city in which she is raised.
  
- 402. Cf. HART 55.9-10. Apollonius seeks the open sea and sets sail for the distant and unknown regions of Egypt, preferring the lot of a merchant. GR 521.4-5, as in HART except that 'Egypt' is omitted.
  
- 404. As Apollonius does not return to Antioch to take up the crown held for him, the symbola (cf. HDA III.156) unnoticed by Chermon would have provided little aid in restoring Lucina to her husband, should Apollonius have been sought there.
  
- 405. Cf. HART 54.10; GR 520.37.
  
- 410f. Elsewhere in the Latin tradition, nothing is told of these travels of Apollonius.
  
- 415. Marginal note: Menelae improbitas.
  
- 416. sexennem: In HART 55.11 and GR 521.5: quinquennis.

418. Tarsiolae. This diminutive is not found in HART or GR, but is used by Falckenburg frequently, cf. HDA IIII.23, 192, 211, 433 (Note at HDA IIII.192: Tharsiola).
419. Philomacia: cf. HART 59.4, where the name is Philomusia. Falckenburg draws on GR 520.37; 521.6, 36. One version of CdA has Flothemia, cf. CdA 164.95/113, 96/114.
- 419-20. GR 521. 5-6 reports that the girls were trained in studiis liberalibus, while HART 55.13-4 goes further, reporting that they were instructed to listen, speak, and follow honest customs. No mention is made in either work of Tarsia's greater wisdom. While it was the wealth and opulent beauty of Tarsia which turned Dionysias to evil in HART 59.5f. and GR 521.36f., it is her sharpness of mind which Falckenburg sets as the source of jealousy.
421. Marginal note: Indoles Tarsiae.
430. Cf. HART 60.7-8, where freedom and a bounty are offered; GR 522.5-6, the reward is only cash. No family is mentioned.
432. Marginal note: Tarsia datur ad occidendum.
437. Cf. HART 61.2-3. The servant hides himself in the tomb of Lycoris, where Tarsia stops each day after school; likewise in GR 522.14.

- 440.. Polycleto. Polycletus is not found in HART and GR, where the uillicus is named Theophilus. Θεόφιλος is the servant's name in Wagner's Greek version.
451. Marginal note: Tarsia a piratis rapitur.
457. Marginal note: Tarsia a piratis venditur, & a Lenone emitur.
458. Machilentam. In the HART tradition (as well as in the Greek) the city to which the pirates take Tarsia is Mytilene (HART 66.5). The CdA version retains Militena (CdA 165.108/126, 109/127). Falckenburg reveals his dependence on the GR tradition with Machilenta (GR 523.11).
462. The leno in HART 66.7f. and GR 523.12f. engages in an entertaining bidding with Athenagoras, the prince of the city. Falckenburg has omitted this event, including Athenagoras' remarks as he drops out of the auction, where he notes that it would be cheaper to buy Tarsia at the brothel than to buy her outright. This rewriting rids the story of two unpalatable aspects found in earlier Latin versions. The first regards the assessment of the character of Athenagoras, whose actions are not the model of a pious prince during Falckenburg's time: buying a virgin at an auction and queuing at a brothel to secure a place at the front of the line. Secondly, the romance presents a problem regarding either Athenagoras' honesty or his past. In HART 70.1-2 and GR 524.1, Athenagoras reveals to Tarsia that he has a virgin daughter, too. However, never again is that daughter mentioned, nor is mention

ever made of a wife. Previous commentators, upon the marriage of Tarsia to Athenagoras, cite this inconsistency as an example of either the original author's naïveté or error, or of the corruption which has occurred in the transmission of the story. Accordingly, Falckenburg has drawn the brothel scene as a less acceptable element of society by distancing Prince Athenagoras from Tarsia's tribulation until she declares her parentage, whereupon Athenagoras is her saviour, (HDA III.548).

467. Marginal note: Tarsiae prostitutio.
473. Marginal note: Tarsiae tribulatio.
485. Marginal note: Lenonis improbitas.
487. Falckenburg has omitted from the story the references to the worship of Priapus, but has drawn from his source here Nescis tu misera, quia in domo lenonis avari incurristi? (GR 523.26-27). Similarly in HART 67.10-12.
490. At this point in the narrative in HART and GR, as cited above at HDA III.487, Tarsia addresses the leno, begging for mercy. Falckenburg has compressed this speech into Tarsia's later discourse with the leno, which in HART and GR follows Tarsia's confrontation with the veiled Athenagoras. In this second meeting, Tarsia reveals that she has remained a virgin. The Pander summons his uillicus to correct the matter but he, too, is swayed and ultimately permits Tarsia to earn the price of her

chastity through her musical performances and riddles in the busy streets, cf. HART 74.3f.; GR 524.29f.

510. Marginal note: Tarsia discit a sua nutrice suum genus et originem. Falckenburg takes the reader back to the traditional narrative to disclose the story of Lycoris, Tarsia's nurse (HART 56.1f.). The nurse is called Ligozides in GR 521.8, from which Falckenburg derives Liggosida at HDA III.513 below.

513. Liggosidae. The nurse's name is mentioned only here. As noted at HDA III.510 above, HART has Lycoris; the GR family of manuscripts/texts give a number of related readings:

Ligoridem - Welser's Latin edition, Colmar manuscript of the Gesta Romanorum; Magdalene Coll., Oxford, ms.50.

Ligozidem - Oesterley's Gesta Romanorum.

Ligosidem - Dutch prose version.

520. Lysian: Lysias, the husband of Meneles; in HART and GR, he is known as Stranguillio or a number of related variants. The name arises again at HDA IIII.24, 198, 219 and 457, but is not elsewhere found in the Latin tradition.

534. Marginal note: Tarsiae liberatio a lenocinio.

540. - Machilentanos: - Falckenburg has not told this portion of Apollonius' escape before, cf. HDA II.23f., where Apollonius escapes from Tyre to Tarsus. The city itself is not found in the Latin tradition except in the Gesta Romanorum manuscript family.
547. Marginal note: Athenagoras Machilentanus Rex.
548. Athenagoras: For his role in the Latin tradition, see the note to HDA III.462. The allegiance shown here is of the sort one would expect of Tarsus in the prose romance, where Apollonius' gifts of grain and civic benevolence caused Stranguillio to say ... non solum fugam tuam celabunt, sed etiam, si necesse fuerit, pro salute tua dimicabunt (HART 17.4-6). As he has done elsewhere in the romance (e.g. the traditional roles of Hellenicus and Stranguillio vs. Falckenburg's roles of Limatus and Milichius), Falckenburg has modified the story to arrive at his own version of the romance.
557. coniunx ... principis: presumably the wife of Athenagoras. As indicated at HDA III.458 above, Athenagoras indicates in the prose versions that he has a daughter, though he curiously marries Tarsia later in the story. As has been the case throughout Falckenburg's story (and in a significant change from the Apollonius romance) each secondary character has a spouse. Accordingly, the fostering of Tarsia by Athenagoras (whom I shall call the elder, or the first) and his wife may be offset against the treachery of Lysias and Meneles.



## "HISTORIA DIVI APOLLONII": BOOK IIII

### Summary of Book IIII

After fourteen years at sea Apollonius the exile makes for Joppe where he hopes to find his little Tarsia and her nurse. When he comes to the house of Meneles and her husband Lysias, he finds them weeping and they point to Tarsia's tomb. Apollonius is overwhelmed by the news of his lost daughter and in despair sets to sea once again. By chance Apollonius arrives at the shore of Machilenta. (1-33). His appearance at this time is like that of Nebuchadnezzar, who had boasted haughtily of his greatness before the Almighty God. Apollonius, with his unkempt appearance and long hair and fingernails enters the city of Machilenta, but is unrecognised, for most of the inhabitants who knew Apollonius many years earlier had now died, including General Athenagoras, who had originally rescued Tarsia. The General's son, also named Athenagoras, and his mother still protect Tarsia within their family. It happens that Apollonius has arrived at Machilenta during the festival of Bacchus. (34-92). Athenagoras sees the fleet of Apollonius and fears trouble from the soldiers with their armaments. Athenagoras seeks a pact of peace but Apollonius, in his mourning, spurns these formalities. A feast is held, however, on the Tyrian Prince's ship and Athenagoras sends for the maiden Tarsia to come aboard and sing soothing songs to relieve the foreign prince of his mourning. Apollonius, who is always fond of music, relaxes when he hears her voice. (93-148). When Apollonius hears the song of Tarsia describing her misfortunes, the story is recognised by Apollonius as similar to certain events known to him of his daughter's birth and heritage. In further exchanges between Tarsia and Apollonius, they recognise one another

as father and daughter. Apollonius is overjoyed. (149-224). After moments of happiness, Apollonius recalls that the suffering of Tarsia in Machilenta is due to the pimp who still dwells within the city. Athenagoras perceives Apollonius' anger and rallies the citizens to put the pimp to death. Apollonius is impressed by the deed of Athenagoras and he accedes to Athenagoras' request for Tarsia's hand in marriage. (225-294).

Apollonius soon announces that before the wedding can take place he must travel to the Temple of Diana, at Ephesus, where he must reveal before the altar his entire history. Apollonius, Tarsia and Athenagoras all embark for Ephesus. (295-315). Before the Altar of Diana, Apollonius begins to recount the events of his life. Among the attendants at the Temple is Lucina, the Divine Priestess of Diana. When Lucina hears the words of Apollonius she recognises him as her husband and takes hold of the ring hanging about her white neck. Apollonius recognises the ring and knows Lucina to be his wife. Recognising one another, they embrace. (316-420). After their joyous reunion Apollonius leaves his name in the register and the tablets of his history in the Temple of Diana, then father, mother, daughter and future son-in-law, Athenagoras, celebrate in Ephesus, where Tarsia is married to Athenagoras. Following these festivities they set sail immediately for Machilenta where further festivities are held. Then they proceed to Joppe where Meneles and Lysias are put on trial for their treachery. After Joppe the family journeys to Tarsus where the good King Altistratus still rules. After Altistratus has lived out his years and Apollonius and Lucina have a son, whom they name Apollonius, this younger Apollonius is established as governor of Tarsus. Apollonius and his wife Lucina live to be eighty-four. (421-515).

## Commentary

1. Marginal note: Apollonius de reditu cogitat.
5. quartus ... annus. In HDA III.416, Tarsia began her schooling in her sixth year, cf. HART 55.14-56.1 and 59.13; GR 522.1 and 524.37, where both Tarsia and Apollonius are separately noted as spanning fourteen years. Rama's banishment (fourteen years) and other similarities with the Apollonius tradition are coincidence, cf. Book II of the Ramayana. I have referred to Romesh C. Dutt's translation: The Ramayana & The Mahabharata, London, J.M. Dent & Sons. 1910.
14. Scyllaeam ... Syrtes: cf. HDA III.234, where Falckenburg recalls the mythic companion of Scylla, Charybdis, whom he matched with Pelorus. Scylla was the name of a rocky place between Italy and Sicily, nearer to Italy, where there was a cave in which the six-headed monster Scylla dwelt. Cf. Virg. Aen. 1.200, for Falckenburg's ultimate source for Scyllaeam rabiem. For Syrtes cf. HDA III.237.
19. Atlantiados. Falckenburg uses this word generally to mean the ocean i.e. the Atlantic.
20. Calpe, Abylam: the Pillars (or Columns) of Hercules. Calpe is the mountain on the European side of the straits between the Mediterranean and the Atlantic, while Abyla is the mountain on the African coast.

24. In HART 63.8f., when the servant had returned from the monument of Lycoris and reported the deed done, Dionysias denied the servant his reward and then informed her husband, Stranguillio, of the murder (the servant had lied, omitting the abduction of Tarsia by pirates). Stranguillio, in a rage, maintained the deception, and accordingly becomes an accessory to the crime after the fact. When Apollonius returns to Tarsus (HART 75.6f.), which is now our point in Falckenburg's poem, both Stranguillio and Dionysias feign mourning and tell their lies. GR 522.29f. and 524.36f. repeat this narrative line, though here it is the servant who advises that mourning should be feigned.
25. tumulum. Both GR and HART provide greater detail regarding both the construction of the tomb when Tarsia was first believed dead, and a touching scene when Apollonius sees the tomb and reads the inscription. In each prose version Apollonius is driven to deepest despair when he recognises that while he sees his daughter's tomb, he cannot shed a tear, for he believes his Tarsia still must live. Students of comparative literature will find Falckenburg's omission of this scene regrettable, as it is structurally important in the build-up to the moving recognition scene at the end of the romance. Other poets, including Shakespeare and particularly T.S. Eliot, have recognised the high drama of this scene. Shakespeare, in Pericles IV.iv.23-51, describes Pericles' reaction at the tomb, but the verse is less than inspired, cf. Hoeniger, Pericles in The Arden Shakespeare p.123, especially notes to lines 34-43. Eliot, on the other hand, in his "Marina", published in September, 1930 (found in The Waste

Land and Other Poems, New York, 1958, pp.71-74), offers moving verse on the Tarsia theme. Eliot considered the Marina-Pericles recognition scene as one of the greatest moments in literature. Eliot gave two lectures on this subject on 26 and 27 October 1937 (Edinburgh University Journal ix, 1937, 133-4). Reports of the lectures are found in The Scotsman, 27 and 28 October 1937. Dr. J.T.D. Hall (Keeper of Special Collections) has confirmed that the Edinburgh University Library's Special Collections and the English Literature Department do not possess the texts of these lectures, which were delivered under the auspices of the Department of English Literature when Eliot was a visiting lecturer there.

32. Machilentum: cf. GR 525.23f.; HART 79.8f. (Mytilene). Apollonius has returned to sea and is following favourable winds, when suddenly the weather changes and, at the mercy of the gods, he finally puts into port at Mytilene/Machilenta. Falckenburg's earlier twist whereby Apollonius had once sought refuge in Machilenta and befriended its citizens requires of our poet an approach to this episode which is somewhat different to that of an Apollonius unknown to the people of Mytilene, as is the case in the earlier Latin versions, cf. HDA II.407.
33. Marginal note: Apollonii & Nebuganezri collatio. Falckenburg explains below the two reasons why Apollonius is unrecognised. The first reason is his appearance, which is wholly unkempt, as was Nebuchadnezzar's in the Book of Daniel. The second reason (HDA IIII.78f.) is that so much time has passed that few are still alive to recognise the Tyrian Prince.

34. Omitted thus far from Falckenburg's version, but included in both HART and GR are Apollonius' vows. HART 55.4f.: iuravit fortiter nec barbam nec capillos nec unguis dempturum, nisi prius filiam suam nuptui traderet. Cf. also GR 521.22-23 for a similar vow. The prose versions remark how, when returning to Tarsus after fourteen years, in order to speak to Stranguillio and Dionysias, Apollonius ... a fronte comam aperit, hispidam ab ore remouit barbam (HART 76.8-9). Such a comment is not found in GR.
37. Nebuganezri: Nebuchadnezzar the powerful Babylonian king, who in 605 B.C. recovered Coelesyia, Palestine and Phoenicia and waged war in Egypt against the Pharaoh Necho. Nebuchadnezzar is also reported to have been involved in the siege and capture of Jerusalem and the burning of that city's temple (2 Kings 24.1f.). Ezekiel 26.7f. records a prophecy that Nebuchadnezzar will raze Tyre and attack Egypt (29.19f.). References to Nebuchadnezzar are found also in Jeremiah; however, Falckenburg, aware of the similarities in each man's military conquest (above) and the shared, though chronologically separated, regions under each man's domain, likens Apollonius to Nebuchadnezzar as he is described in the Book of Daniel.
38. The episode from Daniel on which Falckenburg draws is entitled in some texts of the Vulgate: Nebuchodonosor somnium de arbore excelsa regno suo narrat ad gloriam Dei Danielis. In his dream the Greek King is ultimately banished from men et cum bestiis et feris erit habitatio tua; foenum quasi bos comedes (Dan. 4.29). We then learn: et rore caeli corpus eius infectum est, donec

- capilli eius in similitudinem aquilarum crescerent, et ungues eius quasi avium (Dan. 4.30).
39. Cf. Dan. 4.27f.
42. Cf. Dan. 4.28: vox de caelo ruit.
70. See note to HDA IIII.37, above. Daniel compares the hair of Nebuchadnezzar to that of eagles, but see HDA IIII. 72 below.
72. pennas: feathers rather than the Vulgate's capilli (Dan. 4.30), cf. HDA IIII.37.
- 73-74. Vnguibus ... Vngula: Daniel's description of claws of birds (4.30) are compared with hooves of cattle.
78. Marginal note: Apoll. omnibus ignotus rediit a voluntario exilio.
81. Falckenburg here brings together a number of isolated strands in his narrative. The Ductor Athenagoras, who at HDA III.548 seized arms in defence of Tarsia, was the King of Machilenta. At HDA IIII.5, it was learned that Tarsia is now fourteen years old. In that time, Tarsia has been mothered by the wife of Ductor Athenagoras (my 'the elder') who has himself died, but who has left a son, Athenagoras. This reworking of the story has avoided the inconvenient, if not unacceptable, proposition in the earlier Latin versions in which Athenagoras at first tries to buy Tarsia. When unsuccessful, he attempts to be her first customer at the

brothel. Again unsuccessful he acts as a quasi-guardian while Tarsia is still turning over her chaste earnings to the pander. Finally when Apollonius arrives in Mytilene, Athenagoras earns the position of son-in-law by turning the town against the person who appears to be their most popular businessman. For comments on Athenagoras earlier in HDA, see the notes to HDA III.462 and 548.

87. Falckenburg returns to the narrative of the traditional romance. In both HART 79.10f. and GR 525.25f. the city into which Apollonius sails (Mytilene and Machilenta, respectively) is holding a celebration (HART: Neptunalia; GR: natalicia or Neptunalia, depending on the manuscript). Falckenburg has changed the festival to a Dionysia (HDA IIII.89), that is, in honour of Bacchus.
98. Marginal note: Athenagorae & Apollonii foedus. In HART 80.10f. and GR 525.37f., Athenagoras is walking along the shore looking at the ships. In HART, Athenagoras is particularly interested in how one ship, that of Apollonius, is better and more embellished than the rest.
121. Marginal note: Athenagoras conatur Apoll. exhilarare, sed frustra.
129. Marginal note: Nauticum regis conuiuium.
137. Ophiraeo: Ophir is a region in southern Arabia. Falckenburg has referred to this region once before: HDA II, 132. Our poet



recalls 3 Reg. 9.28: Qui cum venissent in Ophir, sumptum inde aurum ....

141. Falckenburg's adjustment to the story here is a novel touch. In HART and GR Athenagoras has made merry with the crew, then descends into the bowels of the ship to seek out and lead up to the deck its master, the mourning Apollonius. Unsuccessful (as he has been in all other things), he summons Tarsia who under an offer of high reward, attempts by song and riddle to encourage Apollonius to leave the hold, (HART 80.14f.; GR 525.34f.). Falckenburg has recreated a banquet scene on board Apollonius' ship recalling the setting when Apollonius first dined at the table of Altistratus (HDA II.181f.). At this table, though, it is not Lucina whose song moves Apollonius but that of her daughter Tarsia.

149. Marginal note: Psalmodia Tarsiae.

Thaliae. Thalia is the Muse of comedy and lyric poetry, while also a sea nymph in Virg. Aen. 5.826, an image not wholly inappropriate for a maiden born at sea. As the name, too, of one of the three Charites, whose arts include poetry, and whose presence brings beauty and grace, Falckenburg has selected a name with exceptional result.

153. The song begins with an invocation before proceeding to the subject matter shared in the romance tradition, cf. HART 86.10-87.11; GR 527.6-17 for each version's verse. In examining

the variant readings for the verse, I employ the abbreviations used by Singer for the various editions and manuscripts as listed here:

o Oesterley's edition (abdruck) of GR (1872).

k Ad. Keller's druck of GR (1842).

c Colmar ms. 10.

We Welser's 1595 text of HART.

Vi 3332 Vienna manuscript no. 3332.

La Lapaume's HART edition.

157-162. Falckenburgian embellishments not found in the carmina of the earlier versions, but drawn from the prose immediately preceding the verse found in HART 86.6-8 and GR 527.1-3.

163. Compare:

Per sordes gradior, sed sordis conscia non sum (HART 86.10)

Per scortes gradior sed scortum conscia non sum (GR 527.6)

Singer notes in his edition of GR variant readings as follows (from the Colmar ms., and others):

sortes for scortes

sortium and sortum for scortum

and prints:

Per sortes gradior, sed sortum conscia non sum (Singer, p.97)

164. Compare:

Sicut rosa in spinis nescit compungi mucrone (HART 86.11)

Sic spinis rosa nescit violari et ullis (GR 527.6)

Sic spinis rosa non scit violari et ullis (Singer, p.97)

Singer's variants here are:

sit<sup>(c)</sup> for sic<sup>(o,k)</sup>

violarier<sup>(k, We, La, Vi 3332)</sup> for violari et<sup>(c,o)</sup>

165. Compare:

Piratae me rapuerunt gladio ferientes iniquo (HART 86.12)

Corruit et raptor gladium ferientis ab ictu (GR 527.8)

Corruit et raptor gladii ferientis ab ictu (Singer, p.97)

Singer's variants: gladium<sup>(o,k)</sup> for gladii.

166. Compare:

Lenoni nunc uendita [sum sed].numquam uiolauī pudorem (HART 87.1)

Tradita lenoni, non sum violata pudore (GR 527.9)

168. Compare:

Vulnera cessassent animi, lacrimaeque deessent (GR 527.10)

169. Compare:

Nulla me melior, pater si nosset, ubi essem (HART 87.5)

Nulla ergo melior, si noscem certa parentes (GR 527.11)

Nulla etenim melior, si nossem certa parentes (Singer, p.97)

Singer's variants:

ergo 'o,k' for etenim 'c'

noscem 'o,k' for nossem 'c'

circa 'c' for certa 'o,k,we'

171. Compare:

Regio sum genere [orta] et stirpe propagata priorum (HART 87.6)

Unica regalis generis sum stirpe creata (GR 527.12)

172. Auster: the south wind. Auster does not arise in any version of Tarsia's carmina, nor does it arise in any edited readings or variants of the Gesta Romanorum; however, at HART 46.4-6 we read:

Qui dum per aliquantos dies totidemque noctes Austri  
[uentorum] flatibus diu pelago detinerentur, nono mense  
cogente Lucina enixa est puella.

Either by reference to a first order manuscript, or through examination of a lost or unattested variant reading, or by the poet's fortuitous invention, Falckenburg has gathered into this line an interesting analogue to HART found among so many lines which borrow from a GR source.

177. Compare:

Aderit ille deus creator omnium et auctor (HART 87.10)

Iam deus est hominum plasmator rector et auctor (GR 527.16)

178. Compare:

Non sinit hos fletus casso dolore relinqui (HART 87.11)

Non sinet has lacrimas casso finire labore (GR 527.17)

Riese, in his 1871 edition (found in his 1893 text), notes a variant in Welser of heu for hos (p.87).

187. Marginal note: Oratio Apollonii.

193. In both HART and GR, the song of Tarsia veiled too well her identity. In each of the two versions Tarsia challenges Apollonius to a game of riddle-solving: in HART ten are solved, in

GR, three. Following this sequence, in despair, Tarsia attempts to drag Apollonius into the daylight, but she is struck down by the stubborn King. Now crying, Tarsia retells her history, whereupon Apollonius recognises his daughter and receives her in a fatherly embrace, (HART 87.12-100.2; GR 527.18-529.16).

210. Marginal note: Apol. ex insperato agnoscit filiam.
215. terque quaterque: cf. GR 529.14: Tunc filia bis, ter, quater osculata est patrem. Falckenburg is fond of this phrase, found in Virg. Aen. I.94, for he uses it elsewhere in his poetry.
225. Marginal note: Tarsia excipit patrem.
248. Cf. HART 100.2f. Apollonius, in his happiness over finding his daughter, realises that the pander is unpunished and shouts pereat haec ciuitas. The civic-minded Athenagora runs to town, rallies the citizens around him, and compels the mob to bring the pander before the tribunal, whereupon he is found guilty of mistreating Tarsia and burned alive. The Athenagora of GR 529.16f. has greater self-interest since he reasons that he may not be given Tarsia's hand unless he makes his case known to Apollonius; therefore, he reminds the Tyrian of his good offices toward Tarsia and his instrumental involvement in reuniting father and daughter, then Athenagora asks for Tarsia's hand. Apollonius consents, but only after the pander is dealt with by the Prince of Machilenta. The result is the same for the pander in HART and GR.

256. Marginal note: Leno cum omni suo sodalitis exurit.
265. Cf. HART 102.11: bona omnia eius puellae addicantur is shouted by the townspeople, at which point the uillicus and the 'working girls' are also handed over to Tarsia, who sets them free and gives them gold. This is also reported in GR 530.1-6.
266. Marginal note: Athenagorae consultatio.
271. Marginal note: Athenagorae oratio.
276. Cf. GR 529.20f., which seems to have inspired this plea.
288. Marginal note: Apollonii benevolentia in recipiendo genero Athe.
- Excluded from Falckenburg's version is the gift of gold to the city by Apollonius and the citizens' appreciation shown by the erection of a monument to Tarsia and Apollonius, cf. HART 104.2-13; GR 530.7-12.
292. testata ... dextra. Compare with Pericles V.i.262, where Lysimachus and Pericles may clasp arms in agreement over the former's suit for Marina's hand in marriage.
298. Gadibus: Gades was a Phoenician colony established on an island now called Cadiz.
299. Marginal note: Votum Apollonii.

Angelus. In HART 105.6f. and GR 530.15-16f. an angel appears to Apollonius in his sleep and advises him to travel to Ephesus with his family (daughter and son-in-law). At Ephesus, Apollonius is to announce within the Temple of Diana his many misfortunes. This dream comes to Apollonius after the wedding of Tarsia and Athenagoras whilst all three are bound for Tarsus before returning to their own country. Falckenburg has again adjusted the sequence of events and at the same time embellished the story by reporting the dream in this manner and by postponing the wedding. It is noteworthy that as in Pericles (V.i.238), the dream of the Prince of Tyre is reported following the recognition scene and before Lysimachus and Pericles agree to the former's marriage to Marina.

316. Marginal note: Apoll. nauigat Ephesum Ioniae.
319. ara Dianae. Compare Pericles V.iii.16. The phrase does not appear in any other Latin or English sources before HDA. Triviae: Diana, so called due to the identification of Diana with Luna and Hecate (Horace's diva triformis, Carmen 3.22.4) and thence to Hecate's title as goddess of the cross-roads: Trivia, (OCD p.1096).
340. Marginal note: Apollonius soluit votum.
356. scriptis ... tabellis. The Latin tradition of the romance includes in its final lines, in certain redactions, references to the preparation of two volumes of Apollonius' deeds. The first is placed in the Temple of Ephesus, the second in Apollonius' own library (GR 532.23-24). Riese omitted this portion of the story



in his 1893 edition of HART, though it appears in his 1871 reading reproduced at HART 116, lines 4-5 of the lower portion of the page. CdA does not preserve this tradition.

360. Marginal note: Commemorat Apol. suas res gestas.

370. The visitation and judgement are not drawn from the Latin tradition. Falckenburg develops further the comparison of Apollonius with Nebuchadnezzar as described in the Book of David: Apollonius was made lowly on account of his haughtiness, as was the ancient Persian King; both were subject to exile in which they each, in their unkempt state, resembled wild beasts. Following their tribulations, each regained his kingdom and even greater honour.

376. Falckenburg recalls at this point the events which have comprised the romance. Summarised below are those events reported in the Temple as preserved in the respective versions of the story, (HART 107.2f.; GR 530.32f.):

- the hero is named Apollonius of Tyre (GR);
- he solves the riddle of Antiochus to obtain the hand of his daughter (GR, HART);
- he is betrayed by the incestuous Antiochus, who plots Apollonius' death (GR, HART);

- in his escape, Apollonius is shipwrecked and restored to his former station by Archistrates of Cyrenaica, whose daughter's hand Apollonius earns (GR, HART);
- in a voyage to regain Apollonius' kingdom, his wife gives birth to a girl (GR, HART);
- Apollonius' wife dies while at sea and a casket is prepared for her burial on land (GR, HART);
- the new-born child is left with foster parents (GR, HART);
- Apollonius goes to Egypt (GR, HART);
- upon his return he is told that his daughter is dead (GR, HART).

Falckenburg drastically curtails Apollonius' pronouncements by only reporting the bare essentials:

- exile forced by Antiochus, who plots against him;
- twice shipwrecked;
- marriage to the Tarsian King's daughter;
- birth of a daughter and death of spouse at sea;

- reunion with daughter and introduction to future son-in-law after becoming weary of the sea.

The above summary is consistent with Falckenburg's text, though compressed. Twine follows GR closely, but in greater detail (p.472-3). In Gower (p.418), as in CdA 176: 163/192/193, 193/194, 164/199/195, we merely hear that after making a rich gift:

And there in open audience,  
Of hem, that stoden all aboute,  
He tolde hem, and declareth out  
His happe, suche as him is befallle.

Confessio Amantis VIII,  
1850-1853  
in Bullough p.418.

Pericles follows GR, generally. (Pericles V.iii.1-13)

- 377. Naufragium bis: cf. HDA II.407 and note thereto.
- 391. Marginal note: Apoll. gratitudo erga Deum.
- 398. Marginal note: Vehementia amoris in Lucina.
- 404f. Lucina's caution may be Falckenburg's touch. In HART 109.1 the woman 'declares in a loud voice'; in GR 581.7 Lucina wraps her arms around Apollonius and attempts to kiss him; in Gower she swoons (l.1862), as in Pericles (V.iii.14). Twine (p.473) offers the treatment closest to that of Falckenburg. Knowing the value of patience, Lucina suppresses an urge to interrupt her husband

although "her heart burned within her". Upon the completion of Apollonius' discourse, Lucina mirrors her actions in GR above.

407. Munera: Gifts are given in HART 106.8: cum magnis donis; GR 530-31: preciosa munera. Cf. also CA 1848. Not mentioned in Twine or Pericles.

411. Marginal note: Lucina annuli beneficio ab Apoll. coniuge agnoscitur.

annulus: cf. HDA II.558, where the ring is given to Lucina. The importance of an identifying ring to assist the wary character in a recognition scene is familiar to those acquainted with New Comedy and the ancient romances. The Apollonius romance, however, throughout its Latin tradition, is without such a token until Falckenburg's poem, which has the device well incorporated into the story. Of the English versions, Gower, Copland and Twine are without the ring and thereby remain true to their sources. Pericles, on the other hand, does contain a ring recognition scene which gives rise to the often-asked question regarding an author's use of such commonplaces: is the theme included by the playwright of his own creation, inspired by the drama itself or some analogue; or has the playwright drawn from the Latin of Falckenburg? In Pericles V.iii.37, Pericles and Thaisa are in the process of revealing facts and names to perfect the recognition. Thaisa then says:

Now I know you better.  
When we with tears parted Pentapolis,  
The King my father gave you such a ring.

Pericles V.iii.37-39.

The words alone leave some doubt as to the exact nature of Thaisa's actions, although two different stage directions have been supported by Shakespearean scholars. In Hoeniger's Arden edition of Pericles, the stage direction following V.iii.39 is: "Points to his ring" (p.159), with Hoeniger preferring Thaisa's recognition of a ring worn by Pericles.

Malone, as acknowledged by Hoeniger again at p.159 of the Arden Pericles, has: "Shows a ring", which is interpreted to mean that identical rings are worn by Pericles and Thaisa. From HDA IIII.411, we may assume that the ring is held in a necklace. Cf. also S. Trenkner, The Greek Novella in the Classical Period (Cambridge, 1958), pp.92; 96 on ring recognitions in the romance tradition. In Chapter 4, I assess this evidence and conclude that Falckenburg is the playwright's source. Moreover, the additional understanding which this information gives us suggests stage directions to achieve the original intention of the dramatist.

438. Marginal note: Nuptiae Athenagorae cum Tarsia. See note to HDA IIII.299, where the change in sequence is discussed with respect to other versions of the story and the similarity to Pericles. Here, following the promise of HDA IIII.295 and indeed that in Pericles V.ii.6 f.:

What pageantry, what feats, what shows,  
What minstrelsy and pretty din,  
The regent made in Mytilin  
To greet the king. So he thriv'd,  
That he is promis'd to be wiv'd  
To fair Marina; but in no wise  
Till he had done his sacrifice,  
as Dian bade....

Pericles, V.ii.6-13.

Falckenburg (HDA IIII.438-451) describes the royal wedding and reception (mostly reception) as it occurred at Ephesus following the reunion of Lucina and Apollonius. Pericles however (at Pericles V.iii.71f.) announces to his wife, following their recognition scene, that:

This prince, the fair betrothed of your daughter,  
Shall marry her at Pentapolis.

But the dramatist then recalls from his sources the hero's vow to remain unshaven until his daughter's wedding day and has Pericles declare:

And now this ornament  
Makes me look dismal will I clip to form;  
And what this fourteen years no razor touch'd  
To grace thy marriage-day I'll beautify.

Pericles V.iii.71-76

No other version of the romance, in Latin or English, includes this touch. The contents of his vow in both HART and GR are considered in Chapter 4 along with a review of Falckenburg's special attention to the theme through his comparison of Apollonius with Nebuchadnezzar from the Book of Daniel.

That the couple will marry in Pentapolis, that is, Thaisa's parental home, is also a departure from the sources, though it is well conceived. The dramatist introduces the news that Thaisa's father has passed away (Pericles V.iii.78). Pericles nevertheless wishes the marriage to be celebrated in Pentapolis and for Pericles and Thaisa to live out their days there (Pericles V.iii.79-81). Finally, to complete the story of Pericles, the Chorus informs the audience that the Tarsians ensure revenge on Cleon and Dionyza for their planned treachery. (Pericles Epilogue.11-14). Falckenburg, in choosing his wedding date after the visit to the Temple, departed from the earlier Latin and English sources as did the Pericles poet. When the family then sails to Machilenta (HDA IIII.452), the home of Athenagoras (the new son-in-law of Apollonius), a further variation occurs which is followed by no other Latin or English version.

452. Marginal note: Poena sceleratae Menelae, & profanatae fidei, cf. HART 110.5-113.4. After the tribunal, Apollonius remains for fifteen days (HART 113.8) and gives many gifts. In GR 532.3, it is three months. Falckenburg has Apollonius celebrate in Machilenta before the trial (HDA IIII.455f.).
456. Pentapolin. As identified at HDA II.103, Falckenburg's Pentapolis is not the five cities of Cyrenaica, rather a confederated region of the five states: Joppe, Jamnia, Azotus, Ascalon, and Gaza. Meneles and Lysias live in Joppe, the most northerly of these coastal cities, cf. HART 110.6; GR 531.24. For the voyage to

- Tarsus, Falckenburg has omitted the entrapment of the impious couple. For Pentapolis: HART 113.9-10; GR 532.4.
464. Marginal note: Apollonius redux socerum inuisit.
491. pater, ac genitrix. As stated elsewhere, in the earlier versions of the story the mother of Lucina was never alive during the romance's time frame. In the Latin sources Apollonius returns with his family to Archistrates, cf. GR 532.4-5; HART 113.10f. In Pericles V.iii.77-78, Thaisa reports to Pericles news of her father's death, based on "letters of good credit" in the hands of Cerimon. Pericles then says "Heavens make a star of him!" (Pericles V.iii.79). Compare HDA II.345-346.
492. (Regis progenies Ptolomaei principis). No trace may be found of a Lucina in a list of those Macedonian Kings of Egypt named Ptolemy; however, Falckenburg's purpose is to strengthen the links between his story and the persons and events renowned in ancient literature. Accordingly this reference works well, for the Ptolemies represent a familiar dynasty which recalls conquests of Palestine and Asia Minor and through the marriage of Ptolemy III Euergetes and Berenice II, the unification of Egypt and Cyrene (the Pentapoline region of HART and GR). Ptolemy IV Philopator defeated Antiochus III, while Ptolemy VI Philometor defended against successive attacks of Antiochus IV. It is this strong relationship between the romance's narrative and its historical background which lead the writer of CdA to call Apollonius'



previously unnamed wife Cleopatra, the famous wife of the Ptolemaic dynasty.

497. Marginal note: Apollo. dominatus, & vitae catastrophe.

The story deviates from the tradition here by sending Apollonius to subdue intruders into Egypt. The purpose of the deviation is to provide an explanation for the otherwise troublesome narrative of the earlier romance versions in which Apollonius rules over Antioch, Tyre and Cyrene, cf. HART 116.1; GR 532.22. The Latin romance tradition before Falckenburg has presented two difficulties at this point. The first has been the appointment of Apollonius' son as king in loco aui sui Archistratis, cf. HART 115.13-14; GR 532.20. That kingdom is Pentapolis, which is felt by Riese (p.116) to conflict with Apollonius' dominion over Cyrene. Apollonius establishes his son, Apollonius, as toparch of his mother's native city in Falckenburg's poem (HDA III.506). In Pericles (V.iii.82), it is "Tyros" and in the elder Greek version (1,825-831), Antioch where Apollonius leaves his daughter and son-in-law as rulers and regents. The Latin versions give no kingdom to Apollonius' daughter and son-in-law except the Welser group manuscripts, which anticipate Pericles.

The second problem at this point in the narrative has been finding an explanation for Apollonius obtaining the throne of Antioch. Perry, (p.309), regards this as "an unexplained mystery", and suggests that the earlier form of the romance gave some explanation. Falckenburg's assignment is internally consistent

and with the placement of 'Apollonius' son at Tarsus (home of his grandfather), consistent with the Latin tradition.

508. Octoginta senex, & quatuor. In the earlier Latin tradition: seventy-four years (HART 115.15; GR 532.21); eighty-four in Oesterley and Keller; seventy-four in the Colmar Ms. and in the Welser text. Cf. Singer, p.105.
509. Marginal note: Anno 232. post Alexandrum h. e. 21. ante initium Monarchiae Rom. 68. ante incarn. Christum.
510. Graio sermone. Here Falckenburg claims that the Historia Apollonii was at first in Greek. In the afterword to the poem he states that his version, HDA, has been drawn from a source partly in Greek and partly in Latin: partim ex fragmentorum, dubio sermone cum Graece tum Latine ab ipso errante Apollonio.... Both assertions are provocative, and have been considered in Chapter 4.

Falckenburg's comment that the story is from the Greek predates that of Marcus Welser (1595) by some seventeen years, heretofore the first to have asserted such an origin:

Graecum exemplar Byzantii adhuc superesse existimo: quae enim in Constantinopolitana bibliotheca inter Manuelis Eugenici libros memoratur, Historia Apollonii sapientissimi et fortissimi viri, cum figuris, huius profecto Apollonii credenda est, cuius hic toties sapientia praedicatur, sed et in catalogo Caesaræae Viennensis bibliothecae Apollonii de Tyro historiam reperi.

Welser, Narratio eorum quae contigerunt Apollonio Tyrio, Augustae Vindellicorum, Anno MXDCV, p.1.

Wagner speculates that the former item was a manuscript of the life of Apollonius of Tyana (the biography by Philostratus) and that the latter is the younger Greek rimada by Gabriel Kontianos. Cf. W. Wagner, Medieval Greek Texts, reprint of the 1870 edition, Chicago: Argonaut, Inc. 1970, p.57.

NOTES TO CHAPTERS 1 to 4

## Chapter 1 : Introduction

1. Sloane manuscript 2233, as described in H.D.L. Ward, Catalogue of Romances in the Department of Manuscripts in the British Museum, (London, 1883) p.165.
2. On Welser's edition of the Historia Apollonii see Chapter 4 below. For his place in the sixteenth century, see Pfeiffer, History of Classical Scholarship 1300-1850, (Oxford, 1976) pp.64, 141.
3. Falckenburg's Britannia is introduced in Chapter 3. The Historia Divi Apollonii, his rendering of the romance, is examined in detail in Chapters 4 and 5.
4. Samuel Singer, Apollonius von Tyrus, (Halle, 1895); Elimar Klebs, Die Erzählung von Apollonius aus Tyrus, (Berlin, 1899).
5. Klebs, p.349, gives his dates as 1538-1575 but he is noted elsewhere as 1535-1578. Certain of his writings are found in J. Gruter, Delitiae poetarum Belgicorum, ii, 400. (1614). The British Library has several of his manuscripts: Addl. Ms. 21,524, fol. 114 (a letter to T. Pulmann from Gerard in 1565) and Addl. Ms. 2764, f. 136. (G. Autogr.). Cf. also ADB 6.555. I have found no connection between Gerard and Jacob.

6. Cf. Berecz Sándor, Apollonius Históriaja Kolozsavár 1591, (Budapest, 1912) in A Magyar Tudományos Akadémia Kiadása, Régi Magyar Könyvtár 31. cf. p.26:

Egy XVII századi londoni kézirat említi a históriának egy latin hexameteres feldolgozását, a melynek alighanem Jacobus a Falkenburg a szerzője. - Vincentius Bellovacensis Speculum historialejének tartalomjegyzékében szó van a históriáról: Apolloni tyri gesta in fine quarti libri, de a jelzett helyen nem található.

For consideration of the alleged Latin Apollonius by Vincent de Beauvais, cf. Chapter 4, Note 21.

7. Cf. F.D. Hoeniger, The Arden Shakespeare: Pericles Prince of Tyre, London, Methuen, 1963, p.xvii, and George Kortekaas, De wonderbaarlijke geschiedenis van Apollonius, Koning van Tyrus (Gravenhage, 1982) p.71. Dr. Kortekaas responded to a notice in Nouvelles du Livre Ancien No. 30 (Winter 1981-2) and indicated his own discovery of the connection between Sloan Ms. 2233 and Britannia in 1968, at which time he corresponded with T.C. Skeat, then Keeper of Manuscripts at the British Museum (personal correspondence, 4 February 1982). To my knowledge, Dr. Kortekaas has not yet fulfilled his wish to publish an article or monograph on the subject.
8. J.W. Binns' article is found in Francis Cairns (ed.), Papers of the Liverpool Latin Seminar, Third Volume 1981, ARCA: Classical and Medieval Texts, Papers and Monographs 7, 1981, p.387.

## Chapter 2 : The Biography of Jacob of Falckenburg

1. Falckenburg, Britannia, cf. Works, p.317.
2. The interesting In iter Gallicum by Johannes Tostius, poet laureate of Breslau, was published in 1583 and suggests that Falckenburg may have continued his travels beyond his fortieth year. I have examined all of Tostius' publications held at the University Library at Wroclaw without further information on Falckenburg being noted, cf. Works, pp.349-350.
3. The quotation is from J.W. Binns, cf. note 8 to the Introduction. For Falckenburg's dates, cf. Works, p.318.
4. cf. Works, p.271.
5. Graesse, Benedict, Plechl, Orbis Latinus (Dresden, 1861) was the primary initial reference text.
6. Following the advice of Herr Schaefer of the Zentralstelle für Genealogie in der Deutschen Demokratischen Republik, a number of other Falckenburgs were investigated, e.g. Stadt Falkenberg/Elster (Kreis Herzberg), Dorf Falkenberg (Kreis Beeskow), with no result. Kortekaas (p.10) also has determined that Zlocieniec is the correct identification of Falckenburg.

7. Dr. Bohdan Ryszewski, Director of the University Library in Toruń (Poland), although without records of Jacob of Falckenburg in his own library, guided me to Wojewódzkie Archiwum Państwowe w Szczecinie and in Koszalin, which he knew to have old records from Złocieniec. Unfortunately, nothing was found in these searches. Other fruitless enquiries: Wyższa Szkoła Pedagogiczna, Zakład Historii (History Department of the Higher Pedagogical School in Słupsk); Wojewódzka Biblioteka Publiczna i Książnica Miejska (Provincial Public Library and Municipal Library in Toruń); Biblioteka Gdańska Polskiej Akademii Nauk (Gdańsk Library of the Polish Academy of Sciences); Uniwersytet Gdański Instytut Historii (Historical Institute at the University of Gdańsk) as well as the German Philology Department there (at the recommendation of Teresa Komenderowa of the University Library in Warsaw).
8. Matriculation records found in Dr. Ernst Friedländer, Aeltere Universitäts - Matrik I, Univ. Frankfurt a.O. 1 BD. (1506-1648), p.151 (Jacob), p.159 (George). Cf. also G. Bauch, Akten und Urkunden der Univ. F.a.O. (Breslau, 1897-1906), p.58 (George).
9. Jacob Milichius, friend of Luther and Melanchthon, is discussed in greater detail below. Additionally, due to modern confusion between this Jacob and Falckenburg, the works of both have been examined and are detailed in the Bibliography. I refer to this Jacob Milichius as Freiburg/Wittenberg here because in his earlier writings and modern scholarship he is normally referred to as 'of Freiburg'; however, in his own hand in his latter years he signs 'of Wittenberg', where he taught and lived for half his life.



10. Cf. ADB., Band 21, p.745, and Wolfram Kaiser and Arina Völker, Ars medica Vitebergensis 1502-1817 (Halle, 1980) p.14f. Dr. Kaiser was unable to provide information on the relationship of J.M. Freiburg to J.M. Falckenburg; however, I include in Appendix III the woodcut portrait of Freiburg which Dr. Kaiser kindly gave to me.
  
11. In addition to the significance of the name Falckenburg, our poet's surname Milichius provides considerable variants which have contributed to misattributions: Mylich, Melick, Müllich, etc.
  
12. Jacob Milich of Freiburg's Bible (bearing copious glosses and his signature: Jacob Milich, Wittenberg, 1542) is in the British Library: Biblia, Paris, ex officina Roberti Stephani, 1540 (BM fol. C.23.e.1.).
  
13. This information was ascertained in a visit to the Zentralstelle and a meeting with Dr. Schaefer and was subsequently confirmed by Dr. Schaefer in a personal letter dated 31 July 1981, which stated that no further information regarding Falckenburg had been found. Cf. also Vogel, Johann: Coniugis pii et impii antithesis elegiaca, instituta ad nuptias Johannis Schneidewein et ... Agnetis ... viri Jacobi Milichii ... relictæ filiae, Sponsæ ... Wittenberg, Laurentius Schwenck. 1568 (BUW: 507924/4012,42/ ).
  
14. In Honorem Nuptialem ... Epithalamia Scripta ab Amicis ... Witebergæ ... Ioh. Schwertel, 1568, is held at Országos Széchényi Könyvtár (National Szechanyi Library in Budapest, Hungary).

15. The Milichs reviewed are listed here, with variant spellings noted, as appropriate. Where a city and general period of activity is known, I have indicated such details briefly in parentheses:

- (i) Jacob Milich (Mielich) of Freiburg/Breisgau (Freiburg, Wittenberg, Vienna, 1501-1559).
- (ii) Henry Milich Brandenburgae, son of J.M. of Freiburg, Professor of Medicine at Jena. Entry found in alba amicorum at BL: EG. 1187. (c. 2nd half 16th C.).
- (iii) Leonhard Milichius Wartenbergensis (Silesius). Author of poem in Carmina Gratulatoria in Honorem Festivae ... 1613 and Disputationem Politicarum Secunda de Tribus Primis Societatibus ... 1611 (c. 3rd Q 16th C. - 1st Q 17th C.)
- (iv) Ludovicus Milichius (Marburg/Corbach). Author of: Poema de Concilio Deorum... (Marburg: 1558); Der Schrap Teuffel. Was man den Herrschafften schuldig..., (1567); Der Zauber Teuffel ... (1563, and many subsequent editions);
- (v) Jacobus Milichius (MÜlich) ex Friburgo, clericus Constantiensis (c. 2nd-3rd Q., 16th C.).
- (vi) Joannes Milicius (Mielecki) (Heidelberg, c. 1594).

- (vii) Samuel Milichus eques Polonus (Heidelberg and Marburg, c. 1607).
  
- (viii) Henricus Milichius Goldberga-Silesius (Mönigsberg, c. 1637).
  
- (ix) Johannis Milich Pancrat, Culmbacen. Franc. (Konigsberg, c. 1658).
  
- (x) Simon Milichius Pausensis (Wittenberg, c. 1557).
  
- (xi) Johannis Gottlieb Milich, Suidnicensis Silesius. Author of Diss. de Diis Deabusque ... which gives a history of the name Milich, its classical heritage, and mentions its most famous bearer: Jacob of Freiburg. Other works include Bolconis II, Ducis Silesiae Suidricensium legislatoris constitutio ... 1701; and Variorum intra Italiam Monumentorum Inscriptiones ... Stregae Silesiorum, 1715. He also wrote under the name Amadeus de Benignis.
  
- (xii) Gottlieb Milichius, Lignicio-Silesius, Author of Discursus de Juris et Facti Ignorantia ... Schwendendoerffer, 1671, and Dissertatio Politica de Pace Aeterna ... Lipsiae, Christiani Michaelis, 1669.
  
- (xiii) Joannis Milichius Silesius (Sienna, c.1641):

- (xiv) — Theophilus Milichius (Sienna, c.1672).
- (xv) Joannes Milich (Milice) (c. 2nd half 15th C.).
- (xvi) George Milich Fahopolitanus (Wittenberg, c.1570).
- (xvii) Georgius Milichius Hierapolitanus (Germanus). cf. Works, p. 269.
- (xviii) Georgius Milichius Falckenburgius (Frankfurt a.O., c.1558).
- (xix) Joannes Milich (MÜlich) (Ingolstadt, c.1567).
- (xx) Agnisa Milich (daughter of Jacob of Freiburg) (c. 2nd half 16th C.).
- (xxi) Susanna Milich (daughter of Jacob of Freiburg) (c. 2nd half 16th C.).
- (xxii) Joannes Milichius, Hamburg (Marburg, c.1574).

Additionally, numerous Falckenburgs were examined, including George (Marburg, 1582), Jod. (Marburg, 1550), Gerhard (Wittenberg and elsewhere, 1538-1575). Variant spellings were also examined (e.g. Valkenborchius Alemannus) with no success.

16. For this and all other printed texts by Jacob Milich of Falckenburg, see the Bibliography for the full title and listings of where the book is located.
17. Johann Heinrich Zedler, Grosses Vollständiges Universal-Lexicon, Leipzig und Halle: 1739, p.195.
18. Zedler, p.195.
19. Zedler, p.195.
20. J. Hejnic and J. Martinek, Rukověť' humanistického básnictví v Čechách a na Moravě, (Prague 1966- ), Vol.3., p.329.
21. For Falckenburg's claim cf. Works, p.271. In Mayer's work on Viennese printings in the period, he lists a catalogue of young humanists in Vienna at the time: Elias Corvinus (Rabener) Joachimicus, Vitus Jacobäus, Caspar Cropacius, Stephan Engelmayer, Matthäus Petrzik, Paul Sälder, Paul Schedius, Johann Seccerwitz, Hubertus Luetanus, Jakob Milichius, Johann Mylius, Petrus Paganus, Nicholas Polites, Johann Rexius, Joachimus Rhaeticus, and August Tyfernus (Mayer, p.163-164), (the emphasis is mine).
22. Cf. R.J.W. Evans, Rudolf II And His World, (Oxford, 1973), pp.120, 279.
23. Falckenburg, Epithalamion ... Zaubkonis ... Vienna, 1566, cf. Works, p.10.

24. Crellius' Epithalamion is found on Aii<sup>v</sup> and Aiii<sup>r</sup> of In Honorem Nuptialem ... Epithalamia discussed in Note 14 above.
25. R.J.W. Evans, pp.74, 119, 121, 146. Cf. C.T. Forster and F.H.B. Daniell, The Life and Letters of Ogier Ghislain de Busbecq, (London 1881).
26. Although conclusive evidence which puts Falckenburg in Gdansk is absent, there is substantial circumstantial evidence of his presence there. The evidence surrounds attempts to link Falckenburg with the Hanseatic League, which he mentions in DDM (Works, p.186) and again in B (Works, p.199). In the second instance, Falckenburg suggests he has seen Maurice Zimmermann of the Hansa in London. This same Maurice Zimmermann, before being Alderman in Londoner Kontor for the Hansa, was in Gdansk as early as 23 October 1562, moving to London in the next decade.

Also in the catalogue of the Hansa Archiv is one letter, which I have not seen, identified as "Hausverwalter Ant. Milich u. a. Privata" (March 22/30, 1570: Antwerp), (p.287). Antwerp and London were, at this time, important locations, as the extensive correspondence to Zimmermann in London suggests (cf. Inventare Hansischer Archiv des Sechszehnten Jahrhunderts (Leipzig, 1896), pp.157, 174, 215, 221-224, 226, 229, 231, 233, 242-244, 274, 276, 277, 574). It is plausible that Falckenburg held business interests in or had diplomatic duties related to the activities of the Hansa. Falckenburg appended letters of recommendation from

the Rectors of Paris and Orléans to his De Polonia (Paris, 1573): Works, pp.144-145.

27. cf. Works, pp.144-145
28. R.J.W. Evans, p.121.
29. I am indebted to Dr. Cornelia M. Ridderikhoff of Diemen (Holland), who has shared the results of her studies on the historical background of the University of Orléans from the period covered by her dissertation (1460-1530) to the years included in her current editing of the University's manuscript records, as well as identifying the manuscript leaves she is editing in which Falckenburg appears (personal correspondence, 26 March 1982 and 5 May 1982). Falckenburg's matriculation records are in Troisième Livre des procureurs de la nation germanique de l'ancienne Université d'Orléans, 1567-1587 (Archives Départementales du Loiret), D 215, fol.44<sup>v</sup>.
30. His complete autograph: Jacoby Milichius à Falckenburg ex Wroclau Brandenburgus, Nat. G. Consiliarimus, found in Lib. Rec. II, D 224, 1547-1575, fol. 123<sup>v</sup>. (date on page: 1572). In writing "Wroclau" rather than "Breslau" the question arises whether Falckenburg was of Slavic rather than German background. Falckenburg's circle of friends and early dedications support neither a Slavic nor German background to the exclusion of the other. That he signed "Germanus" often, and "ex Wroclau" only here gives greater weight to identifying his own perception of his

background or origin as not being Slavic. As far as his linguistic strengths are concerned, we are similarly without information; however, beyond Latin and Greek it would be surprising if he did not have facility in several modern languages, including German, Polish or Czech. His extended periods and responsibilities in France may have given him a facility in that country's language as well.

31. This information is from Archives Départementales du Loiret, Lib. Assessorum, D. 231, 1566-1585, pp.86-88, where approximately three pages are written by Falckenburg (January, 1573), during his twenty days as prefect.
32. On De Polonia, cf. Works, pp.103, 106.
33. R.J.W. Evans, p.121.
34. Evans points out (p.133) that: "a smaller, but still significant number (of Czech students) travelled further west; there were Czech students at French universities, notably Orléans, and some found their way to England."
35. Cf. Archives Départementales du Loiret: Lib. Proc. III, D.215, fol. 44<sup>v</sup> 104<sup>r</sup>-108<sup>r</sup>; Lib. Rec. II, D.224 (1547-1575), fol. 123<sup>r</sup>-123<sup>v</sup>; Lib. Assessorum, D.231 (1566-1585), pp.86-88.
36. M.A.E. Nickson, Early Autograph Albums in the British Museum, (London 1970), p.9.



37. The study of alba amicorum and examination of entries is both fascinating and painstaking. Of the printed works examined, many began their specific examples with seventeenth century entries, e.g. Gertrud Angermann, Stammbücher und Poesiealben als Spiegel Ihrer Zeit nach Quellen des 18-20 Jahrhunderts aus Minden-Ravensberg, (Münster 1971), and other works by various authors: Kurt Bogun, Josef de Coe, Alfred Fiedler and G. Friedländer. However, these were useful in introducing various aspects of this area of study. More useful, but revealing no evidence of Jacob Milich of Falckenburg, were a number of more relevant catalogues and surveys, e.g.: Goldmann, Karlheinz, Nürnberger und Altdorfer Stammbücher: (Nürnberg, 1963); Hilderbrandt, Adolf Matthias, Stammbuch-Blätter des Norddeutschen Adels, (Berlin, 1874); Rosenheim, Max, "XI - The Album Amicorum", Archaeologia, # 62, vol. I, p.251-308; Herold-Zollikofer, Eva, "Libri Amicorum" (Stammbücher) der Zentralbibliothek und des Schw. Landesmuseums in Zürich; (Neuchatel, 1939).

The following alba collections in the British Library were examined for entries by Falckenburg: Sloane, King's, Egerton and Additional (approximately 100 alba). The time span selected was from the earliest in the collections to 1600, on the premise that Falckenburg could, in his later years, have been sought to sign alba as an academic or distinguished member of his community. I have relied on Nickson's Bibliography as an initial source for my review of alba.

38. For example, Jacob Milich of Freiburg is found in the album of Jac. Buchamer of Halle c. 1562-1575 (Eg. Ms. 1183) with a colour illumination on De sagittario Milichii Epigramma; Henricus Milichius is found in Eg. 1187, the album of Urbani Zuesner Med. Doc. c. 1570-1572. Cf. Adamus, Vitae Germanorum Medicorum (Heidelberg, 1620), p.98, for confirmation of the Milichius family insignia.
39. For evidence of alba amicorum in royal courts, cf. Nickson, p.20.
40. Tostius' poem is mentioned also in Notes 2 and 46 to this Chapter. Written in elegiacs, the poem clearly casts Falckenburg (if it is the same Jacob Milich) as a soldier of renown.
41. V.H.H. Green, Renaissance & Reformation, (Bath, 1974). p.211.
42. Cf. Works, p.155-156.
43. Max Rosenheim, "The Album Amicorum," Archaeologia, #62, (London, 1910) vol. I, p.271. Latham records the description comes Palatii as early as the twelfth century.
44. Cf. Works, p.270.
45. Green, p.366.
46. Iohannes Tostius, In iter Gallicum, Wittenberg: Simon Gronenberg, 1583, 1.14.

47.     Johannis Gottlieb Milichius' Dissertatio de Diis Deabusque (Leipzig, 1699) contains a proof of the military connotation to the name.
48.     E.g. Works, p.219.
49.     Gillet, Crato von Crafftheim und seine Freunde, (Frankfurt A.M. 1860), p.530. See also p.525 for mention of Crellius. The counter-argument here would be that the Falkenbergio mentioned here is none other than Gerard. In the letters of Clusius to Rhediger (x Cal. Maii MDLXX and viii Id. April (MD)LXX) Clusius sends his regards to Falkenburgio nostro. (P.F.X.de Ram, pp.21-22). Gerard studied at Wittenberg while Jacob of Falckenburg, Clusius and Rhediger were there.
50.     P.F.X. de Ram, Caroli Clusii Atrebatensis ad Thomam Redigerum et Joannem Cratonem epistolae, (Brussels 1847). The observations of R.J.W. Evans in Rudolf II and his World, (Oxford 1973), p.99 and elsewhere, as well as in personal correspondence, support this view.
51.     The historical background described here and below has been drawn primarily from the following studies: J.H. Elliot, Europe Divided 1559-1598, (Glasgow, 1968) pp.201-264; 271-274; Geoffrey Parker, The Dutch Revolt, (Harmondsworth, 1977) pp.169-198; V.H.H. Green, Renaissance & Reformation, (Bath, 1974), pp.198-210, 247-261; and Wallace T. MacCaffrey, Queen Elizabeth and the Making of Policy 1572-1588, (Princeton, 1981), pp.236-242.

52. MacCaffrey, p.219.
53. Parker, pp.183-186; MacCaffrey, pp.228, 271-274.
54. MacCaffrey, pp.224-242, 238-239, 288.
55. Title page of Britannia: Works, p.192; dedications and listings of statesmen, Works, pp.194; 195-196.
56. Cf. Works, p.319.
57. Cf. Works, p.190-191: 1.11-18.
58. Cf. Works, p.155.
59. Cf. Works, p.317-318.
60. Cf. Works, p.271.
61. Cf. Works, p.319. The Calendar of State Papers, Foreign Series, record on 16 February 1578 that a Charles de Falckenburgk, LL.D. wishes to "confer on certain matters". In the same section [N. Lymborch dit Ost to Davison] are comments regarding the Archduke's household and "colonels and captains who have offered their services". Could it be that 'Carolus' was misread for 'Jacobus'? I have been unable to establish the identity of this 'Charles', but the similarities in name, academic degree and business suggest that this may be our poet. J. Stevenson, Calendar of State

Papers, Foreign Series, Elizabeth (1558-1559), (21 Vols), (London, 1863-1931), no.651.

62. The theme of exul Apollonius is not only found in the Historia Divi Apollonii narrative; Falckenburg also draws attention to it in his introduction to Britannia, cf. Works, p.198, line 119.
63. Die D. Matthiae ... iv.23. (Works, p.189).
64. MacCaffrey, p.242.
65. Cf. Works, p.192: Britannia, sive de Apollonica humilitatis, virtutis, et honoris porta.
66. De expeditione Palaestinorum in Hebraeos ... cf. Works, p.322.
67. Casimirus: cf. Works, p.330.
68. cf. Works, p.269.
69. Tostius, In iter Gallicum, (Wittenberg, 1583), 1.20.

### Chapter 3 : The Collected Works of Jacob of Falckenburg: A Survey

1. Historia Divi Apollonii, cf. Works, pp.200-269; Sollicitudinum ... Aeglogae, cf. Works, pp.273-316.
2. Psalmus Davidis II, published at Breslau in 1569, cf. Works, pp.70-79; De Expeditione Palaestinorum in Hebraeos, cf. Works pp.322-328.
3. Hussovianus (c.1480 - c.1533) was a Polish Neo-Latin poet whose Carmen on hunting bison has been noted for its originality. The text is accessible in the edition of I. Pelczar, Corpus Antiquissimorum Poetarum Poloniae Latinorum IV, (Cracow, 1884), though an excerpt may be found in Perosa & Sparrow, Renaissance Latin Verse, (London, 1979), pp.533-537, along with a brief biographical note.
4. Extract from the bookseller's description provided by P.M. Howell, Reference Librarian at The Beinecke Rare Book and Manuscript library, with additional information in correspondence dated 7 December 1981.
5. Now all three works are included under reference GR 14.F187.D4. A fourth work was noted by myself in examining a microfilm and positive copies of the volume. This additional work is not separately identified or classified by the Yale University Library and is discussed in somewhat greater length in this chapter under

Dedicatory and Occasional Writings. The text of this additional work is included in Appendix II.

6. For the background to the period of the Polish interregna in 1572 and 1574, I have consulted the following general and specialist works: J.H. Elliot, Europe Divided 1559-1598, (Glasgow, 1968), pp.228-242; H.G. Koenigsberger and George L. Mosse, Europe in the Sixteenth Century, (London, 1968), pp.196-198, 222-224; V.H.H. Green, Renaissance & Reformation, (Bath, 1974), pp.370-372. The primary work in this area remains de Noailles, Henry de Valois et la Pologne en 1572, 3 vol, (Paris, 1867). Cf. also M. Pierre Champion Henry III, roi de Pologne, 2 vol., (Paris, 1943).
7. On national identity and Sarmatism ("the primordial unity" of Slavic peoples), cf. R.J.W. Evans, Rudolf II and His World, (Oxford, 1973), pp.25-26; Martin Cromer, Polonia sive de situ ... regni Polonici libri duo, (Cracow, 1555) and other editions, with maps, modern edition by W. Czermak (Cracow, 1901); Mathias Miechovita, Chronica Polonorum (Cracow, 1521) and Tractatus de duabus Sarmatiis, (Augusta Vindelicorum, 1518).
8. Cf. Frances A. Yates, The Valois Tapestries, Studies of the Warburg Institute, vol. 23, (London, 1959).
9. Cf. reference material as per note 6. On this interregnum period cf. also the extensive work of S. Orzelski, Interregni Poloniae libri VIII, ed. E. Kuntze, 1917. For a modern Polish perspective

cf. Aleksander Gieysztor, et al, History of Poland, Warszawa: Polish Scientific Publishers, 1968.

10. On the literary activity between France and Poland cf. Alice Hulubei, L'Eglogue en France au XVIe Siècle, Epoque des Valois 1515-1589, (Paris, 1938), pp.511-513.
11. De Polonia.... Paris: Morel, 1573, cf. Works, pp.103-148.
12. Act I, nine elegies; Act II, three elegies; Act III, six elegies.
13. Falckenburg identifies Henri King of Poland here: eius nominis secundo. There is no correction for this in the errata. In DP II.iii.41, Falckenburg identifies a Henri in the list of Polish Kings and again at DP II.iii.71 names our Henri vocande Secundus. Cf. IR I.118; III.39. Henri II of France was our Henri's father (IR III.37). It is possible that Falckenburg considered Henricus Probus (Henricus Dux Vratislaviensis) as the first Henri. Cf. Salomon Neugebavero de Cadano, Icones et Vitae Principum ac Regum Poloniae (Frankfurt a.M., 1620) pp.71-73.
14. The Catholic Zborowski of the Polish ambassadors is quoted as advising Henri: ivrabis aut non regnabis. J.H. Elliot, p.236.
15. Cf. M. Cromer, chronological listing at beginning of book. By his 1589 edition, Henri and Stephan Bathory had both been added to the list.



16. Cf. V.H.H. Green, pp.361-369, 371; R.J.W. Evans, The Making of the Habsburg Monarchy 1550-1700, (Oxford, 1979), pp.195-200.
17. Cf. Works, pp.96, 99.
18. Carmen heroicum bimembre, cf. Works, p.96.
19. Cf. Works, p.93: IR I.68-70.
20. Cf. Works, p.95: IR I.118-119. For consideration of Henri II, cf. Note 13 above.
21. Henri's military conquests were few, defeating the Huguenots at Jarnac (killing Condé) and Moncontour (Coligny). Cf. V.H.H. Green, p.257; J.H. Elliot, p.232.
22. Regis Henrici III, cf. Works, pp.149-163.
23. J.H. Elliott, p.238.
24. Cf. Note. 13 above.
25. On Pomponne de Bellièvre, cf. ((ed) M. Michaud) Biographie Universelle (Paris, 1843), vol.3, pp.579-581.
26. Cf. Works, p.152.
27. Cf. Works, p.194.

28. Jacques Langlade, Jean Kochanowski L'Homme Le Penseur -- Le Poète Lyrique; Paris: Societe D'Edition "Les Belles Lettres", 1932.
29. J. Langlade, pp.108-109.
30. J. Starnawski, pp.613-617.
31. Listed below are those contemporary works noted in this review of Falckenburg's poems on Henri, King of Poland. In the case of certain rarer books examined at the Ossolineum in Wroclaw and elsewhere, I give the catalogue number following the abbreviation. Oss denotes the Ossolineum library, BG is the University Library in Gdansk and BL is the British Library.

a. Latin

- |                         |  |
|-------------------------|--|
| Anon.                   | <u>Oratio Nomine Galliarum regis ... apud Varsaviam a 1573. 10 April; Oratio secunda 25 April, (Cracow, 1573)</u><br>Oss: (xvi.Qu.1608). |
| Anon.                   | <u>In Henrici III Reditum versus ...,(Paris: Morel, 1574) cf. Dumoulin, Morel. p.210, #232.</u>  |
| Amicinus, Stanislaus    | <u>Carmen Gratulatorium</u> , (Cracow, 1574).<br>Oss. (Sygn. 1554).  |
| Baldvinus, Franciscus   | <u>Oratio de Legatione</u> , (Paris, 1573).<br>Oss. (Sygn. 3413).  |
| Botterius, Ioannes      | <u>In Henricum Valesium Sarmatiae Regem</u> ,<br>(-, 1573.)<br>Oss: (Sygn. 1616).  |
| Carncovius, Stanislaus  | <u>Panegyricus ad Henricum</u> , (Paris, 1574).<br>Oss: (Sygn. 6066; Sygn. 2388;<br>XVI.Qu.2367).  |
| Carnocovius, Stanislaus | <u>Oratio ad Serenissimum</u> , (Cracow, 1574).<br>Oss: (Sygn. 1777).  |

- Carsus, Carolus Oratio ad Legatos, (Paris: Petri l'Huillier, 1573)  
Oss: (Sygn 1624); BL: (012301.f.28).
- Cochanovius, Joannes Epinicion, (Cracow, 1582).
- Cochanovius, Joannes "Ad Henricum Valesium regem in Galliis morantem", in Lyricorum Libellus, 1. (Cracow, 1580).
- Commendonius, Franciscus Illustrissimi et Reverendissimi Domini ... Oratio, (Paris, 1573.)  
Oss: (Sygn. 0865).
- Crittonius, Georgius In Foelicem Serenissimi Poloniae Regis Inaugurationem, (1573).
- Dorat, Jean Magnificentissimi Spectaculi, (Paris, 1573.)  
Oss: (Sygn 3411); BM: (837.e.41).
- Dorat, Jean Ad Amplissimos Polonorum Legatos (Paris, 1573.)  
Oss: (Sygn 3410).
- Dorat, Jean In Henrici III Regis Galliae et Poloniae Foelicem Reditum, (Paris: Morelli, 1574).
- Klodzinski, Matias De Henrici Valesii (pt.II: prose and poetry)  
Oss: (Sygn 2631).
- Krasinski, Jan Andrezej Polonia ad Serenissimum ac Potentissimum Henricum I Valesium D.G. Utriusque Poloniae Regem, (Bologna, 1574).  
BL: XVI.O.758.
- Namosius, P. Epistola ad Stanislaum Osium, (Cracow, 1574)  
Oss: (Sygn 3175).
- Paschasius, Stephanus "Iconum Liber", Delitiae Poetarum Gallorum II, (p.844-846).
- Warschevicius, Christoph Ad Henricum Valesium, (Cracow)  
Oss: (Sygn 3401); BL: (835.e.24(1)).
- Warschevicius, Christoph Ad Henricum III Galliarum et Poloniarum regem in inauguratione Rheniensi oratio, (Paris, 1575).  
Oss: (SVI.QU.1644).
- Zamoscius, Joannis Sarius Oratio qua Henricum Valesium Regem Renuntiat, (Paris, 1573).  
Oss: (CIM 5387).

Zawacki, Ioannes                      Serenissimi atque Potentissimi Principis  
Henrici Valesii ... Ingressus Cracoviam,  
(Cracow, 1574).  
Oss: (Sygn 2287).

b. Modern Languages

Anon. (Polish)                      Henricus III Valesius  
Oss: (Sygn. 4467).

Anon.                                      Ein Warhafftige und Klegliche neue  
Zeitung vom Polonischen König,  
(Tübingen, 1574).  
Oss: (Kser 2580 Addl.) BG: (NL 1180  
poz3.).

Anon.                                      Neue und Wahrhaftige Beschreibung der  
Reise des Königs aus Frankreich und  
Polen, (B.M., 1574)  
Oss: (XVI.Qu.1602).

Anon.                                      Neue Zeittunge vom König aus Polen  
B.m.f. dr/po. 22 VII/ 1574  
Oss: (Kser. 2578); BG: (NL 11 8°  
poz.2.).

Anon.                                      La Declaration des Seigneurs de Pologne,  
sur le retour du Roy en France, (Paris,  
1574).  
Oss. (Sygn. 170).

Karnkowski, Stanislaw                      Harengue publique de Bienvenue au Roy  
Henry de Valois, Roy eleu des Polonnes,  
(Paris, 1574). Translation of  
Carncovius' Panegyricus.  
Oss: (XVI.Qu.2389 addl.).

Lucangeli da Bevagna,  
Nicoio                                      Successi del Viaggio D'Henrico III,  
(Ferrara, 1574).  
Oss: (Sygn. 2198).

Marolesso, Emilio Maria                      La fausta et felice eletione in re di  
Polonia del Henrico di Valois, (Venice,  
1573).  
Oss: (XVI.Qu.1621).

32. Carmen Heroicum ... Wittenberg: Laurence Schwenck, 1564, cf.  
Works, pp.1-8.

33. Epithalamion ... Zaubkonis ... Vienna: Caspar Stainhofer, 1566, cf. Works, pp.9-46.
34. For Paul Fabricius cf. R.J.W. Evans, Rudolf II and his World, (Oxford, 1973) pp.120, 279.
35. Epithalamion ... Caroli ... Heidelberg: Michael Schirat, 1570, cf. Works, pp.80-86.
36. One may contend that Falckenburg's poem was modified by another, say Schirat, who had reason to make the changes necessary to give the impression of the new poem in honour of Charles IX and Elizabeth, but there is no evidence to support such a view. Additionally, the fact that Falckenburg's other epithalamion is re-used gives further support to my opinion that Falckenburg himself recycled his poetry.
37. An examination of this work from the press of Schirat, and of those bound in this volume at the University Library in Freiburg, provides no further clue as to the missing portion of Falckenburg's text, or to the poem's conclusion.
38. Cf. Works, p.319, where in the final pages of the Britannia Johannes Episcopus Londini gives his approval of both the Historia Divi Apollonii and the Aeglogae in the booklet, stating:

nihil continent, quod sacrosanctae veteris ecclesiae  
verae Religioni contrarium sit: et utilissimae et  
dignissimae sunt.

39. Idyllion Sacrum, cf. Works, pp.39-45.
40. De Sacrosanctis Pentecostes Solennibus, cf. Works, pp.46-69.
41. A similar approach is adopted in the anonymous Pauper in exilio (see Section E: Dedicatory and Occasional Writings).
42. Sollicitudinum, ... Aeglogae, London: Richard Grapheus, 1578, cf. Works, pp.273-320.
43. Cf. Works, p.198, l.119-122, for Apollonius and Jonah in the introduction to Britannia. As discussed in Chapters 4 and 5, the tribulations of Apollonius and the affinity of his sufferings at sea to those of Jonah caught the eye of both Falckenburg and Shakespeare or his collaborator(s) when the text of Pericles, Prince of Tyre was written. Cf. N. Nathan, 'Pericles and Jonah', N & Q, n.s.III, No. 1 (1956), 10-11; F.D. Hoeniger, The Arden Shakespeare: Pericles Prince of Tyre, (London, 1963) p.44.
44. Cf. Works, p.295.
45. cf. Works, pp.295-296.
46. On Elias Palingenius, Germanus, I have found no biographical information in the standard reference materials.
47. This in fact was a critical time in the third Dutch revolt, for Casimir withdrew with his German troops from the battlefields of

Flanders, a fact which appears unknown to Falckenburg in this booklet, which was written virtually at the same time as Casimir's withdrawal. Cf. G. Parker. The Dutch Revolt, (Harmondsworth, 1979), pp.194-195.

48. On sive Turcicis, sive intestinis et Tyrannicis, cf. Works, pp.319 and 190; Ara et Focus ... London: Richard Grapheus, 1579. cf. Works, pp.321-342.
49. Die D. Matthiae ... Antwerp: Andreas Bax, 1578, cf. Works, pp.180-191.
50. Cf. Geoffrey Parker, The Dutch Revolt, (Harmondsworth, 1979), pp.182-186.
51. G. Parker, p.186.
52. William 'The Silent' was a wealthy member of the Dutch nobility who inherited estates in various places including Orange in France. William was educated as a Roman Catholic under Emperor Charles V and served in his court. Subsequently he became the statesman with a vision of unifying the seventeen provinces into a united state which observed religious tolerance. Cf. Williams, p.454; Parker, pp.175-86.
53. The poem consists of 66 lines of dactylic hexameters, naming Brussels, the distant mountains of Athos, Ossa, Rhodope and Ceraunia. Maximilian I (Caesar) was Holy Roman Emperor from 1493

to his death in 1519. Maximilian married Mary (Maria) daughter of Charles the Bold in 1477; through which he acquired the powerful Duchy of Burgundy, including the seventeen provinces of the Netherlands (equivalent to modern Belgium, Holland and Luxembourg). With the death of Mary, the provinces regarded the son of Mary and Maximilian, Philip (Philippus), as the Head of State. This was made formal with a transfer of authority to Philip I (the Handsome) in 1494. Following Philip's death in 1506, two regency periods ensued from 1509 until 1530 under Margaret of Austria and 1531-1555 under Mary of Hungary, on behalf of Philip's son, the Holy Roman Emperor Charles V.

54. Philip de Croye, better known as the Duke of Aerschot, was the head of the powerful house of Croye, which led the Roman Catholic nobles in the Netherlands. The dedication here is indicative of Falckenburg's ever-diplomatic approach. The house of Croye and the Catholic nobles were nervous about both the religious reforms Orange promoted, as well as Orange's increased power and continual discussions with Protestant England and her soldiers. Cf. Wallace T. MacCaffrey, Queen Elizabeth and the Making of Policy 1572-1588, (Princeton, 1981). pp.224-228. Kervyn de Lettenhove, J.M.B.C. and Gilliodts-Van Severen, L. Relations politiques des Pays-Bas de l'Angleterre, sous le regne de Philippe II, II vols, (Brussels, 1888-1900) X, 219-221; Parker, p.186.
55. The Marquis d'Havr  was a leading member of the house of Croye and found himself involved in the suit of Leicester as well as the



- Queen's treasury and army to assist in the Dutch cause, cf. MacCaffrey, pp.224-225.
56. Notes to the poem: metre, dactylic hexameter, (52 l.). Hansa Teutonica: The Hanseatic League began as a medieval confederation of German mercantile communities which sought trade concessions and lobbied for common causes. From the thirteenth century to the mid-fourteenth century the League grew to some one hundred communities. As Falckenburg points out at l.51, some seventy-two cities were still regarded as bound together in 1578. In addition to the cities united in the League, there were depots of the members in various cities, including London (cf. Britannia, Works, p.199; also Note 26, Chapter 2). Cf. Koenigsberger, pp.66, 212. For economic prosperity of Brabant cf. Parker, pp.26-27.
57. Cf. Works, pp.190-191.
58. W.T. MacCaffrey, p.224.
59. Britannia: for the introductory poem of 162 lines, cf. Works, pp.194-199.
60. Cf. Note 30 to Chapter 2.
61. I list below brief notes of Falckenburg's extensive catalogue, commencing with the dedications, followed by an identification of certain members of court mentioned in the poem (line numbers in parentheses).

Earl of Leicester, Robert Dudley: Master of the Horse, Privy Councillor, Knight of the Garter, Chancellor of Oxford University. That Leicester was an eminent Maecenas Bonorum studiorum is clearly established in Eleanor Rosenberg's Leicester, Patron of Letters, New York, 1955, p.101 for a brief note on Falckenburg's dedication.

Lord Burghley, William Cecil: served Elizabeth first as Secretary of State, last as Lord Treasurer. From 1561 he held the judiciary post. Burghley was also the Master of the Court of Wards Chancellorship of Cambridge, cf. Conyers Read, Mr. Secretary Cecil and Queen Elizabeth, (Cambridge, Mass: 1955) and the same author's Lord Burghley and Queen Elizabeth, (London, 1960).

(37) Leicastroius: as per "Earl of Leicester" above.

(39) Arundelius: Not Charles Arundel, a protégé of the Earl of Oxford, who at the time (1578) was "enjoying a considerable ascendancy at Court and had awakened the jealous hostility of the Leicester - Sidney Faction," but the Earl of Arundel, son of the Duke of Norfolk (MacCaffrey, pp.261-262).

(39) Bedfordius, the second Earl of Bedford, Francis Russell. A strongly Protestant member of Elizabeth's court, cf. MacCaffrey, pp.77, 197, 250, 444.

- (40) Oxonius: the seventeenth Earl of Oxford, Edward de Vere. A traveller to Europe in the mid 1570's, he returned to Elizabeth's court in 1576 a Roman Catholic. He was noted for his excesses and temperamental nature, cf. Palmer, pp.181-182.
- (42) Sussexius: The Earl of Sussex, Thomas Radcliffe, a noble courtier and member of the Privy Council, cf. MacCaffrey, passim.
- (43) Darbius, Earl of Derby, Henry Stanley, member of the Privy Council.
- (44) Huntingonius: The Earl of Huntingdon, Henry Hastings, of whom Falckenburg says nulli pietate secundus, and MacCaffrey identifies as "The most Puritan of all the Nobles," (p.77).
- (46) Pembrochius, Earl of Pembroke, Henry Herbert.
- (47) Lincolnius, the Earl of Lincoln, Edward Fiennes de Clinton, another Neptune as he was the Lord Admiral. Also addressed in title page to SA.
- (48) Waruicio, the Earl of Warwick, Ambrose Dudley, Master of the Ordnance, member of the Privy Council and brother to Leicester.

- (48) Essexio, the Earl of Essex, Robert Devereux.
- (49) Northumberlandius, the Earl of Northumberland, Henry Percy.
- (52) Baconus: Nicholas Bacon, Lord Keeper and member of the Privy Council.
- (52) Burghleius: cf. Burghley above.
- (53) Hunsdonio, Lord Hunsdon, Governor of Berwick.
- (54) Sidneiis: Sir Henry Sidney, Lord Deputy of Ireland and Privy Councillor.
- (54) Hattono: Sir Christopher Hatton, Lord Chancellor, member of the Privy Council, patron of John Aylmer, Bishop of London and later a supporter of William of Orange, cf. MacCaffrey, pp.193, 436, 269.
- (54) Knols: Sir Francis Knollys, a "staunch Puritan" whose daughter, Lettice Knollys, married Leicester in the summer of 1578, much to the displeasure of Elizabeth, (MacCaffrey, p.261).
- (54) Cobhamo: More likely to be Baron Cobham, William Brooke, member of the Privy Council and co-ambassador to the Netherlands with Walsingham in 1578 than Sir

- Henry Cobham, the diplomat of Elizabeth's court sent to the Spanish Court in 1575, cf. MacCaffrey, pp.199-200, 231.
- (55) Croft: Sir James Croft, Comptroller of the Household, member of the Privy Council, who has subsequently been shown to have been a paid informer for the Spanish Ambassador to Elizabeth's court, cf. MacCaffrey, p.316.
- (55) Walsingham: Sir Francis Walsingham, Secretary and Privy Councillor, who was sent on a special mission to the Netherlands in 1578 (see Cobham, 1.54). Formerly an ambassador to Paris, cf. MacCaffrey, pp.231, 436.
- (55) Wilson: Dr. Thomas Wilson, elevated to the position of Secretary (beside Walsingham) in 1577.
- (56) Sadler: Sir Ralph Sadler, Privy Councillor. As with Wilson (above) and Mildmay (below), Sadler was one of Elizabeth's bureaucrats within the Privy Council, with responsibilities much like that of an under-secretary today, cf. MacCaffrey, pp.437, 439.
- (56) Mildmay: Sir Walter Mildmay, Privy Councillor (see Sadler above), known for his strong Protestant views.

62. - Cf. Works, p.274.

63. Cf. Works, pp.273.
64. Cf. Works, pp.104-105. This is the shortest of these poems at 28 lines.
65. Plutarch enjoyed a wide popularity by Falckenburg's time, with Bruni's translation into Latin followed by Erasmus' translation of parts into German and Amyot's French contribution (Moralia was completed in 1572, when Falckenburg was in Orléans). Cf. R. Pfeiffer, History of Classical Scholarship 1300-1850, (Oxford, 1976) pp.29, 77, 113. An edition of the Greek with modern English translation is available in the Loeb Classical Library, Plutarch Moralia, vol II, (no. 222); translated by F.C. Babbitt, p.105 (introduction), pp.108-211 (text and translation facing pages). Cf. J. IJsewijn, Companion to Neo-Latin Studies, (Oxford, 1977) p.294, for a bibliography on Plutarch in this period.
66. Those short verses without attribution found in Falckenburg's booklets and therefore assumed to be his are located on the following pages: Works, pp.272; 318; 320.
67. Paulus Fabricius, cf. Works, p.10. (Cf. Note 34 to Chapter 3).
- Marcellus Palingenius, cf. Works, p.193. (The source of these verses has not been identified).
- Georgius Milichius, cf. Works, p.270. (Cf. Note 15 to Chapter 2, numbers xvi, xvii, xviii).

Elias Palingenius, cf. Works, pp.308-309.

68. We assume here that Tostius' poem confirms Falckenburg's return to Wroclaw and his subsequent departure to France in 1583.
69. Cf. Chapter 2, text and Notes 29, 30 and 31.
70. No other works are included in this text beyond this one anonymous poem and the three contributions bearing Falckenburg's name.
71. Personal correspondence with Patricia M. Howell of The Beinecke Rare Book and Manuscript Library dated 7 December 1981.

## Chapter 4 : The "Historia Divi Apollonii" and

### The Apollonius of Tyre Tradition

1. A.H. Smyth, Shakespeare's Pericles and Apollonius of Tyre, New York: AMS Press 1972 (reprint of the MacCalla & Co. (Philadelphia) edition (1898), p.17. For a review of Smyth's book by Samuel Singer, cf. Anglia, vol. x, 1899, pp.98-115.
2. E. Klebs, Die Erzählung von Apollonius aus Tyrus, Berlin: G. Reimer, 1899. For a review of this work by Samuel Singer, cf. Anglia, Vol. x, 1899, pp.233-239.
3. P. Goolden, The Old English 'Apollonius of Tyre', (Oxford: University Press, 1958); J. Raith, Historia Apollonii Regis Tyri Text der englischen Handschriftengruppe, (Munich, 1956).
4. A. Riese, Historia Apollonii Regis Tyri, (Leipzig, 1893). In 1871, Riese had published his first edition of HART, which was drawn from certain second order manuscripts and excluded the important 9-10th C. Florentine (first order) manuscript. The 1893 edition provides in the lower half of its pages the text of the former publication.
5. Cf. Schanz-Hosius-Krüger, Geschichte der römischen Litteratur, (1920), iv, pp.74-76 and 87-92; OCD. pp.86, 1028; B.E. Perry, p.294.



6. Cf. Duncan-Jones, The Economy of the Roman Empire, (Cambridge, 1974), pp.251-255; also, B.E. Perry, p.294.
7. It is more useful here to cite two modern studies of the ancient romances and adventure stories, than to list the bibliographies for each tale. In addition to B.E. Perry's study (cf. Notes 5 and 6 above), I recommend Tomas Hägg, The Novel in Antiquity, (Oxford, 1983).
8. Cf. J.P. Migne, Patrologia Latina, Paris: D'Enfer, 1844-1864, 88 (Miscellanea). 6.10.5-6; also, Smyth, p.21.
9. Cf. H. Keil, Grammatici Latini, (Hildesheim, 1961) p.579, 1.25. Tractatus de dubiis nominibus covers pp.567-594; Smyth, p.21.
10. Cf. Pertz, Monumenta Germaniae Historica Scriptorum, (Hanover, 1829) II.287.
11. The Gesta Apollonii has been edited by E. Dümmler, Monumenta Poetarum Latinorum Medii Aevi (Berlin, 1877); (vol. II), pp.483-506.
12. For Fulcher of Chartres, cf. Fulcheri Carnotensis Historia Hierosolymitana, ed. Hagenmeyer, (Heidelberg, 1913) pp.272-274.
13. The quotation here is from a 16th Century text: William of Tyre, Historia Belli Sacri Verissima, (Basle, 1564), pp.220-221.

14. Portions of Godfrey of Viterbo's Pantheon are available in three sources: Monumenta Germaniae Historica Scriptores, xxii, ed. Pertz, New York: Reprint Corp. 1963 (originally, Hanover, 1829) pp.107-307; Migne, Patrologia Latina vol. 198 pp.871-1044; and the more recently collated text of S. Singer, Apollonius von Tyrus, (Halle. 1895) pp.150-177. The Singer text is the one used for this study. A critical summary of the variant readings is included in Singer's text.
15. Epistolarium of Boncompagno, in a Parisian Ms: BN lat 8654, fol. 22<sup>v</sup>, first printed and edited by P. Dronke, Medieval Latin and the Rise of the European Love-Lyric, (II Vols), (Oxford, 1965). The commentary and translation are in the first volume pp.252-253. The text itself is found in the second, p.484.
16. For the Carmina Burana, the most recent text is Carmina Burana, edited by A. Hilka and Otto Schumann. The Apollonius version is found in I Band 2. Die Liebeslieder (Zweite Auflage), Heidelberg: Carl Winter Universitätsverlag (1971), II 97, pp.125-128. Cf. also I,3 Nachträge und Berichtigungen, (Heidelberg, 1970), p.204. The poem may also be found in Carmina Burana Lateinische und Deutsche Einer Handschrift des XIII Jahrhunderts aus Benediktbeuern, 14 (fol. 73), Amsterdam: Rodopi, 1966.
17. For this study I have used the following editions of the Gesta Romanorum version of the Apollonius romance: Oesterley, G (ed.), (Berlin, 1872) and S. Singer, Apollonius von Tyrus, (Halle, 1895). Smyth also includes in his book (p.93f.) a text of the

-- Gesta Romanorum version of the Apollonius romance. Cf. also Klebs, pp.349-361.

18. Singer includes the readings of the incunable in his examination of "Die gruppe der Gesta Romanorum" (pp.68-105), abbreviated as 'Vi'. In our examination of Falckenburg's version of the romance, Singer's notation is used for a number of texts and manuscripts, the more important of which I note here (along with their abbreviations): 'O' Oesterley's edition, which Singer believes to be the soundest edition of GR; 'K' concerning which Singer says (p.68):

K, der druck, den Ad. Keller hergestellt hat, der im ganzen und grossen mit O zusammengeht, im einzelnen aber zurecht gemacht scheint. Es erwies sich also als notwendig die hs.

(cf. Klebs, p.352); 'C' the Colmar manuscript; and 'We' Welser's Narratio eorum quae contigerunt Apollonio Tyrio. Ex membranis vetustis. Augustae Vindelicorum ad insigne pinus Anno MDXCV, cf. Klebs, p.105.

19. Welser's text, in the edition cited in Note 18 above, as well as Singer's readings and notes on the edition, have been used in this study.
20. D. Tsitsikli, Historia Apollonii Regis Tyri, Beiträge Klass. Phil., Vol 134, Königstein/Ts., 1981. G.A.A. Kortekaas, Historia Apollonii Regis Tyri, Groningen, 1984.

21. A brief word should be said regarding comments in various studies which claim that Vincent de Beauvais included the Apollonius romance in his Speculum Historiale. Smyth, in his Shakespeare's Pericles and Apollonius of Tyre, concludes his chapter on the persistence of the romance (p.24) with a note that certain bibliographies include a version of the romance in Vincent de Beauvais, Speculum Historiale (Augsburg, 1474). He further states that his painstaking search of "three immense folios" in the British Museum have left no support for the previous claim (cf. L.A. Hibbard, Mediaeval Romance in England (New York, 1924). It would appear that at various times scholars have regarded the Bodleian 834 (fol. 1-23<sup>v</sup>) Apollonius as a version written by Vincent de Beauvais in his Speculum Historiale, which is also found in Bodleian 834, cf. Bodleian Library Catalogue # 2540 (p.419); # 2435 (pp.362-363): P.D. Record, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford, (Oxford, 1953).
22. J. Falckenburg, Works, p.270.
23. M. Welser, p.A2; A. Riese, p.xv.
24. E. Rohde, Der griechische Roman und seine Vorläufer, 3rd edition, Leipzig: Breitkopf and Härtel, 1914, pp.435-453.
25. A. Riese, p.xvi.
26. A. Riese, p.xvi.

27. E. Rohde, p.446.
28. A. Riese, p.xviii.
29. A. Riese, p.xviii.
30. B.E. Perry, pp.294-324.
31. A.H. Krappe, "Euripides' Alcmaeon and the Apollonius Romance", Classical Quarterly, 18 (1924), pp.57-58; B.E. Perry, p.313.
32. Cf. S. Trenkner, The Greek Novella in the Classical Period, (Cambridge, 1958), passim; also B.E. Perry, pp.295, 320-324.
33. E. Klebs, pp.1-294, deals with the manuscript tradition alone, but itself is now incomplete due to twentieth century discoveries.
34. No similarities have been noted by commentators or by my own brief survey of the Byzantine romances and the epic Digenes Akrites. Cf. John Mavrogordato, ed. & trans., Digenes Akrites, (Oxford, 1956).
35. Ioannes Malalas, in Corpus Scriptorum Historiae Byzantinae, Pars 8, (Bonn, 1831), p.204. Cf. also E. Klebs, p.12.
36. A. Riese, p.xviii.

37. W. Wagner, Medieval Greek Texts, (London, 1870) (Argonaut reprint: Chicago, 1970), pp.63-90.
38. W. Wagner, pp.xvii-xviii.
39. A. Smyth, p.44. Smyth discusses the modern Greek versions on pp.43-47. Klebs: poems 451-455, Volksbuch 455-457, Märchen 457-458.
40. A.A. Janssen, Narratio neograeca Apollonii Tyrri, textus graecus, prolegomenis commentariisque et translatione latina instructus, (Antwerp, 1954).
41. W. Wagner, pp.xvii-xviii; A. Smyth, pp.45-47.
42. The text used in this study was the British Library 1778 reprint as noted in the Bibliography.
43. C. Gidel, "Etude sur Apollonius de Tyr" in W. Wagner's Medieval Greek Texts (London, 1870) pp.91-101.
44. Wagner's edition was the first, cf. W. Wagner, p.xvii.
45. P. Goolden, The Old English "Apollonius of Tyre", (Oxford, 1958). Also important is the edition by J. Raith, Die alt- und mittelenglischen Apollonius-Bruchstücke, mit dem Text der Historia Apollonii nach der englischen Handschriftengruppe (Munich, 1956).

46. P. Goolden, p.xxxiii.
47. P. Goolden, pp.xx-xxvii.
48. Found in the edition by J.O. Halliwell, A New Boke About Shakespeare And Stratford-on-Avon (London, 1850), and A. Smyth, pp.49-55.
49. The reprint in Bullough's Narrative and Dramatic Sources of Shakespeare Vol. 6 (Pericles, Prince of Tyre) (London, 1977) pp.375-423, is the most accessible and has been used here.
50. Only one copy exists (Smyth refers to it as a manuscript, p.56) which was in the hands of the Duke of Devonshire, at Chatsworth at the beginning of this century. The facsimile by Edmund William Ashbee was produced in twenty-one numbered copies, of which I have consulted two: one at the University of Pennsylvania and the other in the British Library.
51. Cf. Bullough, pp.423-482, for the reprint of the undated (1594?) edition of Twine.
52. Cf. F.D. Hoeniger (ed.), The Arden Shakespeare: Pericles, Prince of Tyre, (London, 1963), p.xvii. Further editions of Robinson's Gesta Romanorum (without Apollonius of Tyre) came out in 1595, and a number were printed in the seventeenth century.
53. F.D. Hoeniger, p.xvii.

54. Messrs. Hoeniger and Bullough have been identified with their works above. K. Muir has also investigated the sources of Pericles and produced an edition of George Wilkins, The Painfull Adventures of Pericles Prince of Tyre (London, 1608), (also found in Bullough, pp.492-546), and has commented on Pericles in various places, including: 'The Problem with Pericles', English Studies (Amsterdam), xxx (1949), pp.65-83 and his Shakespeare as Collaborator, (London, 1960).
55. G. Bullough, p.376.
56. S. Singer, pp.177-189.
57. F.D. Hoeniger, p.xiv.
58. F.D. Hoeniger, p.xvi.
59. The Commentary (Chapter 5) includes limited reference to these works when such supplemental information is appropriate. References are to the texts in G. Bullough.
60. The widespread popularity of the romance, in various forms, and the extensive travels of Falckenburg throughout the cities of Europe suggest that our poet may have come across a modern language version. It is likely that in addition to Latin and Greek, Falckenburg spoke German. There is, from his signature at Orléans (i.e. noting Wroclaw rather than Breslau or simply Bratislava as his home), a suggestion that he may have known



Polish or another Slavic tongue. As is discussed in the present section, the Apollonius was extant in manuscript or printed text in a number of European languages in the late sixteenth century.

61. Cf. Section III above.
62. S. Singer, p.224; A. Smyth, pp.26-27; following which is the unpublished dissertation by Roy Waldron Pettergill, The 'Apollonius von Tyrland' of Heinrich von Neustadt, a Study of the Sources, (Ph.D., Harvard, 1910). At the same time Singer and Bockhoff's Heinrichs von Neustadt Apollonius von Tyrland und seine Quellen (Tübingen, 1911) was published. This published work is both more comprehensive and a better-informed treatment of the poem's sources than the dissertation. The text by Joseph Strobl of Heinrich von Neustadt's poem Apollonius von Gotes Zuokunft was published in Vienna in 1875. For completeness I also mention Pudmensky's Shakespeares Pericles und der Apollonius des Heinrich von Neustadt (Detmold, 1884) and Walter Schürenberg's Apollonius von Tyrland: Fabulistik und Stilwille bei Heinrich von Neustadt, (Göttingen, 1934). Klebs limits his comments to pp.485-486.
63. It should be noted that Smyth's approach is more a catalogue of versions while Singer (with Bockhoff) looks more deeply into the texts and tradition.
64. Cf. Singer, p.30.

65. As has been shown here and elsewhere by the romance's presence in medieval chronicles and in both Latin and vernacular light verse and troubadours' songs. Cf. Smyth, p.41, for reference works on the troubadours' use of the romance.
66. Cf. Smyth, p.25. Also, Klebs, 484.
67. Cf. W.P. Ker, Epic and Romance, (London, 1931), p.580.
68. Cf. The introduction to H. Steinhöwel, Ain Hübsche Hystori von dem König Appolonius (Augsburg, 1552).
69. The Spanish tradition includes the Zaragoza incunable: La Vida e hystoria del Rey Apolonio (Zaragoza, 1488) reprinted in Incunables poeticos castellanos XII (Valencia, 1966), forward by Antonio Péreg Gomez, prologue by Homero Seris, Introduction by Tomas Navarro; and the Libro de Apollonio, of which there are a number of studies: P.J. Pidel, Libre D'Apollonio, Coleccion de algunas poesias Castellanas anteriores al siglo XV (1841); Libro de Apolonio, ed. C. Carroll Marden, (2 vols. Elliott Monographs no. 6, 11, 12. Baltimore/Paris, 1917-22); and A.D. Deyermond (ed.) 'Apollonius of Tyre': Two fifteenth Century Spanish Prose Romances ('Hystoria de Apolonio' and 'Confisyon del Amante: Apolonyo de Tyro'), (Exeter, 1973).
70. On Jorg Schäfer: cf. Catalogue of Jorg Schäfer (Zurich, 1978), p.4. The book was bought by the University of Illinois (U.S.A.) in 1980.

71. Hans Schauffelein: cf. ADB, 30, pp.624-634.
72. Smyth, p.41.
73. George Penon, Bijdragen tot de Geschiedenis der Nederlandsche Letterkunde (Groningen, 1880). As noted by Smyth (p.34) and confirmed by myself, Penon examines the Dutch Gesta Romanorum and Volksroman as well as the seventeenth century drama on the theme, all the while with an eye on Riese (1871) and other versions of the tradition.
74. A. Smyth, pp.38-39.
75. While Singer does not separately discuss the Italian versions in general, his examination of readings includes certain of those from one verse (Historia d'Apollonio de Tiro nuovamento Ristampota, (Florence?, 1580?)) and three prose Italian examples. Klebs, pp.423-445 (poem: pp.441-445).
76. A. Smyth, p.42.
77. A. Smyth, p.42.
78. Cf. S. Singer, pp.1-32 ('Orendel, Jourdain und die dänische Ballade'); A. Smyth, 'Correlated Stores' (including 'Salomon and Markolf') pp.77-92. Both are indebted to Konrad Hofmann's Amis et Amiles und Jourdain de Blaivies (Erlangen, 1882). Smyth provides a useful introduction to this complex area, including reference to

scholars in addition to Hofmann. I will not duplicate this work, but suggest reference to Dr. Charles B. Lewis' Die altfranzösischen Prosaversionen des Apollonius-Romans, nach allen bekannten Handschriften mit Einleitung, Anmerkungen, Glossar und Namen-verzeichnis zum ersten Male (Erlangen, 1913). In addition to these specific works one must consider the universality of the shared themes, as argued by S. Trenkner in her Greek Novella in the Classical Period, (Cambridge, 1958).

79. Cf. A. Smyth, p.47 for a listing of nineteenth century, and earlier, texts and manuscripts. S. Singer, pp.123-129, 137-149, 220, touches on this area of the tradition. Cf. also Klebs, pp.362-383 on the Nachleben of the Latin Gesta Romanorum. To these I add N.Å. Nilsson, Die Apollonius-Erzählung in den Slavischen Literaturen (Uppsala, 1949) (which includes a text of the Treboner fragment), and Berecz Sándor Apollonius históriája (Kolozsvár, 1591), [Régi Magyar köngvtár no. 31] (Budapest, 1912). I have examined the Magyar translation of the Apollonius romance: Szép Jeles Historia Egy Apollonius ... (Budán, Nyomtat. Katalin Landererne Betueivel), which is preceded by an Adagia Virorum Sapientium:

Invia virtuti nulla est via; tamen itur  
aspera ad prospera: post nubila phoebus.

followed by verse in the vernacular. While I have excluded the study of this tradition from our present examination, it is of interest to note that the counterpart of Hellenicus, who in Falckenburg is named Limatus, is in the Magyar Elimadus. However

I imply nothing in this and note only the similarity. Nilsson's Die Apollonius-Erzählung in den Slavischen Literaturen follows Riese's Latin version of the Historia and Oesterley's of the Gesta Romanorum in considering the Slavic history of the romance, and is the place to start when considering the Eastern European literary tradition of Apollonius of Tyre. Nilsson's bibliography is useful.

80. Cf. Works, p.270. The exact location of this fortress I have been unable to confirm. There is no entry in Graesse.
81. The chronology is suspect. At the end of HDA Falckenburg puts the death of Apollonius at 68 ante incarn. Christum (HDA IIII.508). In his note In eandem ..., (Works, p.270) the story is 1646 years old, making the year 1576 AD, or ten years after that of the battle at Sziget (Zigethus). Cf. V.H.H. Green, Renaissance & Reformation, (Bath, 1974), p.366; J.H. Elliot, Europe Divided 1559-1598, (Glasgow, 1968), pp.178-179. I have found no solution to this inconsistency.
82. Cf. Pericles I.i.117 and Smyth, p.70; Hoeniger, p.xviii;
83. Cf. Chapter 5, Commentary on HDA I.1.
84. Cf. E. Klebs, p.170 for a stemma.
85. HDA IIII.163-181. Comparisons with HART and GR manuscripts/editions are made in the Commentary. The statements

made in the following lines of this discussion have as their notes the detailed observations in the Commentary.

86. In HART: Archistrates; HDA and GR: Altistratus. Mytilene in HART; Machilenta in HDA and GR, passim.
87. Cf. Works, p.193.
88. Cf. Works, p.269.
89. Cf. Works, p.270.
90. Discussed in the section of this chapter entitled "The Latin Tradition in the Middle Ages".
91. Hägg, Tomas, The Novel in Antiquity, (Oxford, 1983), where in his chapter "From Historical Novel to Medieval 'Popular Book'" this theme is addressed (pp.125-153). Cf. also Waldemar Heckel's 'Introduction' to The History of Alexander by Quintus Curtius Rufus (trans. John Yardley) (Harmondsworth, 1984), esp. pp.14-15 for the historical value of this story.
92. While essentially very similar romances, the Recognitiones never generated the popular appeal of Apollonius of Tyre. This must be due in large part to its containment, both in Greek and in Latin, in a series of Homilies delivered by Peter. Even medieval testimonia are rare, and can be expected to take the form of that found in Itinerarium in Terram Sanctam by Brother Mauritius. Cf.

- Gustav Storm (ed.), Monumenta Historica Norvegiae Latinske Kildeskrifter, Norges Historie I Middelalderen, (Kristiania: A.W. Brogger, 1880) p.168. (lines 20-28). For the Pseudo-Clementine romance tradition, cf. B.E. Perry, pp.285-293; S. Trenkner, The Greek Novella in the Classical Period, (Cambridge, 1958) p.101f.
93. T. Hägg, pp.192-213. Cf. also the wider studies: J.S. Phillimore, Greek Romances in Elizabethan Literature and the Classics (Oxford, 1912); C. Gesner, Shakespeare and the Greek Romances (Lexington, 1970); S.L. Wolff, The Greek Romances in Elizabethan Prose Fiction (New York, 1912); and W.R. Davis, Idea and Act in Elizabethan Fiction (1969) which may be mentioned as monographs on our period in English literature. G.N. Sandy has contributed 'Ancient Prose Fiction and Minor Early English Novels', Antike und Abendland 25 (1979), pp.41-55, to this list. The Apollonius romance itself receives little attention in the above works.
94. T. Hägg, pp.192-193.
95. T. Hägg, p.193; I have used Jean Robertson's edition of Philip Sydney, The Countess of Pembroke's Arcadia (Oxford, 1973).
96. T. Hägg, p.193. Cf. also Sir Walter Lamb's Introduction to his translation of Heliodorus' Ethiopian Story (London, 1961), pp.xviii-xxi.
97. T. Hägg, p.200.

98. The Greek editio princeps was published in 1601 in Heidelberg, being the work of H. Commelinus and I. and N. Bonnavitius; however, as early as 1544 Cruceius (Annibale della Croce) prepared a Latin translation of Books V-VIII in Lyon. All eight books were printed in Basle ten years later (1554). Evidence of the interest in this story at the universities comes often in the form of descriptions of books received and the contents of lectures, as well as references to such works in scholarly studies. Cf. Aratus (Jena, 1685) p.D, bound with Ordo Studiorum et Lectionum (Ingolstadt, 1571). While little has been said regarding the possible influences of non-Apollonius works, particularly from the epic genre, it should be pointed out that in all likelihood, Falckenburg would have looked not only to classical epic (e.g. Virgil's Aeneid) but also to Neo-Latin models, of which the most prominent might be Vida's Christias. Cf. M.A. Di Cesare, Vida's Christiade and Vergilian Epic, (New York, 1964).
99. Cf. Works, p.270.
100. On the Pseudo-Clementine Romance, cf. S. Trenkner, p.101f. T. Hägg's chapter (pp.154-165) on 'The New Heroes: Apostles, Martyrs and Saints' is a useful summary of several further tales which have spread with Christianity across the continents (but see Barlaam and Ioasaph for a curious mix of Manichaeism, the life of Buddha and Greek romance in languages as diverse as Georgian and French, Armenian and Arabic, as well as Latin and Greek).



101. While Twine's book was entered in the Stationers' Register in 1576, the undated edition believed to have been published c.1594 is the earliest extant printing.
102. Cf. the respective works by these scholars as previously identified.
103. Cf. for Lillo's Marina: George Lillo, The Works of George Lillo (London, 1775); for Merivale's poems: Herman Charles Merivale, Florien: A Tragedy in Five Acts, and Other Poems (London, 1884). Eliot's 'Marina' is found in: T.S. Eliot, The Waste Land and Other Poems (New York, 1930).
104. For questions such as 'why did Blount not print the play following registration?'; 'who were all the printers of the first quarto of Pericles', etc., cf. F.D. Hoeniger, pp.xxiii-xxviii, whose treatment is thorough and, for the most part, current. Maxwell's Cambridge edition (1969) is to be preferred with respect to the stage history, in general, pp.xxx-xl. Cf. also R.P. Cowl, The Authorship of Pericles, (n.d.); K. Deighton (ed), The Arden Edition of the Works of William Shakespeare: Pericles (old edition) (London, 1907); W. Hastings, 'Shakespeare's Part in Pericles', Shakespeare Association Bulletin, XIV, No.2 (1939) pp.67-85; F.D. Hoeniger (ed), The Arden Edition of the Works of William Shakespeare: Pericles, (London and New York: Methuen, 1963) pp.lii-lxiii; J.C. Maxwell (ed), Pericles: The New Cambridge Shakespeare, (Cambridge, 1956), pp.xii-xxv.

105. F.D. Hoeniger: on the likely period of composition, p.lxiv; on Valdes, p.107, where its authenticity as a recognisable allusion is considered. The reference is generally accepted in other editions, e.g. The New Penguin Shakespeare: Pericles, edited by Philip Edwards, (Harmondsworth, 1976), p.173. On the authorship question, a wide body of literature on the subject is available. Among the most accessible and informative sources are Maxwell's Cambridge Edition of Pericles and Hoeniger's Arden Edition, both of which guide the layman and scholar through the maze of probable collaborators.
106. J.C. Maxwell, pp.xxv-xxix F.D. Hoeniger, p.lxxii.
107. F.D. Hoeniger, p.xiv f.; J.C. Maxwell, p.xi f.
108. Muir has made available Wilkins' novel through reprint: George Wilkins, The Painfull Adventures of Pericles Prince of Tyre, Liverpool Reprints, No. 8, 1953. Muir argues his view of Wilkins' novel as drawn from an earlier version of Pericles in his above reprint edition, in 'The Problem of Pericles', English Studies, xxx (1949), pp.65-83, and again in his book Shakespeare as Collaborator, (London, 1960). Hoeniger discusses Wilkins' role in his Arden edition pp.xl-xlix and again at pp.lix-lxii, where he sees Wilkins as collaborator and not merely copyist.
109. Hoeniger, p.xiv, Note 3.
110. Hoeniger, p.xvii.

111. E. Schanzer (ed), The Signet Classic Shakespeare: Pericles, Prince of Tyre (bound with The Two Noble Kinsmen and The Tragedy of Titus Andronicus), (New York, 1977), p.157. Cf. also Singer, p.85; Oesterley, p.519.
112. Hoeniger, p.xvi, n.3.
113. F. de Belleforest, Le Septième Tome des Histoires Tragiques, 1595, Histoire Troisième, pp.59-111.
114. Robert Copland, King Appolyn of Tyre, in William Ashbee's 1870 facsimile of the 1510 Wynkyn de Worde edition, p.25. The analogue is "a sword-play after dinner" noted by Singer (p.19) and quoted by Hoeniger (p.63). What is significant is that the sword-play has replaced the pila game and anticipates the jousting of Pericles. No such "sword-dance" occurs after the meal where Archistrates' daughter meets Apollonius in Copland. Singer and Hoeniger did not grasp this. Gabriel Kontianos, Διήγησις ὡραιότατη Ἀπολλωνίου τοῦ ἐν Τύρῳ. Πιμάδα, in Venezia, per Messer Stefano da Sabio ad instantia di M. D'Amian di Santa Maria, 1534. Other editions noted by Smyth include 1553 (Christ. di Zanetti), 1603, 1642 and 1696, (Smyth pp.44-45).
115. Hoeniger cites the Kontianos parallel (p.xviii) as does Bullough, p.355, but cf. R.M. Dawkins: 'Modern Greek Oral Versions of Apollonius of Tyre', Modern Language Review, XXVII, No. 2 (1942), p.172f.

Such comparisons of analogues for potential sources has focussed particularly on the names of characters and places within the various versions. In each case, whether an affinity with Pericles is sought or not, caution must be exercised before founding a case on a writer's choice of proper names. Singer and Smyth, in their respective works have been fond of these comparisons; Bullough, p.355, Maxwell, pp.x-xi and Hoeniger, p.xviii have been reluctant to accept such 'evidence' in their editions as indications of the collaborators' knowledge of otherwise relatively obscure works.

116. Hoeniger, p.xviii, states " It hardly needs saying that many other works exercised some minor influence on certain of the play's episodes. Such works hardly deserve to be called 'sources',..."
117. The articles in question are cited but not discussed by Hoeniger p.xix; William Elton, 'Pericles: A New Source or Analogue', JEGP, XLVIII (1949), pp.138-139; W. Nowottny, 'Shakespeare and The Orator'; Bulletin de la Fac. des L. de Strasbourg (1965); E.M. Waith, 'Pericles and Seneca the Elder', MLN, L (1951), pp.180-182. Bullough, p.352, adds his consideration of the young girl's brothel trials in citing similarities to the Saint's Lives, and in particular St. Agnes. Bullough provides Piot's translation of Alexandre van den Busche in his Narrative and Dramatic Sources of Shakespeare, vol. VI pp.546-548. Numerous other such 'analogue or source' articles have been published and have from time to time served as topics for advanced degrees in the United Kingdom and North America, for which I refer the reader to recent annotated editions of Pericles and the Dissertation Abstracts.

118. F.D. Hoeniger, p.xvi.
119. F.D. Hoeniger, p.xvii. The phrase cum bitumine liniri was identified in the Signet Classic Shakespeare: Pericles Prince of Tyre, "The Sources of Pericles", p.157.
120. This quotation comes from Malone's edition of Pericles, which F.D. Hoeniger quotes, p.37, note to lines 7-8.
121. Noted by F.D. Hoeniger, p.132.
122. Twine: F.D. Hoeniger, p.xvi, Note 2. Hoeniger himself gives a further parallel with the Gesta Romanorum in Note 3 on p.xvii where this Latin version and Pericles both give the report of the inscription of Thaisa's coffin "in the context of III.ii only; in Gower in that of III.i.; in Twine twice, in those of both III.i. and III.ii," pointing out the example to be weak evidence, with which I agree.
123. On the golden rules, see M. St. Clare Byrne, 'Bibliographical Clues in Collaborate Plays', The Library, Ser.4, 13 (1932-3), 21-48. F.D. Hoeniger, in asserting his thesis of John Day as a Pericles collaborator, draws one's attention to M. St. Clare Byrne in both his Appendix B to the Arden Pericles, pp.171-180; and in his article 'How Significant are Textual Parallels? A New Author for Pericles?' Shakespeare Quarterly XI, No. 1 (Winter 1960), 27-37. Cf. also E.H.C. Oliphant, 'How Not to Play the Game of Parallels', JEGP, XXVIII, (1929).

124. Apollo in HDA: I.128, 159, 173; II.199, 200, 214, 428, 528, 556, 560; III.115, 253; IIII.108, 153, 174, 486. Elsewhere in Falckenburg: EZ 110; EC 94. In Pericles: III.ii.68.

Diana in HDA: II.216, 388; III.346, 379; IIII.300, 319, 329, 340. (Diana is found in Falckenburg's works additionally at EZ 465 only. Pericles: II.v.10; III.ii.106; III.iii.28; III.iv.12; IV.Ch.4; IV.Ch.29; IV.iii.147; IV.iii.148; V.i.48; V.ii.13; V.iii.1; V.iii.17; V.iii.25; V.iii.37; V.iii.68.

125. S. Singer, Apollonius von Tyrus, 1895, p.49 noted the similarity, as has F.D. Hoeniger, Pericles, p.66. Hoeniger interestingly first lists biblical echoes from 2 Kings i.10; Numbers xi.1, and Green's and Lodge's Looking-Glass for London (1594) "where the incestuous Remilia is similarly struck by thunder and lightning." before introducing R.J. Kane, 'A Passage in Pericles', Modern Language News, LXVII (Nov. 1953), pp.483-4, who notes Pericles' divergence from Gower and Twine in favour of Maccabees. Hoeniger finishes with Acts xii, 20-3. J.C. Maxwell (ed), The New Shakespeare: Pericles, (Cambridge, 1956), p.137, notes Singer's conjecture.

126. Cf. Maxwell, pp.142-3; Hoeniger, p.76; Edwards, p.162; Schanzer, p.89.

127. S. Singer, Apollonius von Tyrus, Halle, 1895, is used here (as elsewhere):

Rege carent proceres regemque creare laborant.  
quilibet illorum dominum se velle perorat,  
quisque sibi dominum querit Apollonium.

(Singer, p.159 stanza 61)

128. The editors to Pericles note Malone's emendation to suit from sleight, Maxwell, p.182. Hoeniger, p.155, makes no remark on this section.
129. No stage directions are extant in the first edition of the play. In a recent performance, this line has alternatively been accompanied by the action of offering the weak Pericles assistance in walking out of his cabin in the ship: a viable but less dramatic action.
130. J.C. Maxwell, p.191.
131. F.D. Hoeniger, p.156.
132. In Twine the marriage occurs in the last lines of Chapter XVII, in Bullough, p.470. Bullough had detected this variation, noted on p.470 for Twine, p.416 for Gower.
133. It is noted here that in Falckenburg the wedding does occur in Ephesus once the vow has been fulfilled, cf. HDA IIII.438f. In Pericles at V.iii.71-72, the wedding is delayed again until the arrival at Pentapolis, Thaisa's home.

134. F.D. Hoeniger, p.159.
135. J.C. Maxwell, p.194.
136. F.D. Hoeniger, p.159. The dramatic moment of Pericles' recognition is decidedly weaker in the play if one follows current staging and interpretation.
137. Alternatively, the ring could have been on Thaisa's hand when sent into the sea (Per III.i.) and revived by Cerimon (Per III.ii.), but removed by Thaisa from her finger and placed round her neck at Per III.iv, when she resolves to be placed at Diana's temple since she believes she will never see King Pericles again. This would also permit the ring recognition in Pericles to be as described by Falckenburg.
138. Cf. S. Trenkner, pp.92, 96 (where King Duṣyanta recovers a ring and thereby recognises his wife in the Recognition of Śakuntalā); cf. also pp.40-41 on the Apollonius romance.
139. Falckenburg's title page of Britannia does not specifically mention the work he subsequently calls Historia Divi Apollonii; rather, it is here Britannia ... Encomium, libri 4. I am indebted to Prof. L.W. Forster who has advised me that Caius College, Cambridge has the three gates of humility, virtue and honour (personal correspondence: 2 September 1982).



140. The episode of Heliodorus is found in both 2 Maccabees 3.1-40 and HDA I.257f.
141. Cf. HDA IIII.36f. for Apollonius compared with Nebuchadnezzar and the story from Daniel 4.
142. The provision of clothing by the fishermen to the hero (Per II.i.78-84) is from the Apollonius tradition and not relevant here. In Twine, the trimming of the beard and abandonment of his habit of atonement occurs with the discovery of Apollonius' daughter and her marriage in Machilenta (Chapter 18), which is as vowed in the tradition. Gower has merely "And was araied rially." (1.1755). It was at GR 521.1 where he swore his oath not to cut his hair or nails before Tarsia's wedding day; GR 529.11-12: Apollonius proiectis vestibus lugubribus, indutus est vestibus mundissimis ...; GR 529.34-35: Apollonius regia veste indutus, tonso capite, diademe imposuit.
143. The suggestion that Apollonius is skilled in arms is absent in HART, GR, CdA, Gower, Copland and Twine. Only at the point when Apollonius threatens to raze Mytilene is the reader told that the fleet of ships is filled with soldiers, cf. HART 101.3; Twine, chapter 18; Gower has no mention of this. At GR 529.28, Apollonius has come cum grandi exercitu.
144. That education in arts and arms is a theme commonly found in romance literature is recognised; however, in the Apollonius tradition the hero's strength in arts has made him appear as

Apollo rather than merely Apollonius. Falckenburg has expanded Apollonius' role to include arms, making him a soldier-king and the image not a commonplace. Cf. also Wilkins, chapter 4: "hee would shew the vertue hee had learned in Armes...", and "...his education beene in Artes and Armes...".

145. Cf. G. Wilson Knight, The Crown of Life, (London, 1947) pp.32-75. Hoeniger (p.lxxxi) has refuted the view of Knight, also without knowledge of the Falckenburg source. Hoeniger's view on Thaisa's suffering is supported by all known sources, accordingly, Hoeniger's view is that Muir's interpretation 'is misleading'. Cf. Kenneth Muir, Shakespeare as Collaborator, (London, 1960), pp.80-81.

146. F.D. Hoeniger, p.lxxxviii; Hoeniger wrote without appreciating the significance of unearthing Falckenburg in his studies (p.xvii). It was not the playwright, rather Falckenburg who "was led to a view of the place of suffering in a great man's life..." (Hoeniger, p.xvii). Falckenburg, however, saw the "profound view" as distinctly Christian. The collaborator who drew from HDA masked this Christian source to his play.

## CHAPTER 7

## CONCLUSION

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### CONCLUSION

Whilst it may be accurate to conclude that Jacob of Falckenburg the courtier and diplomat was something of an opportunist, this would not be a complete, or fair, description of the man and his poetry.

Prior to this study, Falckenburg was rightly dubbed 'a mysterious German Latin poet', for the man and his works had previously been viewed only in isolation, without the benefit gained from linking his London publications to his earlier works and establishing the poet's relationship to the cultural milieu of the central European humanists of the sixteenth century. In our biography of Falckenburg it has been determined that the poet belonged to several of the many humanist circles of his day in such key cities as Wittenberg, Breslau, Prague and Vienna. Whether Jacob Milich of Freiburg and Jacob Milich of Falckenburg were closely related, or simply members of the same humanist family, is uncertain; however, Falckenburg's accomplishments after Freiburg's death in 1559 are of sufficient merit and of such a nature that the question is largely immaterial to our study. This is so because Falckenburg attended the major Protestant universities and produced a significant body of learned poetry, both of which confirm that the poet held many of the attitudes and values which one would expect of a relation of the pious humanist Jacob Milich of Freiburg.

One need only read Freiburg's marginal notes in his Bible (in the British Library) and consider the sacred meditations and eclogues of

Falckenburg to appreciate the strength of each man's religious convictions and their individual attention to scholarship and learning.

From what we know of both men, while Freiburg remained in the university environment and pursued the study and teaching of medicine, Falckenburg took to the road.

As a soldier, courtier and diplomat, Falckenburg witnessed the wide-ranging influence of the Hapsburg Monarchy in his performance of military duties against the Turks at one point and in the service of the Archduchess Elizabeth and the Archduke Matthias at later dates. Falckenburg's assignments took him across Europe to England, and if Johannes Tostius is correct, back to Wittenberg/Breslau before another journey westward to France. In the performance of his duties, Falckenburg wrote his poems on Henri, King of Poland, and the Archduke Matthias, his Britannia to Elizabeth and his Ara et Focus, also addressed to the English monarch, but clearly championing Duke Casimir. These later works provide a colourful picture of the political events of the period. However, in each of these later works, beginning with the 'Henri' poems, a strong sense of purpose is in evidence. The poetry has greater objectives than those of entertainment and celebration. The themes and intended audience of Falckenburg's poems are clear, and one is convinced that Jacob of Falckenburg assessed well the political intricacies of his appointments in order to survive, if not succeed.

Above all else it is difficult for Falckenburg's degree of success to be gauged. By twentieth century standards there is no question that his achievements would qualify him for 'success': improvement of his social

position, achieved through education and hard work; promotion to positions of trust and responsibility; publication of his writings. But Falckenburg's time is different from our own, and it is unwise to assess him by current criteria. Falckenburg certainly had many contemporaries whose achievements in art, politics, philosophy and war far exceeded his. Even Falckenburg's most significant achievement (in the eyes of subsequent readers), the Historia Divi Apollonii, is a major monument neither of literature nor of his period. In fact, it is Welser's edited text of the Latin Apollonius which has to this point been well-remembered, and not Falckenburg's verse. And though, as we have seen, Falckenburg's Historia Divi Apollonii should now be recognised as a source for Pericles, Prince of Tyre, the poem itself has a rival appeal as a jigsaw puzzle based on the traditional HART theme.

We have demonstrated in the discussion of and commentary on HDA that Falckenburg has brought about certain fundamental changes to the theme of the HART tradition which were subsequently adopted in Pericles. The prominence of patience and Hoeniger's "creative redemption in human life" (p. lxxxviii) found in the Historia Divi Apollonii and later evident in Pericles is undoubtedly a significant contribution by Falckenburg in the context of the Apollonius tradition. The incorporation of the episodes from the Maccabees and the biblical Nebuchadnezzar sequences in the poem have been shown to be skilful grafts onto the HART narrative which are largely responsible for the thematic development of this hybrid Apollonius.

In capturing for the Pericles dramatist the fundamental theme for his English Renaissance version of the Apollonius romance, as well as supplying the staging for specific episodes (e.g. messenger dumb-show, ring

recognition) and anticipating several passages of the play, Falckenburg has added literary accomplishment to his other, considerable achievements as a soldier and diplomat. Returning to the anonymous appraisal of Ara et Focus and Britannia on the inside cover of the British Library's copy of the booklet, we have seen that Falckenburg's works, whilst rare in number, offer much of interest to scholars of the literature and history of Northern Europe in the sixteenth century.

## SELECT BIBLIOGRAPHY



## A GUIDE TO THE SELECT BIBLIOGRAPHY

The Bibliography presented here is limited to those works to which I have made repeated reference and to those texts which, due to their rarity or essential nature to this study, warrant specific mention. Manuscripts, alba amicorum, Renaissance texts and classical and medieval texts to which reference has been limited are excluded here, though appropriate attributions have been made in the Notes.

The Bibliography is divided into four sections, the first of which, "The Works of the Milichii" contains a listing of known texts and manuscripts of various members of the sixteenth century humanist family and certain of their descendants. In the instance of manuscripts and the rarer texts (a subjective decision), I have provided the name of the library or museum where the manuscript or text may be found and, in certain instances, the reference number assigned by that library is provided following the library abbreviation. A list of library abbreviations follows this Guide. The second section of the Bibliography, "Works Relating to the Biography of Jacob of Falckenburg" consists of those primary and secondary sources referred to in this study and included in the Bibliography according to the criteria described above. I would note that I exclude from this section a list of those anthologies examined or consulted, such as the Delitiae Poetarum of the various nationalities (Italians, Scots, Hungarians, French, Danes, Belgians and Germans), as well as the more specific anthologies, such as G.A. Stenzel's Scriptores Rerum Silesiacarum (Breslau, 1847). The third section of the Bibliography contains those works used in the

preparation of "The Historia Divi Apollonii and the Apollonius of Tyre tradition" (Chapter 4) and the Commentary (Chapter 5), and is divided into two sections: A. The Apollonius tradition (excluding Shakespeare and the English tradition), and B. Shakespeare and the English tradition. Section four of the Bibliography contains a listing of the more general works consulted in this study.

A final word should be said regarding the reference materials required in the preparation of an interdisciplinary study such as the present one. I have not included in this Bibliography a number of those works of reference which are familiar in classical, medieval and renaissance studies. When appropriate, I have made specific reference to such works in the Notes and Commentary.

## ABBREVIATIONS OF LIBRARY NAMES

### EUROPE

AL	Archives Départementales du Loiret (Orléans, France)
BG	Biblioteka Gdanska (University Library, Gdansk, Poland)
BGI	Biblioteka Główna, Uniwersytet Mikołaja Kopernika (University Library, Torun, Poland)
BL	British Library (London)
BN	Bibliothèque Nationale (Paris)
BUW	Biblioteka Uniwersytecka Wrocław (Poland)
DSB	Deutsche Staatsbibliothek (Berlin, DDR)
EPW	Evangelisches Predigerseminar Wittenberg (DDR)
FSU	Universitätsbibliothek, Friedrich-Schiller-Universität (Jena, DDR)
HA	Herzog August Bibliothek (Wolfenbüttel, BRD)
HLHD	Hessische Landes- und Hochschulbibliothek Darmstadt (Darmstadt, BRD)
MLU	Martin-Luther-Universität Halle-Wittenberg: Universitäts- und Landesbibliothek Sachsen-Anhalt (Halle, DDR)
MPM	Museum Plantin-Moretus (Antwerp, Belgium)
OBW	Oberlausitzische Bibliothek der Wissenschaften bei den Städtischen Kunstsammlungen Görlitz (DDR)
ONB	Oesterreichische Nationalbibliothek (Vienna)
OSK	Országos Széchényi Könyvtár (Hungarian National Library, Budapest, Hungary)
OSS	Polska Akademia Nauk Zakład Narodowy im. Ossolińskich Biblioteka (Ossolineum Library, Wrocław, Poland)
SBB	Staatsbibliothek Bamberg (BRD)
SKCSR	Statni Knihovna CSR (State Library of the Czech Socialist Republic, Prague, Czechoslovakia)
SL	Sächsische Landesbibliothek (Dresden, DDR)
SPK	Staatsbibliothek Preussischer Kulturbesitz (Berlin, BRD)

SUAP	Statni Ustredni Archiv v Praze (State Central Archives, Prague, Czechoslovakia)
SUFM	Stadt-und Universitätsbibliothek Frankfurt am Main (BRD)
UBEN	Universitätsbibliothek Erlangen-Nürnberg (BRD)
UBFB	Universitätsbibliothek Freiburg im Breisgau (BRD)
UBG	Universitätsbibliothek Graz (Austria)
UBH	Universitätsbibliothek Heidelberg (BRD)
UBHB	Universitätsbibliothek der Humboldt-Universität zu Berlin (DDR)
UBKM	Universitätsbibliothek Karl-Marx-Universität (Leipzig, DDR)
UBM	Universitätsbibliothek München (BRD)
UJKB	Univerzitna Kniznica Bratislava (Czechoslovakia)
USBK	Universitäts-und Stadtbibliothek Köln (BRD)

#### NORTH AMERICA

C. SmH	Henry S. Huntington Library (San Marino, Ca.)
DNLM	U.S. National Library of Medicine (Washington, D.C.)
Folger	The Folger Shakespeare Library (Washington, D.C.)
MH	Harvard University (Cambridge, Mass.)
MHi	Massachusetts Historical Society (Boston)
MOSB	Missouri Botanical Gardens (St. Louis, Missouri)
NIC	Cornell University Library (Ithaca, New York)
NSP	Firestone Library, Princeton University (Princeton, New Jersey)
Penn.	University of Pennsylvania Library (Philadelphia)
Yale	The Beinecke Rare Book and Manuscript Library, Yale University (New Haven, Conn.)
Yale (M)	Medical School Library, Yale University, (New Haven, Conn.)

## SELECT BIBLIOGRAPHY

### I. The Works of the Milichii

JACOBUS MILICHIUS FALCKENBURGIUS

Manuscript

AL Lib. Assessorum D. 231 (1566-1585) pp.86-88 (Latin)

Entry by J.M. Falckenburg as Prefect of the Library of the German nation at Univ. Orléans. (He was in the office for twenty days, no books were received).

AL Lib. Rec. II D. 224 (1547-1575) fol. 123<sup>r</sup> - 123<sup>v</sup>

Autograph of J.M. Falckenburg 'ex Wroclau'. fol. 123<sup>v</sup>.

AL Lib. Proc. III D. 215 (1573) fol. 104<sup>r</sup>.

Autograph of J.M. Falckenburg.

Printed Works

Carmen Heroicum in sacro Nuptiali ... Stanislai a Promnitz ... in Witebergae 1564 excudebat Laurentius Schwenck.

MLU: Don QK [12 d 4430]

Epithalamion in honorem nobilissimi et vere magnifici viri, domini Ioachimi Zaubkonis ... D. Helenae, ex antiquissima et nobilissima familia Wiczcoviana ... autore M. Iacobo Milichio Secundo Falcoburgensi, etc. Viennae excudebat Caspar Stainhofer. 1566.

UBG

Idyllion Sacrum, ad nobilem et magnificum virum, et Dom. D. Augerium de Bousbeck ... a Jacobo Milichio a Falckenburgk, M. Mathematico, etc. Iurium Stud ... Viennae Austriae excudebat Casparus Stainhofer anno MDLXVII.

UBG  
OSK

De Sacrosanctis Pentecostes Solennibus meditationes ... ad ... consulem et senatores ... Dantisci. 1568.

BG: Pol.6.II.395

Psalmus Davidis II, quo virulens odium, ac crudelissima conspiratio Iudaeorum adversus Christum Iesum describitur ... scriptus ad ... Casparum, Episcopum Vratislaviensem ... a ... Vratislaviae. 1569.

BUW: 352554/4 E 1, 686/

Epithalamion ... Caroli, eius nominis noni ... Heidelbergae per Michaellem Schirat. 1570.

UBFB: 62206 (copy incomplete)  
(G-7021)

De Polonia, in ... christianissimi Francorum Regis Caroli ix, ..., commendationem, Franciadum laudem et honorem elegiae ... Lutetiae Parisiorum ex officina Federici Morelli. 1573.

BN: Yc 10401  
BL: 1486.e.22  
OSS: SYGN 0364  
BUW: Estr. 16,168  
Yale: Gr 12 F187 D4

In Regium et Magnificum ... Polontae regis Henrici ... in urbem Lutetiam Parisiorum ingressum carmina gratulatoria ... Parisiis: ex off. Federici Morelli. 1573.

Yale: Gr 14 F187 D4  
OSS: SYGN 0374  
BUW: Estr. 16,168  
BN: Yc 10402

Regis Henrici III ex Polonia in Franciam reditus ... autore Iacobo a Falckenburgk Brandeburgo, S.C. Palatii Comite. Lutetiae Parisiorum. 1574.

Yale: Gr 14 F187 D4

De Sanctorum Trium Regum Solennibus, et Natali Domini, narratio historica atque Sacra, Ecloga conscripta ad sacratissimum ... Maximilianum II ... Iacobo à Falckenburgk Milichio, Brandeburgo, I.V. Doctore. Viennae Austriae excudebat Stephanus Kreuzer. 1574.

HA

Die D. Matthiae Nataliciorum celebrandorum more. In pompas gloriosas ... secundis die xviii mensis jan ... MDLXXVIII, Autore Iacobo a Falckenburgk ... Antuerpiae, excudebat Andreas Bax. 1578.

MPM: A 2769

Britannia, sive de Apollonica Humilitatis, Virtutis, et Honoris Porta ... Encomium, libri 4. Londini ... Richardi Graphei. 1578.

BL: 11408.b.39.(2)  
Folger  
MHi  
C.SmH  
HA

Ara et Focus, pro ecclesiae, causaeque bonae triumpho ... Londini ... Rich. Graphei. 22 Jan. 1579.

BL: 11408.b.39(1)  
MHi

## JACOBUS MILICHIUS-FREIBURG

### Manuscripts

- UBEN: Ms. - Camerarius. (letter)  
Ms. - Hess. (letter)
- UBSH: Ms. - Paul Eber o.D. (letter)  
Ms. - Gg. Spalatin. (letter)
- GNMN: Ms. - Quittung o.J. (1557).
- DSB: Ms. - Pulcher in Basel (letter)  
Ms. - Quittung (1555).  
Ms. - Quittung (1539) for Johann Bugenhagen.
- MLU: Anakephalaesis Doctrinarum sparsim traditarum in Physicis, Ethicis, libello de Anima, Theoriis Planetarum, in primo libro Euclidis et Meteorologicis, cum brevi explicatione sphericorum et Astronomicorum locorum ex Lucano, et secundo libro Plinii, tradita primum A.C. MDLV a clarissimo Viro Dn. D. Jacobo Milichio Seniore in Academio Witebergensi, et postea repetita a doctissimo viro Dn. D. Andrea Schatone Torgensi, Mathematicum professore Anno MDXXVIC unde vulgi appellatur CURA SCATONIS (Ms. 301).
- BL: Biblia (Paris, 1540) The Bible held by the British Library contains copious manuscript notes by Jacob of Freiburg and bears his signature, (Wittenberg, 1542), (BL: C.23.e.1).
- ONB: Cod. Ser. n. 13.996  
  
Entry by J.M. Freiburg in the so-called "Luther-Stammbuch".



## Printed Works

\*Commentarii in Librum Secundum Historiae Mundi C. Plinii Conscripti a Jacobo Milichio professore Mathematicum in Schola Vittenbergensi. Anno Domini.

1534 Haganoae ex officina Petri Brubachii An. Do. XXXV

UBEN  
UBM  
SBB  
SKCSR  
EPW  
DSB: Bibl.Diez 4° 2134  
FSU: 4.Med, XIX, 2(2)  
UBKM: 4.Med.Lat.81  
MH: GC5 M5993 535c

1537 Halae Sueuorum ex officina Petri Brubachii Anno 1538. Mense Martio.

OSK  
UBEN  
EPW  
UBHB: Wo 36535  
UBKM: 4.Med.Lat.82

1543 Francoforti, ex officina Petri Brubachii.

UBFB  
UBH  
UBM  
SBB  
SKCSR

1552 Francoforti, apud Petrum Brubachium 1553.

UBEN  
SUFM  
USBK  
SBB  
MLU: 54 247  
DSB: Wo 36536  
BUW: 4° 355331/4 E 594/

1563 Francoforti, apud Petrum Brubachium, Anno Domini, 1563.

UBFB  
SKCSR  
MLU: Ce 1313  
BUW: (1) 402898  
(2) 395635/4 N 391/

\*Identifies works previously noted in Biographies of Jacob Milich of Freiburg.

1573 Lipsiae, Imprimebat Iohannes Steinman, Typis Voegelianis Anno  
MDLXXIII

UBEN  
USBK  
MLU: 54 274  
DSB: Diez 4° 1164  
BUW: 4° 461006

Oratio de Consideranda Sympathia et Antipathia in rerum natura, Recitata a  
Iacobo Milichio Doctore artis Medicae, cum decerneretur gradus, Doctori  
Vito Ortel Winshemio, Witebergae, Anno MDL.

NIC  
Yale (M)  
UBEN  
EPW  
SUFM: P 199.7012  
DSB: Bibl. Diez 8° 7580  
FSU: 8.A.I.VII,2(3)  
BUW: Sign. 454963  
DNLM: WZ 240 M644 odc 1550

\*Oratio recitata a D. Jacobo Milichio doctore in renunciatione gradus D.  
Pauli Vadini Doctoris artis medicae de studio doctrinae anatomicae.  
Witebergae 1550. Die Secto Novemb.

MLU: Don Q k IIu 103  
FSU: 8 MS 21 323 (9)

\*Oratio de cordis partibus et motibus recitata a J.M., Witebergae  
excudebant haeredes Petri Seitz, 1551.

OSK  
DSB: Bibl. Diez 4° 1840

\*Oratio de arte medica recitata cum gradus doctorum decerneretur viris  
clarissimis D. Doctori Casparo Guielmo, D. Doctori Dumerichio et D. Doctori  
Christophoro Schmitz Hallensibus a Doctore Jacobo Milichio. Witebergae:  
1555.

MLU  
FSU: 8.Phil.IV,36(2)

Oratio ... de pulmone, et de discrimine arteriae tracheae et oesophagi.  
Recitata ... Paulo Luthero ... Martini Lutheri filio, et Severino Gobelio.  
Wittenberg haeredes Georgii Rhaw 1557.

SL: Anatom. B. 457  
BUW: 320118/8 E 2727,5/

Oratio de dignitate astrologiae dicta in promotione Magistrorum a Jacobo Milichio (1549).

MoSB  
EPW: 8° UB SW 935.  
BL: 718.e.38.(1.)

Oratio Jacobi Milichii Doctoris Artis Medicae de Avicennae vita.

Yale(M)  
FSU: 8 MS ZI 323 (8a)

Praesidente Jacobo Milichio ... respondebit de xx. prioribus propositionibus M. Caspar Peucerus, De sequentibus M. Johannes Nathevus Cygneus XXVII Junii Witebergae, 1552.

DNLM: W4 W82 1552 MI

Works by J.M. Freiburg Not Located

Oratio de vita Hippocratis. (Jöcher, p.532).

Oratio de vita Galeni. (Jöcher, p.532).

Quaestio: an recte dictum a Xenophonte, bibendum esse ita, ut sitiens desinas. (Rotermund, p.1734).

LUDOVICUS MILICHIVS

Manuscripts

UBH Pal. Germ. 50. II 317.

A short note (8 lines) by Ludovicus Milichius written in 1570.  
[cf. Jacob Wille Die Deutschen Pfälzer Handschriften des XVI und XVII Jahrhunderts der Universitäts - Bibliothek in Heidelberg (Heidelberg, 1903).]

Printed Works

Der Zauber Teuffel: Das ist, von Zauberey, Warsagung [sic], Beschwehren, Segen, Aberglauben, Hexerey, und mancherley Wercken des Teuffels, ... durch Ludovicum Milichium. Franckfurt am Mayn: Feyerabend

(Editions in 1563, 1564, 1566, 1567, 1569 and reprint by de Gruyter of Berlin in 1970, numerous copies).

Schrap Teufel. Was man den Herrschafften schuldig sey, womit das Volcke beschwert werde, was solche Bescherunge für Schaden ... Frankfurt am Main(?) 1567, (and a subsequent edition in 1570, numerous copies).

Poema de Concilio Deorum ... Marburg, 1558.

UBW: 388850

GOTTLIEB MILICHIVS

Printed Works

Discursus de Juris et Facti Ignorantia ... B.L. Schwendendoerffer, 1671.

SL: Diss. jur. civ. 245 x

Dissertatio Politica de Pace Aeterna ... Lipsiae ... Christiani Michaelis, 1669.

SKCSR  
BL: 897.b.5.(58.)  
SL: Jus.nat.214,XXII

HENRICUS MILICHIVS BRANDENBURGAE

Manuscript

BL: EG. 1187. (Entry in Album Amicorum)

JOHANNIS GOTTLIEB MILICHIVS

Printed Works

Dissertatio de Diis Deabusque. Leipzig, 1699.

SL  
BL: 704.e.24. (11)  
BUW: 2  
MLU: Pon.Q.K.ITh.674.

Bolconis II. Ducis Silesiae Suidricensium legislatoris constitutio de  
successionibus ab intestato cum romano atque ... Argentorati, 1701.

SKCSR

Variorum intra Italiam monumentorum inscriptiones ex pluribus in itinere  
descriptis editae ab Amadeo de Benignis. Stregae Silesiorum J.G. Weber,  
1715.

NjP  
BL: 590.a.27  
ONB: 34.487-A

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- |   |  |
|---|--|
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VOLUME II

THE COLLECTED WORKS

OF

J.M. FALCKENBURG

BY

MARK CARAWAN



TH A 828

# THE COLLECTED WORKS

OF

J.M. FALCKENBURG

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# THE COLLECTED WORKS OF

J.M. FALCKENBURG

## INTRODUCTION

Appendix I presents the collected works of Jacob of Falckenburg as they appear in the rare libelli identified in this study. Several autographs and a short administrative entry in a log book by Falckenburg have been found and are also included for completeness. Included in Appendix II are two works related to the present study. These are the broadsheet written by Johannes Tostius about the return to France of Jacobus Milichius and an anonymous poem bound with three poems by Falckenburg in a booklet held by Yale University. Appendix III assembles woodcuts found within the various texts by Falckenburg, while Appendix IV presents a summary of the importance of visual images in the persistence of the Apollonius romance and provides a background for the popularity of the tale up to the time of Falckenburg.

## EDITORIAL NOTE

No manuscripts of Falckenburg's poetry have been discovered. As stated in the table of contents, only one edition of each work exists. The following are found only once each: Carmen Heroicum, Epithalamion ... Zaubkonis, De Sacrosanctis Pentecostes Solennibus, Psalmus Davidis II, Epithalamion ... Caroli, Regis Henrici III, De Sanctorum Trium Regum Solennibus and Die D. Matthiae. As for the texts which are extant in more than one copy, I have collated them from copies found in the cities cited in parenthesis: Idyllion Sacrum (Graz and Budapest); In Regium (New Haven, Paris, Wroclaw); De Polonia (New Haven, London, Paris, Wroclaw); Britannia (London, Wolfenbüttel, Princeton University microfilm of the Massachusetts Historical Society copy in Boston); and Ara et Focus (London and Boston, as per Britannia). I have noted no press variants or evidence of later editions. De Polonia possesses the only errata sheet in the collection, which will be noted in what follows.

When the microfilm, fiche or hard copy has offered a text suitable for reproduction, I have presented it along with a critical apparatus. In this critical apparatus I have presented corrections and amendments made in other copies where they exist. I have also noted other corrections that seemed necessary. As a rule, I pass over matters of punctuation and capitalisation. I have not attempted to standardise orthography in such

areas as the variation between 'u' and 'v' at the beginning of a word, or between 'oe' and 'ae' or 'c' and 't'. I have left unclassical spellings such as pheretra (e.g. HDA III.360; EZ 541) and stratagema (HDA III.445) (one of a number of Greek words which Falckenburg uses: in one place the word βραβεῖον is printed in Greek letters); no doubt Falckenburg's sources for such words did not have standardised spellings. There are also clear false quantities in what Falckenburg wrote (sōpītō and sōpītā, HDA III.127 and 163, respectively), and other liberties such as bēnfīcīī (HDA III.368).

In the case of those poems where the reproduction is inconsistent in quality or is otherwise unsuitable, I have transcribed the booklet in question (1, 4, 5 and 11). In the critical apparatus that accompanies these transcribed texts, only minimal emendations have been made, as in the case of the reproduced texts. Virtually all of them concern spelling and printing errors. I have spelled out nasal macrons and abbreviations, such as -que for -q; in the poet's verses. In poetry these abbreviations were required by the limited number of characters available per line of verse. In prose, on the other hand, the use of abbreviations in dedications, titles and other matters were presumably Falckenburg's style and that of his time. These have not been spelled out. I have not supplied the poet's diacritical markings. Punctuation and capitalisation have not been normalised.

Spelling has been corrected, but not standardised (thus, Ocyus does not become Ocius). In Falckenburg's eclogues speech prefixes have not been spelled out. Where the sole copy of the Latin text is damaged such that the original print is illegible, the lacunae are noted in parenthesis (De Sacrosanctis Pentecostes Solennibus: Works, p. 46 only). In all other instances Falckenburg's text has been presented here as it is found in the printed copies. The above modifications are incorporated into the text, with the former reading provided at the bottom of the page. When they arise, marginal notes and references have also been provided in these footnotes.

# CRITICAL APPARATUS

## Appendix I

1. Carmen Heroicum ... Text transcribed from MLU copy, pp.1-8.  
critical apparatus provided in footnotes to text.
2. Epithalamion ... Zaubkonis ... Text reproduced from UBG copy,  
pp.9-38.  

Title page	gloss dedication to Mattheus Crellius.
line 594	<u>simnl</u> : read <u>simul</u> .
748	<u>qnam</u> : read <u>quam</u> .
3. Idyllion Sacrum ... Text reproduced from UBG copy, pp.39-45.  

line 67	after <u>sola</u> read <u>salus</u> with gloss.
---------	---
4. De Sacrosanctis Pentecostes Solennibus ... Text transcribed from  
BG copy, pp.46-69. Critical apparatus provided in footnotes to  
text.
5. Psalmus Davidis II ... Text transcribed from BUW copy, pp.70-79.  
Critical apparatus provided in footnotes to text.

6. Epithalamion ... Caroli ... Text reproduced from UBFB copy, pp.80-86.
7. In Regium ... Text reproduced from Yale (Y) copy, pp.87-102.
  - I. 103 Dissidiis: read Discidiis.
8. De Polonia ... Text reproduced from Yale (Y) copy, pp.103-148 with printer's errata on p.147.
  - I.i.25 read frustatim with Y man. corr. and errata.
  - II.i.39 [after Alloquitur: diues (faint reproduction)].
  - III.iv.6 continuenda: read continuanda, with errata.
  - III.v.5 vastae: read magnae, with errata.
  - III.viii.1 [after Zephyrus: quandoque (faint reproduction)].
  - III.viii.33 Ducesqe: read Ducesque.
9. Regis Henrici III ... Text reproduced from Yale (Y) copy, pp. 149-163.
10. De Sanctorum Trium Regum Solennibus ... Text reproduced from HA copy, pp.164-179.
11. Die D. Matthiae ... Text transcribed from MPM copy, pp.180-191. Critical apparatus produced in footnotes to text.

12. Britannia ... Text reproduced from BL copy, pp. 192, 194, 307-310,  
317-319. HA copy, pp. 193, 195-306, 311-316.  
P = Princeton microfilm of Boston copy.

Inside Cover BL gloss: "Three books in 1 volume  
Extremely Rare and Interesting  
I know of no other Copy."

Introductory Poem

- line 74 Cathaio: read Cathaia, with HA man. corr.  
76 chaos: gelu HA man. corr.

Historia Divi Apollonii

- I. 1 HA has gloss elaborating on alastor.  
80 sis, apparent man. corr. in P, HA to sic [or  
enhancement of final 's' (?).].  
168 ect: read est.  
174 (quaeso: read (quaeso).  
287 tantmmodo: read tantummodo.  
499 crimen: read crinem, with P, HA man. corr.  
II. 77 meditetnr: read meditetur.  
85 prositetur: read profitetur.  
118 inuistitia: read iniustitia.  
121 Etenim: read etenim, with P man. corr.  
245 sominat: read somniat, with P, HA man. corr.  
247 ambile: read amabile.

- 259 Blandusiae: read Bandusiae.  
 263 Asttrogumque: read Astrologumque.  
 302 Aedere: read Ardere.  
 311 Dissidiis: read Discidiis.  
 314 virgintatis: read virginitatis, with P man. corr.  
 316 data nupta: enhancement of 'd' and second 't' in P, HA.  
 356 haecce: obscured by ink in HA.  
 455 colchidos: read Colchidos.  
 510 petes: read potes, with P, HA man. corr.  
 521 clarssime: read clarissime.  
 547 Agnima: read Agmina, with P, HA man. corr.  
 580 read comma after sacerdos, with P, HA man. corr..  
 III. 23 duinitus: read diuinitus.  
 52 praclara: read praeclara.  
 59 ambition: read ambitione, with P, HA man. corr.  
 64 sceptum: read sceptrum, with P, HA man. corr.  
 92 remoratnr: read remoratur.  
 126 fuffocat: read suffocat.  
 131 flendo: enhancement of 'o' in HA.  
 157 quad: read quoad, with P, HA man. corr.  
 238 semiseptulta: read semisepulta.  
 277 ungine: read unguine.  
 347 saciam: read faciam, with P, HA man. corr.  
 361 ultmus: read ultimus.  
 376 vitae: enhancement of 'ae' in HA.  
 421 Ille: read ille.  
 488 sacelllo: read sacello.



- 511 creandae: enhancement of 'ae' in HA.
- 547 (marginal note): Machilenranus: read Machilentanus.
- 554 necessc: read necesse.
- 558 forman: read formam, with P, HA man. corr.
- IIII. 37 Rgis: read Regis.
- 47 numquam: read nunquam, with P, HA man. corr..
- 61 sylnestria: read syluestria.
- 92 frondosi: enhancement of 'dosi' in HA.
- 116 terraemotu: read terrae motu.
- 174 tenebas: read tenebras, with P, HA man. corr.
- 231 inflituis: read instituis.
- 234 doleudo: read dolendo.
- 283 samulum: read famulum.
- 312 gitur: read igitur, with P, HA man. corr..
- 317 Quirtes: read Quirites.
- 328 APOLLINII: read APOLLONII.
- 345 assumta: read assumpta.
- 365 fuerentis: read furentis, with P man. corr; man. corr. in HA has fuerntis.

Sollicitudinum ... Aeglogae ...

#### Introductory Poem

- line 13 periclis: read Periclis, with P, HA man. corr.

## Eclogues

- II. 22 inualium: read inualidum, with P, HA man. corr.  
29 alactor: read alastor.  
  
40 orcum: read Orcum, with P, HA man. corr.  
57 certssimus: read certissimus.  
150 forsant: read forsan, with P man. corr.  
164 uultima: read ultima, with P, HA man. corr.  
III. 142 oenotrii: read Oenotrii, with P, HA man. corr.  
167 multiphlicat: read multiplicat, with P, HA man. corr.  
IIII. 72 aquaso: read aquoso.  
116 urbo: read uerbo, with P, HA man. corr.

## Epigram by E. Palingenius

- Title 2 palingenii: read Palingenii, with P man. corr.

## Eclogues (continued)

- V. 6 meritio: read merito, with P man. corr.  
91 plerunque: read plerumque.  
121 cotingere: macron over 'o', with P, HA man. corr.  
VI. 86 sycopantarum: read sycophantarum, with P, HA man. corr.

In Regni Laudem

line 58      Dd: read Ad, with BL, HA man. corr.

13.      Ara et Focus ... Text reproduced from BL copy, pp. 320-341.

Casimirus ...

line 228      mosaeque: read Mosaeque.

Appendix II

1.      In iter Gallicum ... Text transcribed from BUW copy, pp. 348-349.  
Critical apparatus provided in footnotes to text.
2.      Pauper in exilio ... Text reproduced from Yale (Y) copy,  
pp. 350-355.

line 83      [serpet: last letter unclear.]

131      (quaeso: read quaeso).

CARMEN/ Heroicum in sacro Nuptiali, ve-/RE HEROICI VIRI, GENEROSI,  
NO-/bilitateque praestantis, Domini STANISLAI A PROMNITZ,/ Domini  
in Ples, Sora et Tribula etc. sponsi, ac castissi-/mae virginis,  
Dominae ANNAE A REDERN, sponsae, filiae/ generosi Domini, animi  
nobilitate, sapientia et virtute/ excellentis, D. FRIDERICI A  
REDERN, Domini et/ liberi Baronis in Fridland et Seidenberg,/  
Caesaris et Romani Regis con-/siliarii etc. scriptum./ à/ M.  
IACOBO MILICHIO/ Iuniore Falcoburgensi./ VITEBERGAE/ EXCUDEBAT  
LAVRENTIVS/ SCHWENCK./ M.D.LXIIII.

Epithalamion./

CAdmus Agenorides, Thebani sanguinis autor,	1
Qui serrata feri, mandauit, semina Monstri	
Telluri, quis progenies enata virorum,	
Ille suas quondam tedas, dulcesque Hymenaeos	
Concelebrans, diuas Musarum et Apollinis odas	5
Audiit, Harmoniae dextram dum prensat eburnam.	
Cum ruit auricomae Peleus in brachia Nymphae,	
Quae celebri Tethidos se nomine laeta ferebat,	
Fama fuit, Diuum, numeroso syrmate, pompam	
Accinuisse nouo, et sua dona tulisse, marito:	10
Ac, malesuada etiam laetis, sua munera, Diuis	
Sparsit Eris: quo mel condiret felle: vetusti	
Sic fingunt vates: Sed nos, qui nomina CHRISTO	
AEterno dedimus Gnato patris, illa sinamus	
Quae veteres vano finxerunt ore Poetae,	15
Nescia turba Dei, mendacia fingere gnara.	
Nos meliora damus, dedimus qui nomina CHRISTO,	
Ergo non Musas, non Numina ficta Deorum,	
Non liuentem Eriden, pomum aut fatale, canemus,	
Coniugium sacrum sacro celebrabimus ore,	20
Cuius es ipse Deus primus sancitor et autor,	
Cuius es ipse Deus fautor fotorque benignus,	22

Qui venis ad iustas tedas, Tu pronubus ipse 23  
 Et Paranympheus ades, cum castas iungere dextras  
 Destinatus, alme Pater, binos, tua diua voluntas. 25  
 Nec tu solus ades, Pater, incommitatus, et adsunt  
 Ipse tua de Mente satus, Genitoris alumnus  
 Aeterni aeternus, simul et de pectore bino  
 Spiritus aeternus procedens, Nexus amoris,  
 Desuper adueniat, casto et connectit amore 30  
 Binos, legitimis qui iungunt pectora vinculis.  
 Adde quod aligeris turmis, Diuumque ministris  
 Coelitibus, curae est praesentibus esse, sacrati  
 Quando celebrantur nexus tedaeque iugales,  
 Circum, mille volant, sponsum sponsamque salutant, 35  
 Et sua vota ferunt, ac viuum Numen adorant  
 Artificis tanti, quo fonte bona omnia manant,  
 Attoniti mirantur opus, gentemque creatam  
 Suspiciunt, cui MENS tantillo in corpore Tanta  
 Infusa, halantis diuino e pectore Patris. 40  
 Haec, illi nequeunt mentem exaturare, tuendo,  
 Turba, Deo serua, et nobis mortalibus aegris.  
 Hi sunt qui nostris facibus dignantur adesse,  
 Mens aeterna Deus, Lux nulli peruia uiuo,  
 Angelicusque chorus, nulli numerabilis ordo. 45

41. nequeunt.

Insuper ipse Pater, qui castum sanxit amorem, 46  
 Sistere dignatur sese ad tua brachia, Sponsa,  
 Ipse tuam dextram comprehendit, pronubus ipse,  
 Vt sacer Antistes, te copulat ecce marito.  
 Lumina quid vertis? praesens homo quippe Sacerdos, 50  
 Qui uos connectit: sed et astat CONDITOR ORBIS,  
 Qui uos ipse ligat sacri per uerba Ministri.  
 Et uelut ante aram fit supplex Sponsa marito,  
 Genua labans, sponsique fauorem cernua poscens,  
 Sic pro coniugibus castis, tu, CHRISTE, precaris. 55  
 AEternum patrem, tu aeternus, CHRISTE, Sacerdos,  
 Sic tibi fit supplex tua cara, ECCLESIA, Sponsa,  
 Illa tuum poscit tua Sponsa, o CHRISTE fauorem,  
 Illa quidem haud propriis meritis, sed munere solo  
 Freta tuo, fuso proprio qui sanguine, sponsam 60  
 Assertam socias, ut sit tibi cara marita,  
 AEternis nodis iuncta aeternoque fauore.  
 Haec meditor, tua dum sponsalia sacra parantur,  
 STANISLAE, vir o praestans, qui stemmate claro  
 Ipse genus ducis, qui nobilitatis honorem 65  
 Nobilitate animi geminas, Heroas et inter  
 Non postremus eris, qui non insignia tantum 67

Ostentare potes maiorum, et gesta priorum	68
Sed propria potius temet uirtute fideque	
Commendas: VIRTUS SVA QVENVQVE EXTOLLIT ET ORNAT.	70
Quis dubitet, Stirps o PROMNIZIA, gloria quanta	
Luceat in uestra gente, et quae gesta virorum,	
Seu vicina potens Bellona, in rura ruebat,	
Armorum horridos strepitus, lituosque frequentans	
Seu Patriae portus molli pax aurea vento	75
Perflabat, semper stirps haec PROMNIZIA praestans	
Fulgebat late, ceu stella insignior amplos	
Diffundit radios fulgenti e vertice coeli,	
Seu nunc coeruleo splendescat lumine coelum,	
Seu circum extremo nebulae se cardine voluant:	80
Sic late nomen laudesque, et fama coruscat	
PROMNIZIAE gentis, praeclaraque gesta virorum.	
Fama potens uiuit tua BALDASAR, omnibus horis,	
Quem clari ELYSII decorant et laudibus ornant,	
Iure equidem: quem non vnquam uirtutis egentem	85
Delegere uiri, quorum censura probata est,	
Culmen habere potens, vt summus EPISCOPUS esses	
PRAESOLAI celsis sub maenibus, Ergo etiamnum	
Quamuis defuncti uiuit tua fama decusque.	89



Hic etiam SIGFRIDUS eris memorandus, o, inter	90
Vir Mecoenates vel primus, non tibi tantum	
Conciliat decus, hoc, quod te, SORA, praeside floret,	
Quantum, quod Musas coluisti, et honore TRIUMPHAS	
PRAECIPUO HOC, tibi quem largitur Pieris alma.	
Quin et MATTHAEUS gaudens cognomine LONGA	95
Nobilis et praestans, nulli virtute secundus,	
Non reticebitur hic, quo CASPAR se patre iactat,	
Cui sacra imposita est venerando vertice mitra,	
Dignus is Antistes, praelustris EPISCOPUS ille.	
Quin memoro primum te CASPAR bellipotens vir,	100
Praestantis genitor o praestantissime Gnati,	
Ecce tuus splendescit honos hac luce: frequentant	
Sacratas aedes iuuenesque senesque nurusque,	
Ob Gnati pia sacra tui, cui ducitur vxor,	
Vxor qua vix est vsquam praestantior villa,	105
Seu spectes genus, et praelustris stemmata stirpis,	
Seu spectes animi dotes, pectusque pudicum,	
Cuius in ore sedet Pitho Charitesque Venusque,	
Namque verecundus pudor huic faciemque genasque	
Purpureo tinxit cocco, ceu si quis eburnam	110
Sanguineo pingat crustam varietque liquore.	111

Cui pater est, PACIS cultor, FRIDERICVS, in oris,	112
Pax diua, ille, tuis, BARO praelustris, ELYSIS	
Numinis ille loco est, propter sua munera mentis,	
Quorum illi fecunda seges, maturaque messis	115
Ni sit, non, summus Regni caput ille MONARCHA	
FERDINANDUS, eum sic ad communia regni	
Munera mandaret promptum sua quaeque referre.	
Vtilis est multis QVI VIR BONVS, vtilis ergo	
Mille viris orbique vir es FRIDERICE, triumphas,	120
Nam tales dotes summi MODERATOR Olympi	
Haud confert cunctis, sed eis qui pectore puro	
AETernum venerantur eum, cultuque decorant,	
Quem vult ipse DEVS, quem pagina sacra reuelat:	
Et qui non sibimet solis, sed et omnibus aequas	125
Enatos dulcique frui se lumine credunt.	
Talis es, o FRIDERICE, tuus sic semper honos stet.	
Sed noua gaudia nunc praesens lux aggerat: ECCE	
Praelustri sponso tua filia iungitur ANNA,	
ANNA decus Chariton, sponso dulcissima MANNA,	130
Quod faustum felixque tibi sponsoque suaeque,	
RES SACRA CONIVGIUM EST: sacer ergo in uota uocandus	132

118. promptum.

Ore DEVS: DEVS o cui nostram condere gentem	133
Cura erat, et nobis leges sancire iugales.	
Adsis o Pater et benedic pater optime binis	135
Coniugibus, tuus hic quos iungit rite Minister,	
Ipse liget binos aeterni Nexus Amoris,	
Nexus, qui bino spirat de pectore diuo,	
Et Patris et Gnati: non sint haec irrita vota,	
Ipse, DEVS, super his, non irrita verba, referto,	140
Crescite felices, numerosa crescite prole,	
Quae trinos, vna Deitate, agnoscet in aeuum.	
Dicat AMEN cunctus: Felix STANISLAE uiuas,	
ANNA diu uiuas, claro cum coniuge: DIXI.	144

FINIS.

## EPITHALAMION

## IN HONOREM NOBILIS-

SIMI ET VERE MAGNIFICI  
 Viri, Domini JOACHIMI ZAUBKONIS  
 à Zetzdietyr, & in MoschtienicZ, &c. Mar-  
 chionatus Moraviae districtus Olomucen. Came-  
 rarij, SPONSI, & Castissima Virginis, D. HE-

LENÆ, ex antiquissima & nobilissima fa-  
 milia UUCZCOUIANA Progenita,

SPONSÆ, scriptum obseruan-  
 tia Ergò

AVTORE

M. Jacobo Milichio Secundo Falcoburgensi, &c.



VIENNÆ Austriae excudebat Casparus  
 Stainhofer. M D LXVI.

*Dottissimo &  
 illustrissimo Viro, D.  
 Matteo Cuelho, &*

PAULVS FABRICIVS LAV.

bensis, Cæsareus Mathematicus, Med. Doctor.

Quamvis debebat nasci de virgine CHRISTVS,	1
Vt tantum semen sic muliebri foret.	
Ipsè tamen voluit de coniuge virgine nasci,	
Legitimi afficiens fœdus honore tori.	
De simili vinum causa in Galileide Cana	5
Ex undis fecit coniugibusq; dedit.	
Vere igitur sanctum vitæ genus omnibus ornet	
Laudibus, insequitur qui pietate DEVM.	
Ergo ZAVBEGIO felicia cuncta precemur,	
Hac qui cum sponsa nobiliore petit:	10
Cætera MILLICIVS prolixo carmine dicet,	
Non erit in tanto carmine laudis inops.	12

I

21192

# EPITHALAMION S C R I

ptum à Milichio Secundo A Falck-

enburgck.

1 **R** Edderet exosum quò relligionis amorem,  
 Prototocus Satanae, fex, Epicurus, item,  
 Sustulit ex animis hominum radicitus omnem  
 Auxilij firmam spemq; , fidemq; , D E I.  
 5 Occupat admirabilitas tamen undique curis  
 Hic animum, sensus detinet atque meos,  
 Quòd natura potens, ceu præstantissima rerum,  
 Elogio canitur conveniente licet,  
 Gratuita huic bonitas Epicuri à corte negatur,  
 10 Maxima que virtus est, propria atque, D E I.  
 Nam melius quid erat, quid adhuc præclarior orbe,  
 Quid superoq; Polo, largitione Patris,  
 Gratia cuius aquam, cælestia sydera, terras,  
 Sustinet, ac quicquid concavus orbis habet?  
 15 Si Themæ Cecropius vile obtinisset alastor,  
 Quamlibet hunc stolidæ Lampfacus arte inuat.  
 Quippe cavere D E V M vero sequeretur amore,  
 Cuius opem angelicus nec videt axe chorus,  
 Et fauet haud ulli mortali sorte creato,  
 20 Diligit haud hominum captus amore genus.  
 Quàm melius sensit, quàm sanctius ordo piorum  
 Christiadum, quibus est cognitus ipse D E V S,  
 Quos beat alma fides, magni fiducia I E S V,  
 24 Ante D E I statuat semet ut ipsa thronum,

a ij

Collo-

25 Colloquitur placido, posita feritate, parenti,  
 Presidium sperans munificamq; manum?  
 Hec velut evincit rata testificatio verbi,  
 Quod tulit in mundum carniger orbe Logus,  
 Sic ea (ZVBCQVIl generis, clarissima fam.a,  
 30 Glori.a) fortuito ducere, & esse rudes,  
 Non foret artis opus. vult admiranda Tonantis  
 Maestas hominum cognitione coli,  
 Cordibus vt nostris certa efficientia rerum  
 Conset, & hunc mundum qui regit, esse DEVM.  
 35 Nomen amicitiae primordia sumpsit amoris  
 Gurgite, fonte velut profilientis aquae,  
 Spectat is ad fructum quod si tantummodo nostrum,  
 Nec loca, perspicue quo referatur, habet.  
 Non amor ille fuit, sed mercatura forensis,  
 40 Commoda multiplicans, utilitatis erat:  
 Terra ferax fructus, pecus altile, prata, paludes,  
 Diligitur pacto hoc arbor opima, domus,  
 Gratuitas hominum Charites decet esse, ferantur  
 Vt velut exemplar, regula, norma, DEI.  
 45 Consulit huic hominum generi qui gnaviter omni  
 Tempore, nullius quamlibet is sit Egens,  
 Sed dominatur aquae pelagi: iuga montis aprici  
 Gramine, florigero munere vestit humum.  
 Nec canit absurdum, (Sophiae celebrande IOACHIM.  
 50 Elogio) tenuis sit mea Musa licet.  
 Nam quoque subtili paulum ratione remota,  
 52 Lumina templantur; rhagoidosq; iubar,

Quam

- 53 Quam fiet hæc rerum facies pulcherrima mundi,  
 Quamq; sit aspectus dulcis ubique POLI,  
 55 Quem regit omnipotens, tot, prospicientia, secli,  
 Curfibus, æternis legibus atque, DEL.  
 Aspice principio terras, vnuerfaq; rerum  
 Corpora, condita que de dominante patre:  
 Ceu medio mundi tellus vastissima pandit  
 60 Brachia, quam solido sitq; rotunda globo,  
 Vndiq; conglomerata suis ceu nutibus extet,  
 Terribilis pelagi libera facta minis.  
 Floribus, arboribus, decorataq; frugibus omnis  
 Hæc generis, sic est multiplicata parens,  
 65 Disparitas probet ut specierum nomina cunctis  
 Non satis humano gutture posse dari.  
 Insatiabilis est quia copia cernua sensu,  
 Credibilis cuiquam nec satis esse potest.  
 Huc refer & fontes, huc adde perennia cursu  
 70 Flumina, littoreis amplificata vadis:  
 Lucidus amnis abie veluti liquor, vndiq; veltans  
 Semina defluuio mundificata suo,  
 Fructiferis demum quæ sic relinquuntur in aruis,  
 Vestiat ut littus nobilis herba suum.  
 75 Gaudeat & viridi decorata ut ripa salictis,  
 Dum vada populco munere complet odor.  
 Quid referam vastos scopulos, altissima saxa,  
 Et loca fornicibus peruia facta cauis,  
 Montis ut abrupti vastissima in aëre moles  
 80 Pendeat, horribili fragmine prorsus hians?

a iij

Quis



- 81 Quis ferat immensum spacium, longosq; recessus  
 Camporum, & campis quotta recincta palus?  
 Huc simul adde auri, quæ sitq; recondita venis  
 Massa soli, argenti, gemma, metalla, silex:  
 95 Marioris ut taceam vis infinita per orbem  
 Quæ sit, & hæc quàm sit versicolore sinu:  
 In rimis veluti scindatur inutile saxum:  
 Proueniat veluti calcis vbique nitor,  
 Quis genus hîc varium referat, cicurumq; , ferorum,  
 90 Dic, pecorum, imperitat quis dominator homo?  
 Cui volucrum lapsus, fuga nec distincta per auras  
 Nota, melos rigidum, dulce, suâue, fuit?  
 Cui pecudum passus, quæ syluia lustra pererrant,  
 Aut vaga vox patet, aut articulata minus?  
 95 Grandia personitant quædam cur antra boatu,  
 Ast aliæ fremitu murmura rauca ciunt?  
 Forsitan hic aliquis dicet: Quod carmina spectant  
 Hec tua, cum tædis exhibarare pares,  
 ZVBCOVIAN A domus quîs gausura, fonebis  
 100 Quâdo HELENEN thalamo, fors IOACHIME, tuâ?  
 Quisquis es, hoc spacium cupido concede labori,  
 Non labor is longum est instituentis opus.  
 Tempus erit quo nostrâ facies accendet amoris  
 Musa, suo Domino gratificata pio,  
 105 Cui famulatur honos, & gloria debita laudi  
 ZVBCOVIAE, cuius dux IOACHIMVS erat,  
 Quis vetat hæc eadem memoratu digna referre  
 108 Artibus eximio, conspicuoq; , viro,

Quem

- 109 Quem sua iam pietas virtutum mole locavit  
110 Huc, ubi Thespiadum regnat Apollo choro?  
Quis vetat immensi ter maxima facta Tonantis  
Carminē, voce, manus sedulitate, sequi,  
Hunc apud, hoc toto quo non humanior orbe,  
Cuius & astrorum limina tangit honor?  
115 Quis vero sociam thalami ducturus, amoris  
Semina non studij religionē legat,  
Discat & unde hominum genus est, quæ mentis origo,  
Unde sibi flammās conciliavit amor,  
Nempe propagando generi qui servit, & inter  
120 Bestiolas, sancta quæ ratione carent?  
Prouida cura DEI vegetem quapropter Adamum  
Condere dum, mira dexterit. ite, parat,  
Indidit huic veri faciles pulcherrimè amoris  
Scintillas, sociæ notitiæq; suæ:  
125 Segregat hunc per udiū penitus commertio, & vsu.  
Multiplicem rerum ex ordine monstrat Ei,  
Constituit terræ Dominum, qui rura colendo  
Omnigeni fructus semina spargat humo,  
Non patiat̃ eam sterilem, vel stirpis inanis  
130 Vastari penitus deteriore sator.  
Effera reddatur ne immani dente ferarum,  
Bestia cum numero multiplicata fremet.  
Quas operas igitur bonus impendebat Adamus,  
Vt coleret sulco municipale solum,  
135 Vt daret innumeros tellus iussissima fructus,  
136 Aequora vectigal, innumera certa nemus?

Hec

- 137 *Hæc es terrigenam si condita propter, Eidem*  
*Et data perpetua largitione prius.*  
 Cordis creaturæ quæ perficillissima Plaster  
 140 *Serenuunt unquam noscere velle suum,*  
*Cum rapiat celeres grauis admiratio sensus*  
*Sæpe sui ipsius cognitione procul?*  
*Cuncta creata soli si sic possemus ad unguem*  
*Cernere luminibus, mens velut illa videt,*  
 145 *Deratione D E I quis adhuc dubitaret alassor,*  
*Improbis, insana barbarieq; furens?*  
*Ecce viden distincta suis velut urbibus vnde*  
*Littora collucent, insula, pontus, ager?*  
*Quæ maris vndiuagi pulcherrima gurgite vasto*  
 150 *Planicies? Species quàm varieg; vadi?*  
*Commoditas quanta est portus, ubi nauita merces*  
*Mutat, in Emporium transfuebit atq; suum?*  
*Clausæ quot immenso pelago meditullia terræ,*  
*Quæ velut Oceani flumine mersa natant?*  
 155 *Littora littoribus quæ non contraria metas*  
*Fluctibus, & lucte disposuere modum?*  
*Sydera stelligeri taceo studiosus OLYMPI,*  
*Qua ratione umbræ, pronemiantq; dies:*  
*Qua contrarietate reuersio Solis ab ipso*  
 160 *Extremo puncto, ver, hyememq; facit,*  
*Latificat quorum prius ipsa animalia terræ,*  
*Flonina, germinibus vestit ubiq; nemus,*  
*Illud at asperitate gelu fert rebus acerbam*  
 164 *Tristitiam, Boreæ frigus, & imbris aquas.*

Nonne

165 Nonne videmus adhuc, vires natura creatis  
 Indiderit quantas, robur & acre, feris,  
 Quae sua defendant habitacula vi, atq; furore,  
 Ut generis m.ineat salua propago sui?  
 Sunt aliae corio tectae, squamosaq; gestant  
 170 Tergora, sunt villis corpora tecta suis:  
 Sunt aliae spinis hirsutae, ut telifera hystrix,  
 Cui pharetra teli vis inimica scatet:  
 Cornibus armatas acies imitantur at ille,  
 Sunt ramenta quibus fronte, teguntq; caput.  
 175 Effugium praestat volucris pulsatile vento  
 Remigium, grauior vis ubi damna parat:  
 Praesidio caret vnus homo, si numina desint,  
 Propitia seruant quae pia corda manu.  
 Cur tamen imbellem voluit natura creari  
 180 Terrigenam, potior qui ratione feris?  
 Cur dominatorem voluit mansuescere rerum,  
 Cum fera praesidij quaelibet arma gerat?  
 Conditor omnipotens quando secerneret orbis  
 Climata, tellurem, flumina, stagna, nemus,  
 185 Sat scierat fore tuta hominum mortalia corda,  
 Quae prius in Domini cognitione m.ment.  
 Terriculamentum quapropter is indidit omni  
 Antè creaturae, quadrupedumq; gregi,  
 Ut metuant hominem formidine perpete visum,  
 190 Quo generis referunt nomina prisca sui.  
 Ast hominem voluit formidine ducier axis,  
 192 Atq; sui vera cognitione DEI,

6 Quid

- 193 Quid vegetatur humo, colitur, vestitur, amatur,  
 Dirigit atq; vagos in sua regna pedes,  
 195 Quis genere ab omni vitæ amplectatur eundem  
 Non igitur, summa pro bonitate, D E V M,  
 Non modò qui iusta vult omnia Lege teneri,  
 Quæ freta, quæ tellus, quæ levis aura fonsenti:  
 Sed Paradisicolas inter decreta perenni  
 200 Consilio penitus sanxit; amore calens,  
 Quo genus humanum, mirando pectoris æstu;  
 Pertrahit ad cultum, noticiamq; sui.  
 Attamen infinita D E I sapientia, cunctis  
 Præ reliquis rebus, lucet ubiq; magis,  
 205 Corpora bina (hominum genus), iræto fœdere necti  
 Coniungij voluit, quodq; vigere fidem,  
 Quæ neq; sine st. depræhensos morte relinquat,  
 Quando caro est animæ dissoluenda statua.  
 Legitimis igitur socialia fœdera vinculis  
 210 Astringi certa vult ratione D E V S,  
 Spurcitie fœda ne quando renata voluptas  
 Augeat, illicita & grande, libido, nefas;  
 Oceano scelerum quæ corpora mergit; Averno  
 Corda meretricum fracta furore prius:  
 215 Nam quod fœminei purissima copula sexus;  
 Coniuge cum casto, grata sit, atq; placens,  
 Comprobat effectû ratio dominantior orbe  
 Cunctigenis vitij, nequitiaq; fera;  
 Cui modò nota fit illa D E I sapientie ubiq;  
 220 Luciditas, summi & iussa serena patris.

Hinc:

- 221 Hinc quoq; soliuagum clemens miseratus alumnum  
 Cum DEVS, immensa pro pietate, foret,  
 Protinus affectus animi patientis ibidem  
 Concutiens, dulces reddidit ore sonos:
- 225 Quæ tamen huic homini quid profectura voluptas,  
 Si sociæ vitæ destituatur, erit,  
 Quando parem videant animantia cuncta creatæ  
 Naturæ, generis progeniemq; sui?  
 Fingit Adæ sociam thalami quapropter, ut idem
- 230 Coniugis optato possit amore frui.  
 Facta DEI sapiens confirmat Apostolus, vltro  
 Dogmate cum sacro testificatus ait:  
 Connubium verè res est venerabilis illud,  
 Cui seruit castus, cum pietate, thorus.
- 235 Permanet ipsa DEI dominantis amica voluntas,  
 Coniugij qui ius sanctificat Adæ,  
 Integra, pura, decens sit vita ut nostra, remota  
 Sorditæ scelerum, colluuiæq; mali,  
 Munditiem, Cæno Paphiæ, quæ turpiter opplet,
- 240 Illa ministrârit quando alimenta Stygis,  
 Experietur enim scortatio triste tribunal,  
 A duce raptâ suo sub Phlegetonta, DEI.  
 Quis non virtutum gemmam putet esse decoram  
 Sophrosynen, gazam quis pietatis item?
- 245 Credibile haud eadem velut obseruata prophanis  
 Gentibus, innocua mente, animoq; , fuit.  
 Floruit an quisquam virtutibus amplior heros,  
 Quàm quo denicti Maurus, & Afer erant?

b ij

Quod

- 249 Quod decus ast, admirandi quæ gloria facti?  
 250 Quo pius is princeps dignus honore fuit,  
 Cuius ab attactu fuit inuoluta pudorem  
 Fœmina, quæ specie magnificata sua est,  
 Totus ut Ausonidum vincens exercitus Afros,  
 Diceret huic forma haud esse sub axe parem?  
 255 Captus erat sponsus fufis Allucius armis,  
 Et simul infelix vincta puella fuit,  
 Quam prius instinctu casti redamabat amoris.  
 Nam fuerat thalamo consocianda viri.  
 Forma ea diuinæ cunctis miranda puellæ.  
 260 Visa, status, facies, blandus & ore nitor,  
 Sydera celsa rati Gnidiæ irrahiare Quirites,  
 Venit & in terras quod speciosa Venus.  
 Fœmina nullius dicta est magè dignior usquam.  
 Concubitu, florem rapta pudicitie,  
 265 Quam ducis Ausonidum, cui iam fortuna tot vrbes  
 Tradidit, imperio cuius & horret humus.  
 Blandimenta videns dux incentiua, maliq;  
 Semina, quod gignit non moderatus amor,  
 Vestigat placidè patriamq; genusq; puellæ,  
 270 Vincula quæ casto corpore dura tulit.  
 Hanc desponsatam cum cognouisset, amicam  
 Fœdere & alterius iugiter esse tori;  
 Aluocat extemplo sponsum clarissimus heros.  
 Scipio, perdicens cognitione rei,  
 275 Hec ex posteritatis erat quod virgo futura  
 276 Mater, ad hæc sobolis spes pretiosa suæ,

Ni disfru-

- 277 *Ni disruptisset sic lamentabile bellum,  
 Fœdera coniugio continuanda pio.  
 Scipio letus ad hæc: Tibi gratulor optime, sospes*  
 280 *Martis ab Eduri quòd feritate manes.  
 Milite captâ meo tua sponsa, venustior orbe  
 Altera qua superat vix, mihi ducta fuit,  
 Exatianda Venus quòd si scelere ipsa fuisset,  
 Aut animum demens extimulasset amor.*  
 285 *Hanc ego percepi tibi quòd genialiter vras  
 Cor, calicem mixto felle doloris habens.  
 Forma fidem fecit: radiantia sydera cœli  
 Vincit enim vultus vulgurate sui.  
 At licet ipse frui, (quis enim prohiberet) adulter,*  
 290 *Hæc, veluti, possem, milite dante locum:  
 Occupat. Hesperia mentem tamen, ardua bello,  
 Publica res, patrie ac amplificandus honor.  
 Forsan & hanc iusto si impensius æger amarem,  
 Dignandum venia. me merito esse reor.*  
 295 *Istius at potius faueo mansuetus amori,  
 Cui pia largiri gratia nostra potest.  
 Nos tua sponsa decens apud exul agebat, eratq;  
 Hæc eadem, vidit quam generosa parens,  
 Quam socer agnouit tuus, & socrus, ante locorum*  
 300 *Excidium, quibus hæc capta puella fuit,  
 Ista verecundo tibi conseruata pudore  
 Sola fuit, solo te quoq; digna viro est.  
 Inuiolata tibi, me dignaq;, teq; marito,*  
 304 *Redditur angusta conditione rei,*

b iij

Hanc



- 305 *Hanc ego mercedem solam pro munere posco,  
 Alluci, dono magnificate meo,  
 Nominis Italicj, Romanæq; urbis amicus  
 Esto, nec inuidia sollicitè mei.  
 Quis dubitat tantis virtutibus esse triumphos*  
 310 *Munere, cælituum, tot, domitore, datos,  
 Cui nihil in vita fuerat præclarius, alma  
 Ut sibi quam constet cum probitate pudor?  
 Pausinæ poterat quid pulchrius esse decora  
 Sophrosyne, Icariæ qui superavit aquas?*  
 315 *Hic ubi militia Coas deuinceret vrbes,  
 Et graue belligero Marte patraret opus,  
 Ducitur huic mulier cunctis speciosior, instar  
 Mancipij, velut hæc sit placitura duci.  
 Ille sed inuictus phætrati prorsus amoris*  
 320 *Illecebra, cohibet mox oculum, atq; manus,  
 Hoc superadijciens dictum memorabile, dignum  
 Principe, quem præstans terra Lacæna tulit:  
 Sat mihi Dij superi iam concessere precanti,  
 Sat mihi virtutum multiplicatus honor,*  
 325 *Quando placere queo Spartanis, sancta iubendo,  
 Sanctaq; præstando sedulitate, meis.  
 Magnus Alexander quid fortius egit, ut Indos,  
 Bactriacumq; solum depopulatus erat,  
 Quam quod ad Issicolas cum vinceret arma Darij*  
 330 *Regis, & huius ei Roxana ducta foret,  
 Fixa tenebat humo putibundus lumina victor,  
 332 Saucia ne feriat corda nefandus amor?*

*At*

- 333 *At (dolor) interitum quem flagitiosa libido  
Ceperat econtrà progenerare viro?*
- 335 *Degener is tandem scorti quia captus amore,  
Assyria moriens in Babylone ruit.  
Quamlibet autè vado Cydni contraxerat amnis  
Febriculam, fuit at proxima causa necis,  
Corpora luxuriæ sua quòd dedit ipse prophana;*
- 340 *Post senis interitum, duraq; fata, Clyti.  
Digna sua laude est sanctissima vita IOSEPHI,  
Quem domina ad stupri pellicere ausa nefas.  
Dignus at hoc nunquàm ferus Abbimelechiis honore,  
Cui coniunx Abrahæ rapta pudica fuit;*
- 345 *Quando Geraræns profugus secessit in vrbes,  
Tigris & Euphrates quas sine fine lauant.  
Cernimus hinc igitur, quàm sint largissima quondam  
Coniugibus castis munine dona data,  
Et li puet econtrà, quæ detestanda libido*
- 350 *Premia cœlicolùm de domitore, tulit.  
Diluvio Omnipotens quando pessumdaret orbem,  
Abstulit incestu munera digna suo.  
Sulphureo penitus cum ferueret igne Sodoma;  
Mouerat æthereas dira libido faces.*
- 355 *Ense trucidati Sychimæ perièrè tyranni:  
Odit enim castus turpia facta DEVS.  
Beniamini tribus est excisa, atque eruta ferros:  
Se quia luxuries premia digna tulit.  
Dauid in exilium à genito depulsus atroci:*
- 360 *Alterius coniunx non violanda fuit.*

*Perdi-*

- 361 *Perditus Ammon erat violenti à fratre Solone:  
Incestu Thamaris non vicianda SOROR.  
Excidium Solymis fere Vespasianus, & arma,  
Cine fero Paphia continuante scelus.*
- 365 *Corruit horrendo miserè Troia incluta bello:  
Raptus erat violentus huic quoque causa mali.  
Tarquinij regno Lucretia facta ruina est,  
Te Collatino vim queritante gravem.  
Casta pudicitiam genita est tentata quod astu  
Virginij, cassus iure Decemuir erat.*
- 370 *Quid tibi Spartana ditionis atrocitas damna,  
Aut memorem clades, Leuctra cruenta, virum,  
Epaminondas quos perdidit ensis, & agmen  
Fuderat ingenti nobile strage ducum?*
- 375 *Cassus nonne loco est exercitus omnis eodem,  
Sorptus & interitu sanguinolentus amor,  
Quo prius incestu Phoronæa iuuenta vacabat  
Spartiatum, & Scedasi sordida facta domus?  
Ut gentilitij quondam duo, Leuctra Boeti  
Visere fortuito consiliuere duces,*
- 380 *Tegmina cuiusdam Scedasi subiere: modestus  
Vir Scedasus, Leuctri ciuis & urbis, erat.  
Vxor ut absentis prospexerat æde Quirites,  
Et iuuenum currus, agmen equestre, manus:*
- 385 *Mater, & insigni præstantes flore puellæ,  
Hospitum in occursum profiluere, duæ.  
Sed iuuenum exarsit petulantia mixta furore,  
Tessera dum hospitij, & ius, violata iacent.*
- 389

*Virag.*

- 389 *Vtraq; namq; fuit vl cōstiprata puella,*  
 390 *Charius haud quicquā quis probitate fuit.*  
*Hæ decus abreptum dum virginitatis ademptæ*  
*Deplorant, gemitu, fletibus atq; datis,*  
*Anteq; laturas vitæ nocimenta pudoris,*  
*Vindice punitum nī scelus istud erit:*  
 395 *Vile putans facinus, vīu perpetrasse, nefandus,*  
*Deijcit in puteum virginem vtramq;, latro.*  
*Haurit abyssus aque miseranda ea corpora vasto*  
*Gurgite, dum fractas suffocat vnda metu.*  
*In patriam redit vt ganeo violentus vterq;,*  
 400 *Pro scelere applausu quīs quoq; turba fauent,*  
*Ipse domum repetens Scedasus, visurus amicas*  
*Filiolas, operas coniugis atq; suæ,*  
*Ecce eiulantem, sparsim crinesq; solutam,*  
*Aspicit vxorem flere, dolere suam,*  
 405 *Ast a poli tragicis incendere luctibus, omnem*  
*Turbatam varijs casibus esse domum.*  
*Cognita nātarium sunt quando miserrima patri.*  
*Fata pio, monstrans vxor egena scrobem,*  
*In quem iacta fuit soboles crudeliter hoste*  
 410 *Inmani vitæ, ac hoste pudicitie:*  
*Se quoq; præcipitem puteo demergit eodem,*  
*Vitq; cum gemitu flebile rupit opus.*  
*Quid faciat Scedasus, teterrima fata suorum*  
*Dum videt extremo sollicitata die?*  
 415 *Corpora funesto puteo protracta, sepulchro*  
 416 *Quando rigente patris tecta suere sui,*

*Anxius*

- 417 Anxius & curis, animi simul anxius agri;  
Legitima exposcens iura Laconas adit,  
Panem exacturus scelerato abs hoste, furenter  
420 A quo tota fuit contumelata domus.  
Nobilis aula Ephorum, scelus id crudele duorum  
Deridet iuuenum, ludicra facta ferens.  
Quinetiam lotio Scedasus perfunditur **ÆGER**,  
Vindictam scelerum dum quoque poscit opem.  
425 Deserit ergo truce Lacedæmona flebilis exul,  
Iura magistratus cui placuere parum,  
Inuocat ætherei iussissima **SCEPTRA Tonantis**,  
Quando hominum generis sit breuiata fides.  
Audijs Omnipotens, oculosque ad mania torfit  
430 Impia, quis habita est res pretiosa scelus,  
Quilibet illicitum facinusque impune peregit,  
Iura magistratu desituate fori.  
Excitat Epaminondam agilem belloque, togaque,  
Vltor ut insandi sit scelerisque flagrum.  
435 Bella parat, fremit arma cohors Lacedæmonis altæ,  
Dum Thebanorum venit ad arma manus.  
Fracta phalanx, coeunt gladijs utrinque cohortes,  
Alter ab alterius vulnere vulnus habet.  
Sed disrupta acies, & vis inimica Laconum est,  
440 Epaminondæo milite pulsa retrò.  
Illa cruenta fuit, miserabilis atque per æuum  
Pugna, DEO Spartæ diripiente decus,  
Hic, ubi grande nefas commiserat acer adulter,  
444 Ausus & est Scedasi commaculare domum.

Quam

- 445 Quam grauis ira DEL, tanto quæ pascitur igni;  
 Effera dum affligit vulnere corda hominum.  
 Sed reuocare gradum præstet, præclare IOACHIM,  
 Et scelerum nihil hîc commeminiſſe iuuet.  
 Hæc erit incepti tutiſſima meta laboris,  
 450 Dicere de thalami prorsus amore pio;  
 Aborigena Isaacus coluit quo nempe Rebeccam,  
 Et quo Rachelidi, diue IACOB E, places:  
 Quo pius Abigaëla toro complexus amatam  
 Psalmographus, Cytharæ iam satur antè sono:  
 455 Quo tua Penelope redamata, fidelis Vlyſſes,  
 Qui maris emensus tot freta, regna, lares:  
 Quo bonus Admetes venerandam Alceſtida flexit  
 Prorsus ad obsequium, & suauia dicta, suum;  
 Proteſilaus amans, quo princeps Laodomiam,  
 460 iuſſerat imperio flectere corda ſuo:  
 Quo Collatino placuit Lucretia præſtans,  
 Heu nimis infausti conditione ſtatus:  
 Quo, Tiberine, tibi dederat Cornelia guſtum  
 Mellis, & optati dulcia dona faui:  
 465 Quoq; Diana tibi viſa eſt pulcherrima, Fului,  
 Sulpitia, ac ingens gloria, lausq; domus.  
 Te modò prætereo, quæ Metidos vrbe relicta,  
 Diceris agricolæ conſuluiſſe viro,  
 Quem ferus Aegypti dederat Sulthanus aratro;  
 470 ille tuæ Cytharæ quando redemptus ope eſt.  
 Finxit Alexandrum licet hunc fortuna malorum  
 472 Temporum, & inſanæ religionis amor:

473 Tu tamen & reducem, (monachi mentita cucullam)  
 Et patriæ saluam fœmina reddis humo,  
 475 Teq; pudicitie prius ornamenta retentæ,  
 Pristina coniugio restituisse iuuat.  
 Te quoq; prætereo Florentia casta, reuincti  
 Turre viri ausa grauem sustinuisse vicem,  
 Cum nece Trinumitas fuerat tollendus atroci.  
 480 Sed vetus hæc parua est fabula digna fide.  
 Impleat hæc numeros nostros castissima, præstant  
 Heroïna, decens arx, Charitumq; soror,  
 Quæ fuit ausa pia de mansuetudine, miti  
 Certare affectu, Cesare, cumq; duce,  
 485 Quam prius ab dulcem, & summa anxietudine lassum  
 Defereret, Martis vi superante, virum.  
 Impulerat mentes, belli crudelis Enyo,  
 Caesaris, & Guelphi (Bainus iste fuit)  
 Vt concertarent de finibus: hostis in hostem  
 490 (Vt numero memorem) contulit arma manu.  
 Fugerat at Guelphus casu grauiore suorum,  
 Victor & excusso fulmine Caesar erat.  
 Insequitur profugium, Vinsbergam oppugnat & urbem,  
 Qua simul inclusi Guelphus & vxor erant.  
 495 Tunc graue tormentum dum conquassaret vbiq;  
 Mœnia, nec victis parcitur ense foris,  
 Dira fames penitus cunctorum extrema malorum,  
 Compulit inuitum promere vota ducem,  
 Si, grauis imperio, maiestas Caesaris vnquam  
 500 Leniri, pacis conditione, queat.

Abne-

- 501 *Abnegat iratus princeps ea iura quietis,*  
*Sumptuosas pœnas pro impietate graues.*  
*Supplicat huic iterum Guelphi sanctissima coniunx,*  
*Victor ut in victos seniat inde viros,*  
 505 *Famineo parcat generi, innuptisq; puellis,*  
*Filiolis teneris, lætioroq; gregi.*  
*Omnia ut ante tamen, spaciū concedat egenis*  
*Auxilij, & faciat pro ditione prius,*  
*Ut permittat eis charissima ferre suarum*  
 510 *Urbe simul rerum, liberiore modo:*  
*Precipiat populis, pereant ne cadibus vsquam,*  
*Quando exportarit res vaga turba suas.*  
*Victus erat Caesar precibus, largitur eidem*  
*Laxamenta moræ, consilijq; sui,*  
 515 *Exportent humeris charissima quæq; suarum*  
*Ut rerum, impunis sæmina carpat iter:*  
*Euebat hinc mundum; & si quæ placitura supellex,*  
*Quamprimum vrbs, ferro depopulanda, cadet.*  
*Guelphica consilium properè capit vxor, ut agro,*  
 520 *Duriter afflicto consulat atq; viro.*  
*Vertit ad insigne, & factum memorabile sensus,*  
*Mente DEO penitus dedita, corde Duci,*  
*Illachrymat vitæ miserandæ fœmina præstans,*  
*Se dolet atque viro sic, superesse suo,*  
 525 *Cum quo tot placitos, dulcesq; exegerat annos,*  
*Nunc tamen infelix cui tulit hora malum.*  
*Inde soluta metu, Quia mens liberrima rerum est,*  
 528 *Quas humus, & recipit in achina vasta poli.*

*c. iiij. Diua*



- 529 Diua fidem solam, atque iugalia spectat amoris  
 530 Fœdera, sollicito pensculata modo.  
 Omnis in humano stat conijge cura, dolorq;  
 Intinus, ab dominæ vota, precesq;, piæ.  
 Sæpe suum spectat, lacryma pluitante, maritum,  
 Sæpe suam sobolem mæsta VIRAGO dolet.  
 535 Firmat at infractum cor spes animosa salutis,  
 Illa rei veræ quamlibet umbra foret.  
 Ergo ducis Banari, Guelphiinæ sacerrima consors,  
 Dulce pudicitie continuando decus,  
 Consilium reliquis prodit mulieribus, illud  
 540 Ut faciant, fieri quod poteritq;, parent.  
 Ipsa leuans pheretro, domini supportat anhele  
 Corpus, & huic vitæ spem facit esse ratam,  
 Sub quo cum mortem, tum vim passura grauemq;  
 Perniciem, si fors sic inimica feret,  
 545 Caesaris ira grauis fuerit nisi lenior atq;  
 Facta, foris seuo Marte fidente, viro.  
 Principium facti domina est; communiter omnes  
 Matronæ incipiunt callida facta sequi.  
 Vna manus soboli seruit, leuat illa maritum;  
 550 Collocat inq; humerum baiula turba viros.  
 Flens, queritans demum patriæ miserabilis vrbe  
 Cedit in ignotum, Marte coacta, locum,  
 Exportans eadem fuerant placitissima saluæ  
 Quæ prius, ab animæ delitiumq;, piæ.  
 555 Pondere sub tanto connixa cæterus virorum  
 556 Dum gemit, & portas deserit agra suas.

*Substitit*

- 557 Substitit attonitus Cæsar Conradus, & huius  
 Sympathiæ clauso viscere facta notat,  
 Prosequiturq; ferè spectacula tristia fletu,  
 560 Quamlibet in castris iam graue murmur erat:  
 Fœminea violata fides quia fraude recumbit,  
 Cæsar ut in nudum scuiat ense gregem.  
 Principis ast animum facinus memorabile sanctum  
 Vicit, & in storgas vis resoluta prior,  
 565 Quæ, veluti tonitru, statuit pessundare gentem,  
 Militiæ cupidas extimulando manus.  
 Ergo grauem populi casum miseratus euntis  
 Exilio, armigeros ponere tela iubet:  
 Corpora fœminea vi tuti donat eorum,  
 570 Perdere quos tamiam debuit ensis atrox:  
 Magnificè laudat ceptum, generosa Virago  
 Quo cupijt populo consuluisse suo,  
 Atq; pium dominum crudeli reddere letho  
 lucolumen, cui iam mors minitata malum.  
 575 Fœdera quàm etiàm paciscitur inclytus heros  
 Cum duce, cui vitam donat, & auget opes,  
 Sed duntaxat eò, quoad, vsq; rebellibus armis,  
 Desinet imperij ius temerare sui.  
 Paruit ille sequens Mauortia Cæsaris arma,  
 580 Præstitit ac summam tempus in omne fidem.  
 Scilicet est semper virtus illustrior illa,  
 Quæ venit, & magno parta dolore, bonis.  
 Facta Theoxena deprædicat, ore diserto,  
 584 Iustinus, referens sub breuitate Troium,

Qualiter

- 585 Qualiter illa suam Siculis Agathoclea regem  
 Finibus, exilium iam petitura, dolet.  
 Agra suo siquidem iam discessura marito,  
 Incolat ut Pharias, Niliacasque casas,  
 Ediderat vocem, qua vix audita per orbem  
 590 Sanctior, elogio vel magis digna suo,  
 Testificata palam gemitu quia, corde profuso:  
 SE NVBENDO VIRO, prosperiore statu,  
 Non modo felicitis commercia regia vite,  
 Sed simul amplexam tristitia fata prius:  
 595 Se iurasse Dijs, fortune iugiter omnis  
 Se fore dehinc sociam, participemque, viri.  
 Sen dabitur Siculis tuto dominarier oris,  
 Seu premet exilio turba prophana ducem.  
 Quid Minijs referam genus insuperabile terris  
 600 Fœmineum, summa conspicuumque, fide?  
 Triginta procures Minyarum carcere clausi,  
 Crimen ob ambiguae suspicionis, erant.  
 Vinxerat hos antro, vi prædominante, Lacænis  
 Cuius, ab his pœnas sumat ut ensis atrox.  
 605 Custodes adeunt querule, fallaciter orant,  
 Matrone introitum, colloquiumque, virum,  
 Quos iam damnarat pernix sententia diro  
 Supplicio capitis, promeritæque, neci.  
 Munere corrupta est prætorii turba, catastæ,  
 610 Nil verita hic fraudem, laxat eisque, fores.  
 Triginta ingressæ mulieres carceris horrens,  
 612 Incultum vastis fornicibusque, specu,

Corpora

- 613 Corpora denuclant, properato fine laborum;  
 Induerantq; suos vestibus inde viros.
- 615 Adduntur capiti (simulatio ficta doloris  
 Suadet enim.) pepla, & candida mappa stole.  
 Pernia fit fraudi custodum porta reclusa,  
 Egreditur tenebris subdola turba virum,  
 Saluat & hoc animas, nocte auxiliante, periclo,
- 620 Fœmina dum clauso carcere sponte latet.  
 Supplicij tristis quando aduenit hora, solute  
 Mox Minye quouis prosilueret metu,  
 Facta vel iniussæ propere sine lite, fatentur,  
 Vbera monstrantes, Casariamq; suam.
- 625 Vicerat hinc Ephoros grauis admiratio facti,  
 Virtuti donant fœminæq; viros.  
 Que tibi sancta fides non præstita dulcis Elise,  
 D. morum celebri de patre rege satæ,  
 Nomina Christigeri qui principis inclita adeptus,
- 630 Sed furor infestus cui popularis erat?  
 Illa sequi maluit profugum Heroïna dynasten,  
 Linquere de fugio regia sceptrâ, thronum,  
 Quam violare fidem, iuratam fœdere sancto,  
 Per freta, per terras sponte sequuta Ducem.
- 635 Quis referat quantis lacrymis, gemitu, atq; dolore,  
 Ipsa sequuta suam diua Sibylla virum,  
 Caesaris Italici miles quem ceperat armis,  
 Hic ubi Saxonicos Albis inundat agros?  
 Res erat exemplis hæc illustranda vetustis,
- 640 Plenius. At placeat cum breuitate fides.

Nam

- 641 Nam tibi (ceu vetuli) decantet *Missa* sonorum;  
 Blanda melos, domino gratificata suo.  
 Sed quia vis nostri fuerat tenuissima semper  
 Ingenij; auxilio consolidanda *DEI*.
- 645 Huc ades immensi patris intemerata figura;  
*CHRISTE*, patrocinio cepta iuuesq; tuo.  
 Tu Deitatis eras stabilitum *Flamine Verbum*;  
 Factus ab eterno ut numine mundus eras.  
 Ut faceres celebre, & testatum munere, fœdus:  
 650 Coniugij, strictim quod duo corda ligat,  
 Connubij monstras speculum tu temet, & eius  
 Signa voluntatis glorificata tue;  
 Qua tibi sponsa placet sanctissima; dogmata tractat:  
 Quæ tua conuentu, concilioq; , piùm.
- 655 Sola pudoris enim tibi cognita formula sancti,  
 Sola pudicitie regula iusta bone.  
 Tu modo non epulis, dulciq; parapside mensæ:  
 Paup' socium, rex benedicte, gregem;  
 Ast inopi pariter turba Galileidos oris;  
 660 Nectareo misces vina sapore Deus:  
 Cur? Tua magna sinet nunquid clementia iustos;  
 Sub famis edura iam gravitate mori?  
 Non sitis asperitas fugiet; te dante liquorem,  
 Qui fluit è vitreo fonte perennis aque?
- 665 Da veniat, te dante, potens sapientia rerum.  
 Cum tigeniùm, vasti quas fouet orbis opus.  
 Quæ regat, erudiat, mentem instituatq; *IOACHIM*  
 668 Sydereæ Triados prorsus amore pio.

Servatis

- 669 *Seruiat huic diues prudentia Principis eius*  
 670 *Consilij, patriæ quo retinenda quies,*  
*Vt iuga, stagna, nemus, Marcomannūq; potestas,*  
*Quolibet hinc possint tempore PACE frui.*  
*Pectora magnanimi fortissima Diua gubernes*  
*Herois, talem vt se gerat ille virum;*  
 675 *Qualis erat, peregrè cum tot lustraret & vrbes*  
*Sequantias, populū & Gallia celsa, tuum:*  
*Qualis erat, Caesar quando ter maximus orbis,*  
*Ancipiti gladio bis tria signa dedit,*  
*Iusserat Auratorum equitum numerūq; referri,*  
 680 *ZVBCOVIA sponsum gente, domoq; , satum;*  
*Da pia coniungat, DEVS, hac sanctissima Diua,*  
*Corpora, concordia à numine nomen habens.*  
*Exprimat vt præstans paranymphei insignia candor,*  
*Atq; sui pietas vt monimenta ferat.*  
 685 *Articulis manuum ceu comiter vndiq; inhaerent*  
*Articuli, mentes sic plicet alma FIDES,*  
*Vt velut infraëto vicie fortuna labore*  
*Inuidiam, vehemens quæ solet esse bonis;*  
*Seruiat integritas sic perfectissima diuis*  
 690 *Coniugibus, quos nunc fœderat altus amor,*  
*Progenerent CHRISTO sobolem, patrumq; nepotes*  
*Semper inoffensum nomen in ore sonent.*  
*Religione Numam vincat, pietateq; , Sponsus,*  
*Erradiat cui nunc lumen ab axe nouum,*  
 695 *Et veteres abolet medicato vulnere curas,*  
 696 *Fecerat huic moriens quod nec tristis heras,*

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M

- 697 At tu SPONSA tui generis clarissima verè  
 Stella, tui Domini fulguritansq; iubar,  
 Vnio, virginis & phœnix præclara decoris,  
 700 Cui Lucina polo cedat, & ipsa Venus,  
 Te quoque compello, cui transitus ipse fauoris,  
 ZVBCOVIO inſit complacuisse viro.  
 Sic pietate illum præſtantiem, & munere Diuinum  
 Obſequio, & ſtudio ſedulitate colas;  
 705 VVICZCOVIANA domus te fructificante Ioachim,  
 Sentiat ut dignum ſe generaffe decus,  
 Ampliet elogi ſpaciū quod perpete fructu  
 Virtution, & generis germina inſta ferat.  
 Gratia GVILHELM I te non fruſtrabitur auro,  
 710 Cui tegit excellens inſula ſacra caput,  
 Atq; O LOMVCENſIS cui Pontificatus ab ipſo  
 CÆSARE Romulidum traditus ante fuit.  
 Aureus immenſæ virtutis habebere demum  
 Flos, roſa gratanti & complacitura viro.  
 715 Accelerent igitur placido pede ſancta Camæne  
 Numina, quæ exhilarent atria celsa ducis,  
 Quæ peragent menſis conuiuia lauta Quirites,  
 Familiæ procerum, nobiliūq; chorus,  
 Quem vix accipiet domus auguſtiſſima gentis  
 720 ZVBCOVIAE, non arx, regia nulla capax.  
 Vos quoq; Flaminica Charites (tria corda) ſorores,  
 Aurea quis pulchro tempora crine comant,  
 Huc celerate (precor) veſtrum huc conuertite greſſum,  
 724 Quæ melycumi reſonant atria picta melos,

Comm.

- 725 Connubij hic sancti locus est, Galathea IOACHIM  
 Namq; HELENE castum nunc subitura torum,  
 E quo proveniet flos aureus ille decoro  
 Germine, qui patriam nobilitate teget,  
 Texerat vi regi Babylonide visa, virenti  
 730 Palmite, luxurians arbor opaca solum.  
 Nunc vireat tellus, nunc iucundissima fundant  
 Flumina montani, per iuga celsa, scrobes,  
 Dulcia sed SPONSO faciant qui mella, salubre  
 Nectar, & ambrosia munera, dante DEO.  
 735 Accipe nunc HELENES, post oscula mille, IOACHIM,  
 Florea temporibus ferta parata tuis.  
 Nunc tibi luxuriat viridissimus omnis agellus,  
 Cui rosa, purpureus cuiq; hyacinthus inest.  
 Nunc tibi cantet olor, lusciniæ, dulcis alauda,  
 740 Carmen, & arguto gutture, suaue melos.  
 Det tibi cunctipotens felicia pignora lecti,  
 Virtutis quæ sint amula sponte tue.  
 Sit tibi prima DEI, sit & altera cura futura  
 Coniugis, æterna prosperitate status.  
 745 Illa pudicitia mores imitata Rebecca,  
 Rachelidi pariter se probet esse parem.  
 Non minor illius sit gloria debita laudi,  
 Cesareæ quondam quam memorata fuit:  
 Quæ fugiens, IESU cupidissima nominis, omne  
 750 Et decus imperij spreuerat, atq; virum,  
 Qui ditione sua Persarum regna tenebat,  
 752 Fœmina Christicolæ dum rate vecta petit.

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Sed



- 753 Sed fugas qui meruit minimè simulata? dynastes  
Occubuit tantæ victus amore Dæ.
- 755 Audit ut uxorem reditum constanter amatam  
Abnuere, is IESU ni probe ore fitem.  
Millia quadraginta hominum copulata suorum,  
Mænia Pausaniæ ducit in alta Ligos,  
Suscipiens sacri studio Baptismatis usum:  
760 Cæsare.e il poterat glorificanda fides.  
Quod superest, si quid poterint oracula veri  
Pangere, conueniens cum prece carmen erit.  
Exige temporibus virides florentibus annis,  
Cum tibi dilecta coniuge, SPONSE, precor.  
765 Diua beneficijs concordia spontè perennet  
Vos apud, vnumquem prosperet atq; torum.  
Aurea diuines superantio secula, rerum  
Successus tribuat summus ab axe DEVS,  
Ardor ut amborum veniens coalescat in æuam,  
770 Ceu rutilans auro gemma recincta sedet.  
Sic M I H I materiam, scripturo encomia LAVDVM,  
Vester, & Elogium, suppedietabit AMOR.  
Sic. M E iterum cōmendo tibi, Clarissime ZAVBECK:  
774 Qui mihi qui dāsis DOCTVS amore faues.

FINIS.

# IDYLLION SACRVM,

A D

## NOBILEM ET MAGNIFICVM VIRVM, ET

*Dom. D. Augerium de Bousbeck, Sacratiss. Caf. Maieftatis Con-  
filiarium, eiusdemque filiorum, Illustriſs. principum Archiducum  
Austria iuniorum, &c. Praefectum ſupremum, Dominum  
& Patronum ſuum colendiſs. & obſervantiae &  
commendationis ergo ſcriptum*

A

IACOBO MILICHIO  
à Falckenburgk, M. Mathematico, &c.  
Iurium Stud. in Archigymnaſio  
Viennensi.

VIENNÆ AVSTRIÆ EXCV-

*debat Casparus Stainhofer, Anno*

M D LXVII.



Samaritanus.

*Ritè mundatos, bone Christe, lepra  
Corporis, munda quoq, labe mentis:  
Terge pollutos scelerum reatu,  
Sancte Redemptor.*

Iacob. à Falcken-  
burgck, &c.

# ECLOGA

Leprosi. Samaritanus. Christus.

**V**Æ miseris, fuimus vegetes, fuit inclyta quondam  
Nostra salus, putruere mala corrupta priusquam  
Corpora calluie, & squammosa cadavera tabo.  
Officio caret ipsa suo nunc lingua: palatum  
5 Dirigit: minuens raucedine spiritus agra  
Organa suppressæ vocis, concludit anhelum  
Flauxen, & inceptus clamor frustratur hiantes.  
Nos odere patres, populi & conforcia sani,  
Despectos gente Hebræa, missosq; perenne  
10 Prorsus in exilium, scabie uisi pestifera olim  
Emundata lues, bona quæ incrementa salutis  
Sentiat, & cesset prurire nigerrimus humor.  
Fex sumus humani generis, (proh magna Deorum  
Numina) quisquiliæq; leues, & inutile pondus  
15 Telluris: fuimusq; homines, ferus omnia linor  
Abstulit, & magnas curas hoc orbe reliquit.  
Numquam perfectis, cur sic multamur inermes,  
Criminibus, legis quos obseruantia Mosæ  
Iustificat, victiq; sumus non crimine tali,  
20 Quale soror Mosæ commiserat ipsa Maria:  
Quale Naëmanno fraudato Vsis rependit.  
His quondam plagis DEVS extimulare solebat  
Corpora flagicijs certis obnoxia, causis  
24 Atq; scelestorum varijs damnata Gehennæ.

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25 Il probat Abneri vindicta, Osiander & ille,  
 Qui malè molitus fuerat sacra ferre Torzanti.  
 Computruere cicatrices, taboq; cruenta  
 Membra veteroso, nos dum insipientia corde  
 Vexat, & immensus dolor angustante maligna  
 30 Tristitia: sensus corruptio: sordidus iste  
 Morbus, & esuries, æternâq; damna salutis.  
 SAM. Iam me tanta tenent proprij fastidia casus,  
 Ut, quo me vertam, sim prorsus nescius, amens.  
 Nam neq; quæsit.e longa experientia, & usu,  
 35 Sordidule medicorum artes valuere, nec vlla,  
 Quæ cataplasmatibus redolent, emplastra, vel vnguent.  
 Est eadem nosti damnatio: perpetè cura  
 Nos dolor hic ut agat, me maximus, exul, & exors  
 Qui pereo, nostri, nec, qui misercetur, in Orbe est.  
 40 Sexta dies agitur, qua iam proficiscor eundo  
 Per Samaritanum regnum: pulsatur arundo  
 Sæpè crepans, manibus quam præfero, cætera tæctus  
 Corpora, ne reliquum viciant contagia vulgus.  
 Ast ego pulsando tantum profeci, ut abactis  
 45 Publicolis, miserum qui abshorrent, ut mihi rodant  
 Viscera cruda fames, solitiq; carentia victus.  
 O vitinam, mihi tanta pij cognatio LESV  
 Afforet, ut vobis ludæis, maxima passim  
 Qui modò signa facit Sathanæ velut impiger hostis:  
 50 Nonne ego sollicitauerim cum, me inncipi ad instar,  
 Seruicio illius exercens? nonne numine ab eius  
 Auxilia optarem, cum iacitaret ille professò  
 53 Se placidum vitæ fontem, & bonitatis abyssum?

Illius

- 54 Illius increbrescit adhuc certissima fama;  
 55 Curet ut hydropicos, caecos, hominesq; furenti  
 Pneumate compressos, vita utq; resuscitet orbos.  
 Ergo, ego per cæli sanctissima numina iuro,  
 Quod neq; religio, quod nec furiosa tyrannis;  
 Abstrahet hoc Domino. Quin me, corpusq; animamq;  
 60 Dedico, CHRISTE, tibi, tua nam perspecta voluntas  
 Iam mihi placata est: me spiritus urget, & ecce  
 Fectore flamma calet nostro, ac intrinsecus ardet.  
 Arripio spacium. Venit ecce (incepta secudent  
 Numina sancta, precor) venit ecce benignus IESVS;  
 65 Saluator mundi totius, & asper Auerni  
 Tenebrisq; domitor: venit (en) mitissimus Heros.  
 LEP. Quo fugis? An tibi sola debetur, & alinae  
 Cultus amicitie IESV? nos quippe propinquos,  
 Nos amor, & veræ consanguinitatis origo,  
 70 Iungit amicitie IESV, certissima, CHRISTI.  
 Numin ieroboæ cur non colis impia, turpes  
 Qui vitulos Diuinum pro relligione colebat?  
 Euge, oremus opem, quamuis frustretur hiantes  
 Vox, dolor, illuinesq; vetus: nunc increpat istud,  
 75 Quod gerimus flabrum, cognoscat fortè, voluntas  
 Quæ fiet orandi, quæ nostra precamina, & ordo:  
 IESV Præceptor, nostri miserere, precamur.  
 CHR. Siste gradum, bone Petre, labor venit optimus vnus  
 Hocce die, comites quoq; vos consistite passu.  
 80 Nulla dies abeat, qua non miseratio sanet  
 Nostra pium populum, mea qui benefacta requirit.  
 82 Ecce propinquant leprosos cerno, repulsos

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Vrb.

83 Vrbe decem Solyma partim, partimq; vetusta  
 Bethsaida: pigris licet his, atq; esse molestis.  
 85 Que vos cura tenet? que spes? fiducia quanta?  
 LEP. IESV, gnato Dei, nostri miserere, precamur.  
 CHR. Tanta mei vnus clementia tangit & astra,  
 Complect & immensum mundum, terrestria regna,  
 Vt quoq; vos statuatur subleuare potentis  
 90 Auxilij nostri. Saluos vos conseo, tetra  
 Mundatosq; lue, caro quam deformis alebat,  
 Ite, sacerdotes (si non hos liuor auarus,  
 Delicie, grauis accidia, ingluuiesq; saginant)  
 Sollicitate: malam monstrate & purificati  
 95 Numine, proluuiem, sanos vos censeo cunctos.  
 LEP. En sumus hic tota purgati labe, sacerdos  
 Vidit, & eliciit viuum stimulando cruorem  
 Vocalis lingue, iam non raucescimus agri.  
 Ecce cadunt squammæ, rubro tinctiq; liquore  
 100 Asparagi, sanies abijt omnis, nascimur, Ohe,  
 Rursus ab integro: iam nunc libet ædere voces  
 Latifonas, veteresq; iocis aptare figuras.  
 SAM. Quid? Comites, fratresq; mei nunc ædere voces  
 Dulcisonas, animosq; iocis aptare vetustis?  
 105 Gratia sic CHRISTO reddetur debita magno,  
 Qui benefactorum cumulis onerauit amicos?  
 Ah, sic contemptum rem tantam negligere, At me  
 Saluet in æternum sic Christus Iesus, adibo  
 Sponte meum Dominum, flammantia vata profundam  
 110 Pectore gratifero, pro tanto munere, supplex.  
 111 LEP. Saxeus es totus, stultissime apostata, totius

Ferreus:

- 112 Ferreus: haud nostri memor ultra, Sanus abisti,  
 Non sanis, saluat quos obseruantia legis  
 Mosaica, dolus an virtus, quis forte requirat  
 115 Hæc in contempto Galilææ numine IESV.  
 Te iuuat ille, canis Samarita, beatior Heros  
 Ille proculdubio est, cui Caiphas, maximus Annas,  
 Pontificesq; fauent, tutatur & ipse Pilatus.  
 SAM. O me felicem, me terq; quaterq; beatum.  
 120 O me multiplici fecundum gaudio, & ipsa  
 Prosperitate recens natum: secedite prauis,  
 Quo vocat hinc animus, per me licet, omine vestro.  
 Ecce autem noster venit vnicus ardor IESVS,  
 Splendor is irradians purissima corda clientis  
 125 Nunc Samaritani, diuino munere ditat  
 Qui, facit æternæq; ratam spem ritè salutis,  
 Ad te confugio, mitissime CHRISTE, leuamen  
 Qui mihi largiri dignatus, & omnia vite  
 Commoda: porro animæ quoq; tu placaberis, ipse es  
 130 Nam sator humani generis: tibi summa canatur  
 Gloira, laus, honor, imperio felicit in æui.  
 CHR. Te Samaritanum agnosco. Quid turba nouena  
 Non sanata simul, morboq; leuata grauant?  
 Quàm cupient lepram, quàm mille pericula Mundo,  
 135 Olim sustinuisse feri, si passio abiret  
 Sæuitor, Haud censent an numina digna precatu?  
 Heu malè cælestis capit hos mala gratia doni.  
 Vtere tu fructu fidei, Samarita, & amicus  
 Esto Dei: tibi parca salus, donante benigno  
 140 Numine: te nostri fiducia saluat in æuum.

FINIS.



IACOBI MILI-/CHII A FALCKENBURG, NE-/OMARCHIONIS, M. IVRIUM/ Caudit.  
P. & D. Archiepis. Pragen. S./ DE/ SACROSANCTIS PENTECOSTES/  
Solennibus/ MEDITATIONES ET PIAE ET VTILES,/ pro temporis huius  
statu, Quo terribilium Eclipsium luminari-/um, Item magnae istius  
Planetarum ☿ & coaceruati-/onis in signis igneis & ♀. grassantur  
effectus,/ Religioni equidem & Caeremoniis/ minuciss.  
&c./AD/ORNATISSIMOS ET PRAESTANTIS./ viros, D. Consulem & Senatores  
inclytæ Vrbis, Borus-/sorum Metropolis, DANTISCI, &c. DN./ Patronos  
suos perpetua fide co-/lendos./ Anno Domini M. D. LXVIII.

DE ADVEN-/TU S. S. SUPRA APOSTOLOS.

Missio quae sancti sit Pneumatis aethere summo, I. 1  
Quaeque reuelatae sortes, quis numinis almi  
Descensus, qualis miserae recreatio turbae  
Venit Apostolicae, & sensum renouarit egenis  
Pectoribus, referam, virtus altissima quando 5  
Flaminis irriguo mentem iam roboret oestro.

Vix adaptus erat vastissimus axis hiatus,  
Nube caua remeante DEO, miratur euntem,  
Re stupefacta nova, dum plebs, & inhaeret Olympos  
Ecce per abruptos ingenti fulgure nimbos, 10  
Omnia diuigenis similes humerosque caputque  
Mox duo prosiluire viri, diuinior illis  
Pexaque Caesaries, toga cristallosque sereno  
Candidior, spirat fragranti vestis odore:  
Lumen at amborum quod circumfudit utrinque 15  
Tempora ceu radiis trepidantibus, aere puro,  
Supra erat ardorem, rutilantia & astra priori.  
Sicut ubi densis trepide gradientibus umbris,  
Obiicit ingentem subito carbunculus ardens  
Luce diem, radio quando disiectat aperto 20  
Fulgetra, divinum testantia lumine munus.  
Lux ea talis erat, ceu viderat ante peculi  
Pauperis exigui cultor, carnalis IESV  
Notuit ut primum, velut enarrabat, origo,  
Hanc Chorus angelicus, concentibus aethera tranans. 25

Lux ea talis erat, splendorque sub axe coruscans, 26  
 Qualis in hortensi CHRISTO statione precanti  
 Coelitus amplificata fuit, dum sudor inundat  
 Corpora sanguineus commonstrat & ardua lethi  
 Pocula (signa crucis miserandae) nuncius ales. 30  
 Discipulos igitur revocant aspectibus alti,  
 Pro ditione, poli, dum circumfusa repente  
 Subleuat hunc nubes, panduntur & atria coeli:  
 Quid Galilaea (ferunt) plebs contemplaris Olympum?  
 Sedulitas ea cassa bono est, quae sydera lustrat 35  
 Lumine mortali, nisi mens quoque purior astra  
 Scandit, & autorem vitae desyderat ultro.  
 Is Dominus IESVS, qui nunc euanidus aura  
 Fulminea sublatus, ovans disparuit, idem  
 Sic veniet, qualem remeantem cernitis, orbi. 40  
 Non ea sunt sublata piis nunc commoda CHRISTO,  
 Innumerabilibus crescent quae censibus aevo.  
 Haec ubi dicta, dabant divina voce Prophetae  
 Syderei, reducemque DEVM mortalibus olim  
 Terrigenis memorant, diuersa sorte priori, 45  
 Adfore, non noto pariter super astra recessu  
 Corripuere fugam, & coelo conduntur aperto.  
 Quam subito famulis renouatum maxima pectus  
 Gaudia percurrunt, recreatur & osse medulla,  
 Attenuata prius luctu, nimioque dolore. 50  
 Unanimes repetunt habitacula celsa Sionis  
 Haec, quibus ante pari studio, parilique precatu  
 Mens intenta virum, quibus addita turba piarum 53

Est matronarum, & sanctissima mater IESV, 54  
 Pectore virgineo satagens placidissima chari 55  
 Numinis, ac promissa rogans solatia casus,  
 Morte pii geniti qui conturbavit egenam.

Aureus Eoo iam lumine Phoebus abyssio  
 Venerat Oceani, post quinquaginta dierum  
 Tempus, & exactos feruenti sydere soles: 60

Dum Philomela suos solita dulcedine cantus  
 Auget, & exhilarat viridaria cuncta fluentis  
 Proxima, nec primae meminit decedere luci,  
 Dumque aurora suae spacium meditata diei.

Summe Deum, quantus fragor hic, memoranda nec vlli 65

Facta fuit terrae vehemens commotio, fundi  
 Dum tremuere domus, grandi sonus ipse procella,  
 Tecta, tholos, penetratque Lares, spiramine & acri?  
 Nam quassata velut valido cum terra tumultu  
 Brachia syluigeris disiectat montibus, atque 70

Vi patefacta ignem fundit violenta cauernis:  
 Non facit hic diuersa DEVS, dum commouet axis  
 Firmamenta sui, & medio venit aethere numen,  
 Turbine vi praeunte suo, qui funditus aedes  
 Concutit, & famulis supero fert lumen Olympo. 75

Ecce autem subito (magnum, & mirabile dictu)  
 Corripuere viros ardenti vertice flammae,  
 Quales nocturna diffundunt fronte Planetae,  
 Carcinus aut flammis radiis imitatus eorum,  
 Qui de nocte micant, & habent sua sydera, Dium. 80  
 Adde quod illorum tremulas ructabat ab ore 81

Lingua faces, miro quae dispertita colore	82
Vndique, vt accenso, iam scintillare, camino, Ceperat, & tenues incendere flatibus auras.	
Pneumatis illud opus sancti: diuinitus illa	85
Gratia pectoribus fuit exoptata piorum, A superum domitore, data, vt mansuescere mentes Incipiant, quibus haec promissa fuere Parente Sydereo, tali qui munere donat amantes	
Iustitiae, impertit quibus & sua dona per aeuum.	90
Propterea, simul hos linguarum cognitione Omnigenum dociles pulchre ditabat alumnos. Addidit imperium praestans Paracletus eorum, Qui rapido Phlegetonte procul per saxa rotantur Tenaros, Enceladumque chori per inania longe	95
Regna fremunt, scopulos metuuntque sonantis Auerni. Vt velut illius est indefinita potestas Pneumatis, accipiunt quo cuncta creata mouendi, Semine naturae abstruso, sine fine vigorem: Nescia sic certae sit legis & ipsa facultas	100
Corda reformandi verbo, diuinitus olim Quod generis patefecit amor, nostraeque salutis, Cuius principium est, & linea summa Redemptor.	103
STUPOR BARBARORUM, ET PE-/tri publica oratio.	
Sic propiore DEI recalent, dum numine mentes	II. 1
Classis Apostolicae, bifidas gerit ore fauillas	2

Concio tota virum, quos Pneumatis occupat ardor: 3  
 Articulus item sonus hic idiomate puro vt  
 Notuit omnigenum populorum, maximus omni 5  
 Est stupor in vulgo, & confusio grandis oborta est.  
 Quid? (referunt Asiae populi impenetrabilis, acri  
 Parthus equo gaudens, timidi Phryges, Afer, & asper  
 Incola Pamphyliae, Libyes habitator, & orae  
 Advena Romulidum, nec non fortesque Cyreni, 10  
 Et sua pictus Arabs ardenti corpora sole)  
 Quid nouitas porro tantarum tendere rerum  
 Incipiet, socii, quibus haec miranda potentis  
 En fiunt manifesta DEI miracula prorsus?  
 Nonn' Galilaeorum vaga turba ea venit ab oris, 15  
 Veste peregrina, quam sermo redarguit ipse  
 Vernus, & inculto perisomata pendula collo?  
 Qua ratione igitur linguis tot maxima nostris  
 Facta referre palam nos hic audimus ouantes,  
 Innumeraeque aliae gentes, quibus vndique partim 20  
 Praesidio est littus, quibus insula saepe marino  
 Gurgite circumfusa necem partimque minatur?  
 Res hominum potior certe haec ratione. movemur  
 Prodigiiis, socii: capiunt quoque pectora flammis  
 Nostra graves, & habent ignes sua tela virorum. 25  
 Sic alienigenae, quos ceu mercatus in urbem,  
 Relligionis amor, siue huc contraxit auentes  
 Iustitiae, ut statuant venerabile munus ad aras.  
 Sed velut imperium, sancto cum Pneumate, dispar  
 Obtinet Orcadius Satan: sic assecuta complex 30

Non nequit ipsius non condemnare ministros 31  
 Numinis augusti, & soli data pectora CHRISTO.  
 Coetus inauditae sanctorum maxima quanquam  
 Virtutis dat signa: tamen teterrimus osor  
 Spreuerat Eucharidae miracula prorsus Apella, 35  
 Suspicienda piis quae gentibus orbe fuere.  
 Nam confusa fuit vis hic rationis, & omnis  
 Iudicii humani. nec enim coelestia tantum  
 Prodigia, at pietas quoque mouerat ipsa ministrum,  
 Dum feriunt passim flammae, exundantis ab alto 40  
 Vertice corda hominum, vicina calentque piorum  
 Pectora, quae CHRISTI mox purificanda lauacro.  
 Sic, licet haud disciplinis, studioque Sophorum,  
 Coetus Apostolicus, documenta parauerat artis,  
 Eloquii praestans quae dicitur esse magistra: 45  
 Troiugenum sonuere tamen vernacula, linguae  
 Sub specie unius, Romanaque verba Latino  
 Dogmate: Parthus, Arabs, poterant idioma paternum  
 Percipere, & Tyrios qui terminat accola Gades.  
 Nulla adeo fuerat sub coelo natio, bruma 50  
 Seu Scythicum timet illa gelu, seu praepetis Austri  
 Quaeritat ereptum medio feruore liquorem:  
 Verterat Hesperiae non iugera fuscus Iberus,  
 Beryllosue tulit gemmantibus Indus arenis,  
 (Si fuit hic praesens, patuit ceu iugiter ingens 55  
 Gentibus emporium Solymae) quin doctus abiret  
 Numine de supero, signis testantibus omne,  
 Quicquid ab ignifera famulorum classe relatum est. 58

At qui Belialem, scelerataque castra sequuti	59
Sunt Sycophantarum, vexabant sponte cachinno	60
Sardonio, turbam Galilaeo rure profectam.	
Causabantur enim, coelesti numine ferri	
Scilicet insanos populos, fecere disertos	
Quos calices, laticum & foecundata pocula musto,	
Dum rigat assatim temulentia sordida corpus,	ff / 65
Audiit id Petrus, synodus praeclarius eius	
Praesul, & horrendum sceleratae gentis Iudae	
Improbat errorem, dictis dumque increpat omnes,	
Canduit, & tales sacro dabat ore loquelas:	
Gens sata diuino Abrigena, cui magnus Eberus	70
Nomen, & augusti primordia contulit ortus,	
Fascinat heu quae nunc fallax persuasio mentes,	
Ludibrio Satanae expositas, liuoribus atque?	
Non socios amens temulentia (credite) nostros	
Imbuit ingluuie, mustouae ingurgitat atra	75
Hosce sitis: non hi Centaurica dente Cyclopum	
Fercula consumsere viri, cum fulgidus ortu	
Ante rotas paulo Sol gurgite vexerit imo.	
Fatidici sed nunc implentur dicta Prophetarum,	
Talia qui quondam diuino carmine promisit:	80
Ecce (ait Omnipotens Zebaothes) ecce sereni	
Pneumatis ipse mei vegetabile, numine, numen,	
Continuante meo, largissima munera fundam	
Supra omnem carnem: diffusaque gratia totam	
Nostra superficiem vastae telluris, abysso	85
Exuperare, velut, contendet, ut aurea vere	86



Secula proueniant miseris mortalibus olim. 87  
 Tunc soboles natorum, & quae generabitur illi  
 Progenies, coeli rutilum venietque sub axem,  
 Erudienda meo gaudebit Pneumate. sortes  
 Nam sciet, euentus rerumque aperire futuros.  
 Ipsa veges, gelida de nocte, iuuenta figuras,  
 (Somnia mera putans) simulachra videbit & inde  
 Rite parandarum rerum. nec fallat imago,  
 Noctiuagis fuerit quae visa latenter in umbris. 95  
 Muneris haud expers tanti sua strata capesset,  
 Annorum longo pede iam protrita, senectus.  
 Nanque nec inualido iactabit membra cubili,  
 Tempora praeteriti reuocans fugientia cursus,  
 Somnia at augurii quae certificanda paratu, 100  
 Et memoranda, die, sacris conuentibus, orto,  
 Indice sollicito memori sub pectore condet.  
 Pneumatis ancillas huius, seruosque fideles  
 Participes faciam pandant oracula vera  
 Vt populo, fient & quae indubitata futuro. 105  
 Horrida terribili resonabunt fulmina plausu,  
 Prodigiiis comitata suis, tonitrusque fragore  
 Desuper, horrendo cum decussabitur igni  
 Quicquid ad immensum caput exaltarit Olympum.  
 Nec sua terrarum deerunt metuenda per orbem 110  
 Signa, creatoris grandem testantia zelum.  
 Sanguineus rutilis e nubibus excidet humor,  
 Ceu manifesta pluens variae praeludia caedis,  
 Tingat ut ante solum, quo torrentissimus olim 114

Terrigenum passim cruor imbuet arua liquore. 115  
 Chasmata terrarum spargent ad sydera cautes,  
 Flammiuomasque faces: venient etiam altera bella,  
 Quae miscere polum vastae telluris alumnis  
 Incipient, Atheosque armare in praelia Dium.  
 Non vapor hinc aberit plenissimus Antichristi 120  
 Dogmatis insani, non hinc graueolentia fumi,  
 Atque fimi, cuius, ter perditus ille, veneno  
 Concilium Christi est deturpaturus IESV.  
 Deliquium obscuro patietur lumine Phoebus,  
 Lunaque sanguineo faciem foedata colore, 125  
 Induet horrendum, tetris aspectibus, orbem.  
 Cuncta futura tamen, (velut haec praedixit Ioel.)  
 Quamprimum adueniet cum formidabilis orbi,  
 Tum manifesta dies, qua Iudex arguet asper  
 Impietate feros, Stygio damnabit & antro. 130  
 Nil minus accipient multi preciosa dolori  
 Lenimenta suo, cauti spiramine sancto.  
 Nam quocunque loco, fuerit quicunque cohorte  
 Ex hominum, modo qui sceptrum veneratus IESV,  
 Poscet in auxilium, & tribuet sua nomina Christo, 135  
 Saluus erit, debetur eidem aeterna per aeuum  
 Temperies animae, iustorum & gaudia coetus. 137

PETRUS HORTATVR CUM IVDAEOS,  
 tum gentes ad poenitentiam.  
 Vos igitur porro simul auscultate fideli III. 1

Aure, (precor) populi, & mea verba capessite corde.  
 An subeunt animis crux? iniustissima flagra?  
 Sardonii risus? vox illa probrosa, minaxque,  
 Qua pietate virum insignem lacerastis IESVM? 5  
 Hunc ipsum IESVM, qui tot miracula regnis  
 Finitimis, tota Solymorum & fecerat urbe,  
 Quis vestrum negat? An dicet quis fraudibus usum  
 Illicitis, cum vos coelestia iussa doceret,  
 Notitiamque DEI patris inculcaret ad vnguem? 10  
 Hunc ipsum IESVM, domino statuente Deorum,  
 Hunc alienigenam mundo (patre natus at aevo  
 Qui fuit) indigne vosmet crudeliter atro  
 Funere mersistis: vos huius sanguine vestram  
 Progeniem cunctam foedastis, voce sonora 15  
 Sanguinis innocui poscentes flebile lytron.  
 Num genus istud atrox? Suntne asperiora Mahelci  
 Pectora rupe hominum? proh fanda, nefanda, ferorum  
 Facta tyrannorum, quos tempora nostra tulere.  
 At licet infida vos proditione necastis 20  
 Nil meritum, gentes & conduxistis atroces  
 Supplicium miseri qui strennuitate facessant:  
 Restituit vitae tamen hunc pater inclytus, vltro  
 Faucibus eductum Stygiis, vbi plurima victor  
 Praelia, funesto simul aedidit ardua bello. 25  
 Huic dolor, anxietas, resoluta carcere Ditis,  
 Pandit inoffensum pede liberiore regressum,  
 Ad patris immensi imperium, quo considet astris.  
 Nanque profunda fuit non sic ea mortis abyssus, 29

Aut nemus impuri Cacodaemonis, aestibus horrens, 30  
 Detinuisse diu ut tumulo potuisset eundem  
 Magnanimum heroem, cuius praesentia sola  
 Vicerat immanem Satanam, Stygiumque Lupercal,  
 Fatidicis velut id scripturis claret vbique  
 Psalmographi, sacro qui talia carmine dixit: 35  
     Dum meditarer adhuc, quam dehinc discrimina rerum  
 Infinita mihi sunt perpetienda dolore,  
 Quem nequit humanus comprehendere pectore sensus  
 Non dolor is poterat non progenerare misello  
 Miriadas, lacerant quae saucia corda, malorum. 40  
 Nil minus, & tanta miser vbertate grauantum  
 Hoc caput aerumnarum, in te mea lumina fixi,  
 Summe DEVS, mea mens quem iam praeuiderat ante  
 Secula, diuini vultus nec fallit imago.  
 Tu quia me dextra, per atrocia tormina, ducis, 45  
 Iam progressurum: tua prudentissima scite  
 Cura regit nostros salebroso tramite passus,  
 Ne meus impingat, vel commoueatur Auerni  
 Motibus, inuictas fundans, calcaneus, arces.  
 Qua ratione igitur trister, sanctissime mundi 50  
 Rector, & indigno compungar corda dolore?  
 Laetitia (en) nostrum cor nunc exultat, ouatque,  
 Voce pios hymnos linguae cantante soluta.  
 Insuper ipsa caro mea spe circumdata prorsus,  
 Veste noua velut, est, donumque quieta rependit, 55  
 Muneris alta tui quando meditatio surgit.  
 Tu DEVS hanc animam quia nunquam valle relinques 57

Taenaros, vt nihil et mea vel putredo sepulchro	58
Ossa cauo, tumba verum incorrupta iacebunt,	
Sacrosancta velut, Lachesisque exempta tabella.	60
Nota mihi series per te placitissima vitae,	
Qua iucunda suum spargit dulcedine nectar	
Ambrosia, immensi tribuit quae gaudia coeli,	
Atque tuam monstrat faciem, mitissime regum.	
Dicite (nunc siquidem conuenimus) haecce propheta	65
Iessiades quando caneret, num mente reuoluit	
Fata necis, quae se propere ablatura propinquae?	
Nonn' Patriarcha pius fuit hic defunctus, & aegram	
Debilis exuerat vitam, coelosque petiuit?	
Illius, ecce, patrum tenuissima lypsana syphar	70
Hic premit, argumento sunt monumenta monarchae.	
Maius opus mouit clarissimus ergo Propheta,	
Haec vbi dicta dedit, rerum depicta figuris.	
Sciuit enim magnum, ius adiurando fidele,	
Pollicitum sibi rite Deum, de germine stirpis	75
Vt propriae, lumbi sedeat fructusque feracis,	
Flos super imperii (quantum genitura valeret	
Carnea) suggesto, toti dominetur vt orbi.	
Praescius haec igitur cecinit de funere IESV,	
Illius & vita rursus reuirente sepulchro,	80
Nanque relictæ fuit violenta in morte recumbens	
Vita nec illius, nec tabida soluerat unquam,	
A generandi actu, corruptio, degener, artus.	
Quid memoro? verum prohibet quis dicere? Christum	
Hunc (faueant nobis sic maxima numina) coram	85

Vidimus Inferno reducem: testamur id ipsum	86
Quod patuit nostris oculis: reuocauerat imo	
Hunc tumulo Pater Omnipotens: hunc vidimus omnes	
Incolumem, ac animo meditantem coelica regna.	
Dextera magna Dei (ne quid dubitetis) Auerno	90
Extulit hunc faciens sublimem iugiter aeuo.	
Huic donatitium munus pater inclytus vltro	
Ceu dedit, & pleno largitus commoda cornu:	
Sic pius ille Logus, generatus corde parentis	
Munifici, vult, vt liberrima gratia Flatus	95
Semper, vt impluio, castissima corda, bonorum,	
Reddat alumnorum exundantia, perpete fluxu.	
Is quia pollicitus turbae solatia, luctus	
Lenimenta mali, & moesto noua gaudia cordi.	
Non est symphonides hinc Dauid ad astra relatus,	100
Corporea specie, verum felicibus hortis	
Delitet, ante dies dubius quam venerit Orbi,	
Qui graue iudicium Satanae laturus atroci:	
Christus at empyreos coelos iam scandit, vt ante	
Contudit immanes rabida feritate tyrannos.	105
Nos igitur Christum rediisse a morte fatemur,	
Et sumus actorum testes, nec sorte, nec villo	
Electoratu turbae mortalis, at almi	
Pneumatis arbitrio facti, nunc cuius ab ore	
Gratia diffusa est labiis, vt cernitis, horum.	110
Dum vehemens Petrus partim sermone scelestos	
Arguit artifices odii, caedisque nefandae,	
Qua sublatus erat Satanae dominator IESVS:	113

Spem veniae partim diuulgat, & aurea magni	114
Regna Dei cunctis promittit agentibus ultro	115
Poenituentiam, aquis sparsisque salubribus, vno	
Verterat ille die tria millia, Pneumatis ergo,	
Rite beatifico quae sunt mundata fluore.	
Creuit ut immensi pia gratia numinis omni	
Munere virtutum: sic facta accessio turbae	120
Innumerae, placuere noui cui symbola ritus. &c.	121

#### INVOCATIO SPIRITVS

##### SANCTI.

PNeumatis elogium sancti memorare vel ingens	IV. 1
Numinis illius contingere carmine munus	
Non opis humanae velut est: sic quicquid eorum	
Prodierit, pariet quae contemplatio mentis	
Defixae in tua regna, DEVS, rege flaminis huius	5
Praesidio, cuius partem Trias alma figurat.	
Te precor ergo, pium numen, sanctissima cuius	
A patre, per genitum, substantia pura, salubris	
Proueniens, aeuo nulli memoranda per orbem:	
Excitat ardentes tamen ad tua dia medullas	10
Munera, felici rerum scaturigine, & ortu,	
Semper in aeternam manantia flumine vitam.	
Ecce tuum numen votis imploro, creator	
Inclyte, qui mundi rata fundamenta, polumque,	
Per chaos immensae fundasti primus abyssi,	15
Stelligerum, cuius modo maximus orbis vbique.	16

Concauitate sua centrum, atque immania cingit 17  
 Climata telluris, pelagi circumdata fluctu.  
 Per te vera, DEVS, fuit endelechia creatis  
 Indita corporibus: per te substantia mentis 20  
 Innocuae, primis mortalibus, insita, platen  
 Vidit ut aethereum, & quantis dominatibus acrem  
 Viceris imperio Sathanam: quae cura beatas  
 Sollicitauit adhuc paradisi iungere mentes,  
 Pestifer ante Draco, Diris furiatus Auerni 25  
 Quamprinus heu nocuo viciasset corda veneno.

Tu transfusus eras in corda Prophetica quondam,  
 Quae cecinere Deum, venturaque fata Silohae,  
 Quem pater Omnipotens rutilo demisit Olympe,  
 Propicietur vt huic generi, quod morte laborat. 30  
 Tu requies animae, tu fons, & origo, salutis.  
 Tu radio fidei penitissima corda tuorum  
 Exhilaras famulum: pietas tua mitigat atrox  
 Exilium, quo mens exaestuatur aegra dolore.  
 Tu, graue paupertatis onus, liberrimus vnus 35  
 Alleuias: fluitat, te dante, uberrima rerum  
 Copia cunctigenum: tua, cum agricolatio plantat,  
 Munera distribuunt Charites: tu fœnore diues  
 Multiplici, nec te quis defraudatur alumno  
 Iusticiae, mercede pii crescente laboris. 40  
 Tempore luctifico tu consolator, ab imo  
 Fundo aerumnarum reuocans moestissima corda  
 Laetificas, lacrymas abstergis, adempta reducis  
 Gaudia, sydereo recreans emortua succo. 44



Quid, nisi iucundum, nec adhuc optabile votis, 45  
 Germine fructifici diuinum nascitur horti  
 Ah animae, tua cum clementia maxima rorem  
 Spargit inoffensis Zephyri certamine plantis?  
 Quis maiestatem, regum praelustrior omni  
 Sindone, purpureus viridi flos protulit aruo, 50  
 Cui refrigerium tua non operosa ferebat  
 Dexterâ, radicis latitantia vimina purgans?  
 Tu dator omnis opis: per te sumus atque mouemur,  
 Maxime curarum confector, amice, gementis  
 Hospes & o anime dulcissimus, vnica puppis 55  
 Anchora fluctuagae, cuius tu portus & aura es.  
 Te sine non veneranda patris mandata, nec unquam  
 Liberiore modo pia iussa capessere fas est.  
 Te sine non aliquis Sathanae furiata cruenti  
 Tela cauere potest, non colluctarier acri, 60  
 Ferreus ille licet sit athleta, & alacrior, omnem  
 Militiam qui vi, & superanti Marte propulsat.  
 O quem te memorem? cuius memoratio linguae  
 Enumeret tanto dignum quid numine? Quaenam  
 Vox adamante rigens, sonitusque imitata tubarum, 65  
 Consonet elogium venerandi Pneumatis aeuo?  
 Per te terrigenas instructus Apostolus omnis,  
 A Sathanae foedis, populos reuocauerat, aris,  
 Reliquias quorum merito nos esse putandos  
 Diceret osor atrox, nisi mitis adoptio nostri 70  
 A patre, per IESVM Christum transacta fuisset.  
 Te propter miseris insultat BARBARVS horrens, 72

Perniciem, exitium, clades, scelerataque bella	73
Christicolum sitiens, tua quos diuina gubernans	
Sanctificat, summo defendit & axe, potestas:	75
Hinc rabies reprobis, hinc nascitur illa piorum	
Sanguinis atra sitis, furit implacabile flammis	
Atque odium, Sathanas studii cui suggerit ansam.	
Pabula doctrinae per te coelestis ouili	
(Heu male disperso per inhospita climata mundi)	80
Liberiore penu nunc effunduntur vbique.	
Pristinus ille DECOR, quem perfida proditio	
Colluies hominum penitus demiserat Orco,	
Lucidiore viget radio, micat igne coruscus	
Sydereo, fulgur te conducente per orbem.	85
Ab tenebris quantis spirant rediuiua piorum	
Pectora? Qui cantus? Quae laeta tripudia tristes	
Exhilarant animos, nunc illa luce reducta,	
Quae face praelucens venerandi Pneumatis, ultro	
Indicis in morem, dulcem commonstrat IESVM?	90
Per te, sancte Deus, per te rediere salutis	
Dona sacrosanctae per te data sacchara mannae	
Coelitus illius, quae nunc putredinis expers	
(Vt quondam) coeli virtutibus occupat axem.	
Quae tamen vsque rei discretio certa creatae	95
Esse (precor) poterat? Quis singula nomine facta	
Dixisset proprio, si non vegetabile numen	
Iudicium mentis sensisset origine rerum?	
Te nisi iusticiae censore redintegret, omni	
Parte sui praestans, animi sapientia, vires	100

83. demeserat

Ah operae precium, vel quid moderabile (pollens 101  
 Quantumcunque siet) ratio factura caduci  
 Terrigenae? caret ipse modo contrarius error.  
 Imo, quamprimum damnosa carentia tanti  
 Numinis humanos sensus ante occupat, aegri 105  
 In quos horrores non labimur? atra tenebras  
 Quas non offundit caligo, nigredine falsi?  
 Horribiles praeter casus, humana, quid unquam,  
 Vita relictæ sibi, statuât, quam pessimus error  
 Implicitam retrahit per tesqua, per ardua longe 110  
 Saxa iuuentutis petulantis, inertia demum  
 Stagna senectutis, limo suffusa tenaci  
 Luxuriae, scelerum, usurae, fastusque prophani?  
 Turpia quis doctor discriminet aequus honesto,  
 Emendata foret nisi mens scabiosa, superno 115  
 Te medicante DEO, te vim renouante, scientem  
 Cognitione sui propria, quid desit amicis,  
 Tramite quos reuocas manes ducente sub imos? 118

#### COMMEMORATIO DONO-

rum Spiritus Sancti.

Eia age, chare pater, nunc cordi illabere nostro, V. 1  
 Nunc infunde mihi diuinae lucis amorem.  
 Sis DEVS in nobis, tua da commercia fidis  
 Pectoribus: placare, veni, mitissimus hospes  
 Ceu animae: sunt vota mihi, sunt dulcia vere, 5  
 Fronde super viridi recubanti, carmina vatum. 6

6. vetum

Est mihi dulce melos, cytharaeque lyraeque sonantes	7
Numen id immortale tuum: iuuere canentem	
Syluicolae volucres, quae te quoque laudibus, atque	
Harmonia facili celebrant, vernantibus aruis.	10
Hic sunt (noster amor) Musae consortia sanctae	
Castus amor, fidei Charis inclyta munere diues,	
Spes, pietas, duris patientia tutaque rebus.	
Hic pueri, atque senum celeberrimus ordo piorum,	
Florida virginitas, matronarumque caterua	15
Accinit, & dulci recreat modulamine syluas.	
Hic tibi mellifluum sanctissime spiritus, vltro	
Instituens animo, resonanti gutture pangam	
Carmen, vt exhilaret cunctas dulcedine mentes.	
Tale melos nostrum modo, tale poema Camoenae	20
Te resonabit amans, & tota voce requiret,	
Quale iugo fusum flumen, bona plurima pratis	
Contulerit postquam, humectarit inertia campi	
Semina, se rursus natiuum condit in alueum,	
Oceanoque patri gelidae vehit agmen aquai.	25
Tale meum carmen, te donatore fideli,	
Fiet, & argutum procrescet ab arte poema,	
Quale per arboreas crescit decus attile frondes,	
Progenerat quod spem fructus, viridante nouello	
Palmitē, quod fesso dat vbique caloribus vmbram.	30
A te principium sibi sumet amabilis hymnus,	
Desinet atque tibi, mediam referetur in aulam,	
Qua canit Angelicus modulamina suaui psaltes.	
Te precor ergo, DEVS, feruenti pectoris oestro,	34

Da mihi particulam veram viuacis amoris, 35  
 Qui mea sic sanctae virtuti pectora vinclo  
 Nectat, vt affatim mihi, suppeditantia, donet  
 Munera, saluifici IESV constanter amorem.  
 Tu, Deus, Euphrosynes nanque vbertate redundas  
 Semper inexhausta, qui numine cuncta creasti 40  
 Primus Adae certum dederas discrimen, & ipsum  
 Dicere, quod vellet, rebusque imponere nomen.  
 Da mihi iustitiae studium, libramine recto  
 Cunctarum queat vt rerum cognoscere causas.  
 Ne me seruorum numero, pater alme, tuorum 45  
 Proiicias. famulum fateor me vltroque citroque  
 Esse tuum, qui te solita pietate veretur.  
 Nam, quia sum fragili massa generatus in orbem,  
 Quid mihi nunc aliud mala quam corruptio restat  
 Ni solidarit, amans nostri, tua diua voluntas 50  
 Fulcimenta basis, mea qua miseranda recumbit  
 Vita, ruinosi passim prope fracta columnis?  
 Heu miseros nimium mortales, vana sequuti,  
 Qui ambitione tument, nec te modo, maxime, temnunt,  
 Conditor, ast etiam tibi corda dicata profanis 55  
 Exagitant sannis, mordaci scommate, risus  
 Improbitate sui. Cum nil nisi stulta facessant,  
 Impia, blasphemae quae consentanea linguae.  
 Haec (rogo) sit vitae ductrix sapientia nostrae,  
 Quae mihi demonstret legum pia iussa tuarum, 60  
 Quae tibi facta placent, quibus oblectaris in axe  
 Empyreo, indigetes quibus afficiantur Olympos, 62

Participem quorum synodus desiderat vitro 63  
 Me quoque laetitiae, cum sanctis inde futurum  
 [-----] gaudet ouans, CHRISTO plectente coronam 65  
 [-----] cunctis, quos spes animosa remittit,  
 Auxiliante fide, ad magni celsa atria IESV '  
 Fallere pollicitum me saluatoris amici  
 Nam nequit, aut dubiae suffundere frigida menti.  
 O DEVS, o summae thesauri diues abyssi, 70  
 Praefice de coelis, ac maiestatis ab alta  
 Sede meo cordi, vita durante magistram  
 Hanc Sophian, quae nil aliud meditetur, agatue,  
 Quam tibi quae placitura putas, quae sancta, salubri  
 Non aliena fide, mea quae pietatis amussi 75  
 Acta probet, vitanda procul procul inde repellat.  
 Praebeat (oro) tuum iusto mihi tempore verbum  
 Semina laetifici fructus: saturato benigni  
 Numinis hanc animam vbertate, liquore sitimque  
 Sanguinis illius compesce, profusus ab imo 80  
 Vulnere qui quondam fuerat patientis IESV.  
 Arida cuncta riga: quae saucia, plasmate leni  
 Conforta, o coeli dominator, inertibus auge  
 Vim meliore modo, ne me mala laedat egestas  
 Iusticiaeue tuae, summaeue annona salutis. 85  
 Da facilem motum in primis, vt pessimum, & atrox  
 Hinc odium fugiat, vindictae abeatque cupido  
 Hos satrapas erga, Sathanae qui castra sequuti  
 Hactenus improbitate sua, linguae atque dicacis  
 Futilitate, meum falso sectantur honorem. 90

Pelle nocens quicquid virtutem obnubilat umbra 91  
 Et scelerum densa veluti caligine complet.  
 Da mihi (namque potes, tibi cum pater optimus aevi  
 Atque facultatem communicet almus IESVS)  
 Dona salutiferae pacis. Sim mitis amator 95  
 Sancti Euangelii, quo maxima gratia nostri  
 Saluatoris erat trifidum vulgata per orbem,  
 Quo veteris culpa vestigia sustulit illo  
 Trita pede, in mundum quo missus Apostolus, almam  
 Dauigenae pacem toti promiserat orbi. 100

Assere sic animum, ne trux effectus inepto  
 Mortali tribuat vim maiestatis, & ipsum  
 Te neget ore DEVM: veluti facit haereticorum  
 Secta, negans operum meritis audacter Olympi  
 Munera, quae nuper dementia ceperat atrox 105  
 Quid? fuit? & nostrum vestigia figit in aeuum.

Quis sibi non aliquod sceleratum phasma, laborans,  
 Cogitat, excessu mentis? non collocat omnes  
 (Proh) animi vires ad lubrica, fluxa, nefanda  
 Gaudia? non sordes vel opum, fastusue superbi? 110  
 Quis sibi non annos promittit viuere centum  
 Diuitiis locuples, licet interim iniquior, ipse  
 Fraudatorque sui, haud momentum collocat istud  
 Ad studium, tibi quo placeat, tua iussa facessens?  
 Et tamen (o ingens, grauis o dolor vsque dolorum) 115  
 Sic nos stultus amor nostri dementat, & excors  
 Blanditia est scelerum, nos ut vox nostra beatos  
 Praedicet, haud humilis, sed classica quippe prophana 118

Ambitione tumens, & flagitiosa profecto.	119
Da, pater, his nostris mentem rationibus aequam,	120
Espera ne mores regat in contraria sensu	
Fluctuago, insanis curarum agitata procellis.	
Nauigat in portu, reproborum classe remota,	
Quisquis ab Oceano mundanae, & gurgite vasto,	
Stultitiae, tua regna petit, DEVS alme, piorum	125
Quae studiis sanctis collegia pulchra frequentant.	126

Test. Script. de S. S. A.

120. De

121. Espera: reading unclear



PSALMUS/DAVIDIS II/QUO VIRULENS O-/DIUM, AC CRUDELISSIMA/CONSPIRATIO  
IUDAEORUM ADVER-/sus CHRISTUM IESUM describitur, ad-/dito simul illustri  
testimonio de victoriosiss./resurrectione eiusdem a mortuis etc. Pro  
sta-/tu temporis huius praesenti, atque et fato et/ultro calamitoso  
passim per orbem,/meditationis in pass. Dom./plae ergo, scriptus/

AD/REVERENDISSIMUM IN CHRI-/sto Principem ac Dn. Dn. Casparum, Epi-/  
scopum Vratislaviensem, supremum per/vtramque Silesiam Capitaneum  
Caesa-/reum, etc. Dn. Mecoenatem/suum clementiss./

A/M. IAC. MILICHIO A FALCKEN-/burg, Math. Iur. Cand./VRATISLAVIAE  
MDLXIX.

#### ARGUMENTUM

Quae patribus fuerant saeculis promissa vetustis,	1
Haec repetit tenui nostra Camoena cheli.	
Nempe, qui horrenda cruce conclauandus Iesus,	
Orcadiis Satanae victor abibit aquis.	
Huic grauis imperio maiestas numinis, omnis	5
Debetur ditio, Sydera, terra, fretum,	
Quamlibet huic atrox minitetur bella tyrannis,	
Bella sed, auctori pernitiosa suae.	8

# PARAPHRASIS.

Quid sibi vult fremitus? Quid coniuratio gentis	9
Impia foedifragae? Quid malesana quies?	10
Quae fera Principibus discordia creuit, et atrox	
Dissidium, domino ceu latitante, furit?	
Quo rabies feritasque ruunt? Quo Lerna Monarchas	
Praecipites belli complicitate rapit?	
Arma mouent quoniam populi importuna Tonanti	15
Sydereo, cuius flammea tela sonant:	
Cuius ab aspectu tremefactus inhorret Olympus,	
Et quicquid mundi maximus orbis habet.	
Barbara cur genito minitantur castra parentis	
Aetherei? CHRISTI cur petiere caput?	20
En, velut oppugnant reprobi fortissima claustra,	
In quibus excubitor fortis IESUS agit.	
En, quot teligeris stationes hostibus amens	
Dux subit, et praedae spem iubet esse ratam.	
At fera gens quanquam se iam vicisse putabit,	25
Cum vigil exuuiis despoliatus erit:	
Lux tamen hunc iterum triduana remittet ab Orco,	
Victor erit praestans, qui modo victus erat.	28

1. Margin note: Quare fremuerunt gentes etc.
5. Margin note: Astiterunt Reges terrae.
15. qnoniam

Ante trucidatus qui crudelissima sensit	29
Vulnera, mirandae dona salutis habet.	30
Fregit inaescatas miserorum sanguine Diras,	
Ferrea Taenarius vincula Pluto gerit.	
Quinetiam coeleste DEI fortissimus Heros	
Obtinet imperium cunctipotente manu.	
Cum tam soeua Ducum cepere tyrannide corda	35
Gliscere, et inuidia non remorante rapi.	
Ferre citi ferrum: dare tela: repagula legum	
Rumpere: iustitiae frangere fraude modum:	
Intentare piis crudelia vulnera: dirae	
Militiae priscam vi violare Fidem:	40
Foedera pacta DEO transcendere: dogmata verbi	
Temnere: sanguinea perdere cuncta manu.	
Talis erat populi petulantia, talis Erynnis	
Complicitas, Satanae fulta satellitio.	
Factitat in coelo DEUS at quid maximus? Orbem	45
Num radio pingit? Somnia vana notat?	
Num tacet unigenae tantis cruciatibus almam	
Nec parat, illius commiseratus, opem?	
Quid faciat Dominus? Conatus ridet ineptos,	49

35. Margin note: Disrumpamus vincula eorum.  
49. Margin note: Qui habitat in coelis.

Stultiloquae reprobans verba dolosa tribus. 50  
 Nam praesaga mali mihi mens pronunciat ultro,  
 Grandis erit populi, quamque ruina grauis.  
 Cerno, velut viuo simulachro, horrentia bella,  
 Spumantes Solymae sanguine, caede, lacus,  
 Horribiles plausus geminare ruentia templi 55  
 Tecta, cadaueribus compita plena fori.  
 Nunc video veluti ruat alto a culmine moles  
 Marmore quam Salomon fecerat arce locans.  
 Nec modo verborum viua sub imagine cerno,  
 Qualiter hostilis fert furor arcis opes: 60  
 En, velut horrendo praeceps Antonia casu  
 Corruat, hanc igni depopulante fero.  
 Aspice ceu misere sublimia cuncta recumbant,  
 Mulciberis valida vi liquefacta trucis.  
 Hac rapit arma vafer Zelotes, obuia mactans 65  
 Corpora belligerum, sed sine lege, virum.  
 Inde Palaestinas plebs consociata tabernas,  
 Atque Ducum turres, diripiuntque casas.  
 Fit sceleratorum ferro via lata latronum,  
 Nullus honoratis ciuibus extat honos. 70

Nulla prophanatis sacrorum cultibus: Omnis	71
Religio penitus dedecorata iacet.	
Flagitium natae genitor videt ipse nefandum,	
Cui rapit oppressae bellua foeda decus.	
Hac.alii iugulant ante ora paterna tenellos	75
Infantes: atrat sanguine cuncta furor.	
Hei mihi, quanta fames, victusque carentia sternit	
Agmina, funerea pallidiora nece?	
Quo iacis affectus, hem crudelissima mater,	
Parcere quae ungenito non potes ipsa tuo,	80
Sed, nimis angustata fame, ut medeare furori,	
Filioli (o genitrix) membra tenella secas?	
Tu licet ense seces corpuscula, lurida tabo,	
Quae cito suppositi fomitis igne coquas,	
Non tibi sunt epulae, aut obsonia lauta, paratae,	85
Eccum aderit raptor miles, ut ista voret,	
Atque tui geniti laniati viscera rodant,	
Particulam frustra te rogitante dapis	
Haec gravis impietas mereunt, ac turpia gentis	
Ergata Iudaicae, deliquiumque boni.	90
Ferro sic voluit temulenta perire cruento	91

Plebs, fuit in plagas quae furibunda DEI.	92
Reliquias misere dispersas cerno per orbem,	
Praeda feris passim fit scelerata cohors.	
Quam gravis (ah) rerum premit hanc, inopina et egestas,	95
Exilium, macies, frigora, bella, fames.	
Conturbavit eos furor exitialis, et ira,	
Perniciem cumulans, vi grauiore DEI.	
Ast ego (Christus ait) quem plebs scelerata latronum,	
More, crucem scapula ferre coegit agro,	100
Regalem fateor tribui mihi prorsus honorem	
Numine magnanimo, glorificante logon.	
Iam mihi non tantum diademata clara Monarchae,	
Suntque Sionaeae dedita regna plasis <sup>97</sup>	
Nostra regit ditio terrarum climata, fluctus	105
Oceani, ac quicquid cardine torquet Atlas.	
Nam decreta DEUS quando sanctissima coelo	
Sanciit, haec nobis rite locutus ait:	
Dimidium tu CHRISTE mei es, tu noster alumnus,	
Tu mihi dilectus Filius, esque Logus.	110
Te genui Pater ante oeui ceu soecula, sic te	
Nunc genero, et Triados pars tibi certa datur.	112

97. Margin note: Et in furore suo.  
99. Margin note: Ego autem constitutus.  
107. Margin note: Dominus dixit ad me.  
109. CHRITE: CHRISTE, with BUW man. corr.

Posce, feres quaecunque voles: nihil inclytus ardor,	113
Nil tibi larga manus nostra negare potest.	
Imperium gentile cupis? Dominator ab axe	115
Gentibus, hae siccum, seu coluere vadum,	
Siue per immensum partitae climata mundum,	
Seu tenet has vastis insula clausa fretis.	
Te, quoniam cuius libertas pristina iusto	
Reddita, luctiferam sponte ferente crucem.	120
Te metuat finis terrarum, ac ultima finis,	
Et rapidi quicquid gurgitis arua premunt.	
Tu ne parce malis: audax audentior ito	
Hostiles contra (frigida verba) minas.	
Contere ferrata petulantia pectora virga,	125
Et veluti figuli fictile frange lutum.	
Vos igitur Reges, quaenam dementia porro	
Sollicitat? Domino fertis an arma poli?	
Emollite feros ab agresti pectore mores	
Efforment pietas, simplicitasque fidem.	130
Erudiat vosmet legum fundatio, terras	
Qua regitis, populis iura ferendo malis.	
Induperatori pandectas turpe bonarum	133

113. Margin note: Postula à me, etc.

116. ceu.

124. Margin note: Reges eos in virga ferrea.

127. Margin note: Et nunc Reges in telligite.



Sit, gladio, legum, aut velle tenere manu,	134
Cuius in affectu levis inconstantia, fastus,	135
Regnat et ambitio, crapula, stupra, neces.	
Exemplar populi quia vos decet esse ferocis,	
Carpite doctrinae nunc documenta meae.	
Servitio Domini coeli, terraeque dicat	
Vosmet, et illius magnificate thronum.	140
Prima sit in vobis sapientia, Fata timere,	
Resque sit in vobis plena timoris amor.	
Res sit amor, magna formidine nempe Tonantem	
Quae metuat, quando feruet amore DEI.	
Exultate tamen rursum, vicibusque resoluant	145
Gaudia cordis amor, cumque tremore pudor.	
Oscula multiplicat Logo, cordique parentis	
Aetherei, illius ne premat ira feros,	
Neue ratos, vosmet compendia certa secutos,	
Error agat, subito in mille pericla trahens	150
Heu, grauis ille furor summi domitoris Olympi est,	
Cum ruere in casses impia corda sinit.	
Fulminat horrendo tonitru crudele malorum	
Concilium, supera concitus arce DEUS.	154

140. Margin note: Seruite Domino in timore.

150. Manuscript horizontal line drawn through this verse in BUW copy.

151. Margin note: Cum ex arserit in breui ira eius.

O ter felices, nimium, nimiumque beatos	155
Publicolas, tradunt qui sua corda DEO.	
Quis DEUS ipsa salus visa est, confidere soli	
Qui statuunt sancta relligione DEO:	
Qui timuere DEUM, quem dilexere, et eundem	
Sic redamant, virtus sit timuisse tamen,	160
Perpetuas et opes, et inexpugnabile regnum	
Hi capient, firma facta probante Fide,	
Cuius energia ut superat generosa ferocem,	
Flectit, ataxian, sic quoque fata DEI.	164

FINIS

155. Margin note: Beati omnes.

EPITHALAMION  
**SERENISSI-**  
**MI, POTENTISSIMI**  
**ET CHRISTIANISSIMI PRINCIPIS**  
 ac Domini, Domini CAROLI, eius nominis Noni,  
 Galliz Regis, &c. Et illustrissimę Principissę ac Do-  
 minę, Domine ELIZABETHÆ, Diui MAXIMI-  
 LIANI Secundi, Romanorum Imperatoris Augusti,  
 Vngarięq; Bohemię, Croatię, &c. Regis glo-  
 riosissimi, &c. Archiducis AV-  
 STRIÆ, &c. Filie.

*In quo Familie utriusq; vetustas et amplitudo  
 breuiter attingitur.*

Per L. Milichium à Falckenburg, Mathemat.  
 Iurium Candidat. P.



*In comitijs Spirensibus, Heidelbergę per Michaëlem  
 Schirat. Anno M. D. LXX.*

62206

# EPITHALA MION.

**R** Edderet exosum quo religionis amorem,  
 Prototocus Satanae, scilicet, Epicurus, item;  
 Sustulit ex animis hominum radicitus omne  
 Auxilij firmam spemque, fidemque, Dei.  
 5 Sed melius sensit quam, & sanctius ordo piorum  
 Christiadum, quibus est cognitus ipse Deus!  
 Quos beat alma fides, magni fiducia IESU,  
 Ante DEI statuat semet ut ipsa thronum,  
 Colloquitur placido, posita feritate, parenti,  
 10 Praesidium sperans munificamque manum?  
 Haec velut evincit rata ecclesiastica Verbi,  
 Quod tulit in mundum carniger orbe Logus:  
 Sic ea (VALLIS I generis, ter maxima fama,  
 Gloria) fortuito ducere, & esse rudes,  
 15 Non foret artis opus. Vult admiranda Tonantis  
 Maestas hominum cognitione coli,  
 Cordibus ut nostris certa efficientia rerum  
 Conster, & hunc mundum qui regit, esse Deum;  
 ¶ Nomen amicitiae primordia sumpsit amoris  
 20 Gurgite, fonte velut proficientis aquae,  
 Spectat is ad fructum quod si tantummodo nostrum,  
 Nec loca, perspicue quod referatur, habet.  
 Non amor ille fuit, sed mercatura forensis,  
 Commoda multiplicans, utilitatis erat:  
 25 Terra ferax fructus, pecus attille, prata, paludes,  
 Diligitur pacto hoc arbor opima, domus.  
 Gratuitas hominum Charites decet esse, feratur  
 Ut velut exemplar, regula, norma, Dei.  
 Consultit huic hominum generi qui gnauiter omni  
 30 Tempore, nullius quamlibet is sit egens,  
 Sed dominatur aquae pelagi, iuga montis aprici  
 32 Gramine, florigero & munere, vestit humum.

A 2 ¶ Nec

33 ¶ Neque canis absurdū, (Sophiæ p̄lectræ de Dynasta  
 Elogio) tenuis sit mea multa licet.  
 35 Nam quoq; subtili paulūm ratione remota,  
 Lumina templantur, rhagoidosq; iubar,  
 Quam fieri hæc rerum facies pulcherrima mūdi,  
 Quamq; sit aspectus dulcis vbiq; poli,  
 Quem regit omnipotens, tot, prospiciētia, seculi  
 40 Curſibus, æternis legibus atq; Dei.  
 ¶ Aspice principio terras, vniuersaq; rerum  
 Corpora, condita quæ de dominante patre:  
 Ceu medio mundi tellus vastissima pandit  
 Brachia, quam solido sitq; rotunda globo,  
 45 Undiq; conglomerata suis ceu nutibus extet,  
 Terribilis pelagi libera facta minis.  
 Floribus, arboribus, decorataq; frugibus omnis  
 Hæc generis, sic est multiplicata parens,  
 Disparitas probet ut specierum nomina cunctis  
 50 Non satis humano gutture posse dari.  
 Inſatiabilis est quia copia cernua sensu,  
 Credibilis cuiquam nec satis esse potest.  
 ¶ Huc refer & fontes, huc addit perennia cursu  
 Flumina, littoreis amplificata vadis:  
 55 Lucidus amnis abire veluti liquor, undiq; vetas  
 Semina de fluuio mundificata suo,  
 Fru&iferis demum quæ sic linquantur in aruis,  
 Vestiat ut litus nobilis herba suum.  
 Gaudeat & viridi decorata ut ripa salictis,  
 60 Dum vada populeo munere complet odor.  
 Quid referam vastos scopulos, altissima saxa,  
 Et loca fornicibus peruia facta canis,  
 Montis ut abrupti vastissima in zære moles  
 Pendeat, horribili fragmine prorsus hians?  
 65 Quis ferat immensum spacium, longosq; recessus  
 Camporum, & campis, quotta recincta palus?  
 Huc simul adde auri, quæ sitq; recondita vchis:  
 68 Massa soli, argenti, gemma, metallæ, filix:  
 Mar-

69 Marmoris ut taceam vis infinita per orbem  
 70 Quæ sit, & hæc quam sit versicolore sinu?  
 Inrimas veluti scindatur inutile saxum:  
 Proueniat veluti calcis ubiq; nitor.  
 Quis genus hic variū referat, cicurumq; ferorū,  
 Dic, pecorū, imperitat queis dominator homo?  
 75 Cui volucrū lapsus, fuga nec distincta per auras  
 Nota, melos rigidū, dulce, suaue, fuit?  
 Cui pecudum pastus, quæ syluia lustra pererrant,  
 Aut vaga vox patet, aut articulata minus?  
 Grauidia personitant quædam cur antra boati,  
 80 At alia fremitu murmura rauca ciunt?  
 Forsitā hic aliquis dicet: Quod carmina spectat  
 Hæc tua, cum tædas exhilarare pares?  
 VALLESIANA domus quæis gauisura, fovebis  
 ELIZABETH thalamo, CAROLS, quādo tuā?  
 85 Quisquis es, hoc spacium cupido cōcede labori,  
 Non labor is, longum, est, insituentis opus.  
 Tempus erit quo nostra faces accendet amoris  
 Musa, suo Domino gratificata pio,  
 Cui famulatur honos, & gloria debita laudi  
 90 VALLESIAE, quā Rex CAROLVS auget ouans:  
 Quis vetat hæc eadem memoratu digna referte  
 Artibus eximio, magnanimōq; Duci,  
 Quem sua iam pietas virtutum mole locauit  
 Huc, vbi Thespiadum regnat Apollo choro?  
 95 Quis vetat immensi ter maxima facta Tonantis  
 Carmine, voce, manus sedulitate, sequi,  
 Hunc apud, hoc toto quo non humanior orbe,  
 Cuius & astorum lumina tangit honor?  
 Quis vero sociam thalami dūcturus, amoris  
 100 Semina non studij relligione legat,  
 Discat & vnde hominū genus est, q̄ mētis origo,  
 Vnde sibi flammæ conciliārit amor?  
 Nempe propagādo generi qui seruit, & inter  
 104 Bestiolas, sancta quæ ratione carent.

A 3 Pro-

105 **P**rouda cura Dei vegetem quaspropter Adamum  
 Condere dum, mira dexteritate, parat,  
 Indidit huic veri faciles pulcherrime amoris  
 Scintillas, sociæ notitiæque suæ:  
 110 **S**egregat hūc pecudū penitus cōmercio, & vsum  
 Multiplicem rerum ex ordine monstrat ei,  
 Constituit terræ Dominum, qui rura colendo  
 Omnigeni fructus semina spargat humo,  
 Non patiatur eam sterilem, vel stirpis inanis  
 Vastari penitus deteriore lato:  
 115 **E**ssera reddatur ne immani dente ferarum,  
 Bestia cum numero multiplicata fremet.  
 Quas operas igitur bonus impendebat Adamus,  
 Ut coleret sulco municipale solum,  
 120 **U**t daret innumeros cellus iustissima fructus,  
 A Equora vectigal, munera certa nemus?  
 Hæc ea terrigenam si condita propter, eidem  
 Et data perpetua largitione prius.  
 Corda creaturæ, quæ, perfrectissima, platen  
 Se renuunt vnquam noscere velle suum,  
 125 **C**um rapiat celeres grauis admiratio sensus  
 Sæpe sui ipsius cognitione procul?  
 ¶ Cuncta creata soli si sic possemus ad vnguem  
 Cernere luminibus, mens velut illa vider.  
 De ratione Dei quis adhuc dubitaret alastor  
 130 **I**mprobis, infana barbaricæque furens?  
 Ecce vident, distincta suis velut Urbibus vnde  
 Littora collucent, insula, pontus, ager?  
 Quæ maris vndiuagi pulcherrima gurgite vasto  
 Planicies? species quàm varixque radi?  
 135 **C**omoditas quanta est portus, vbi nauita merces  
 Mutat, in emporium transuehit atq; suum?  
 Clausa quot immenso pelago meditullia terræ,  
 Quæ velut Oceani flumine mersa natant?  
 Littora listoribus quæ non contraria metas  
 140 **F**luctibus, & lucæ disposuere modum?

¶ Sy-

- 141 ¶ Sydera stelligeri taceo studiosus Olympi;  
 Qua ratione umbræ, proueniâtque dies:  
 Qua contrarietate reuersio solis ab ipso  
 Extremo puncto ver, hyememque, facit,  
 145 Letificat quorum prius ipsa animalia terræ,  
 Flumina, germinibus vestit ubiq; nemus,  
 Illud at asperitate gelu fert rebus acerbam  
 Tristitiam, Boreæ frigus, & imbris aquas.  
 ¶ Nonne uidemus adhuc, vires natura creatis  
 150 Indiderit quantas, robur & acre, feris,  
 Qua sua descendant habitacula vi, atq; furore,  
 Vt generis maneat salua propago sui?  
 Sunt alix corio tectæ, squammolæque gestant  
 Tergora, sunt villis corpora tectæ suis:  
 155 Sunt alix spinis hirsutæ, ut telifera hystrix,  
 Cui pharetra teli vis inimica scater:  
 Cornibus armatas acies imitantur at illæ,  
 Sunt ramenta quibus fronte, teguntque caput.  
 Effugium præstat volucris pulsatile vento  
 160 Remigium, granior vis ubi damna parat:  
 Præsidio caret vnus homo, si nomina desint,  
 Propicia seruant quæ pia corda manu.  
 ¶ Cur tamen imbellem voluit natura creari  
 Terrigenam, potior qui ratione feris?  
 165 Cur dominatorem voluit mansuescere rerum,  
 Cum fera præsidij quælibet arma gerat?  
 Conditor omnipotens quando fecerneret orbis  
 Climata, tellurem, lumina, stagna, nemus,  
 Sat scierat fore tuta hominum mortalia corda,  
 170 Quæ prius in Domini cognitione manent.  
 Terriculamentum quapropter is indidit omni  
 Antè creaturæ, quadrupedumque gregi,  
 Vt metuant hominem formidine perpe visum,  
 Quo generis referunt nomina prisca sui.  
 175 At hominem voluit formidine ducier axis,  
 176 Atq; sui vera cognitione Dei,

¶



177

Quo vegetatur humo, colitur, vestitur, amatur

Dirigit atq; vagos in sua regna pedes.

180

Quis genere ah omni vitæ amplectatur eandem

Non igitur, summa pro bonitate Deum,

Non modo qui iusta vult omnia lege teneri,

Quæ freta, quæ tellus, quæ levis aura fouent:

Sed paradificolas inter decreta perenni :

Consilio penitus sanxit, amore calens,

185

Quo genus humanum, mirando peioris æstu,

Pertrahit ad cultum, noticiamq; sui.

At tamen infinita Dei sapientia, cunctis

Præ reliquis rebus, lucet ubiq; magis,

190

Corpora bina (hominū genus) arcto fœdere ne-

Coniugij voluit, quodq; vigere fidem, (Si

Quæ neq; funesta depræfatos morte relinquat.

Quando caro est animæ dissoluenda flamm.

195

¶ Legitimis igitur socialia fœdera vinculis

Astringi certa vult ratione Deus;

Spurcitæ fœda ne quando renata voluptas,

Augeat, illicita & grande, libido, nefas,

Oceano scelerum quæ corpora mergit Averno,

Corda meretricum fracta furore prius.

200

Nam quod fœminei purissima copula sexus,

Coniuge cum casto grata sit, atq; placens,

Comprobat effectū ratio dominantior orbe

Cunctigenis vitij, nequitiaq; fera,

Cui modo nora sit illa Dei sapientiz ubiq;

Luciditas, summi & iussa serena Patri.

205

¶ Hinc quoq; soliuagū clemēs miseratū alūnum

Cum Deus, imminensa pro pietate, foret

Protinus affectus animi patientis ibidem

Concutiens, dulces reddidit ore sonos:

210

Quæ tamē huic homini quid p̄fectura voluptas,

Si socia vitæ destituatur, erit,

212

Quando parem videant animantia cūcta creatæ

Naturæ, generis progeniemq; sui?

Fin-

# IN REGIVM

ET MAGNIFICVM SERE-  
nissimi potentissimique Poloniz  
Regis HENRICI, Filij & Fra-  
tris Regum Franciz, An-  
dium Ducis, in urbem  
Lutetiã Parisiorum  
Ingressum,

CARMINA GRATVLATORIA.

*Authore Iacobo à Falkenburg, dicto Milichio,  
Brandeburgo, Iurisconsulto, Regio  
Franciz alumno.*

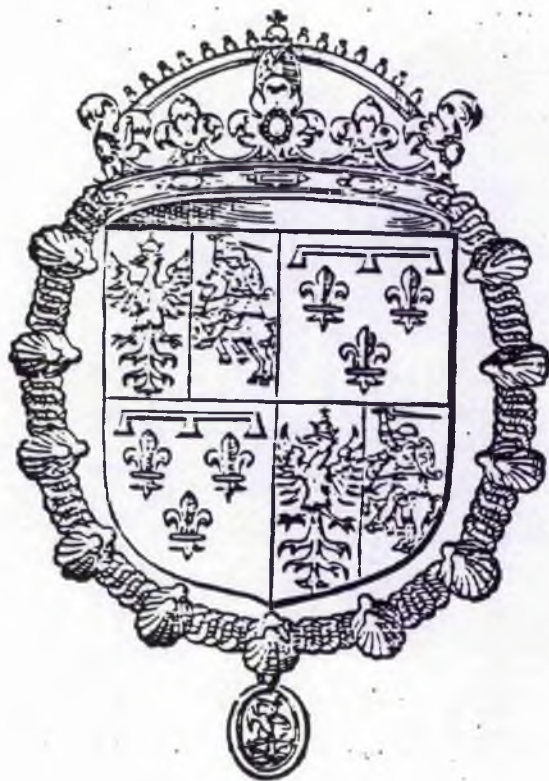


P A R I S I I S.

Ex Officina Federici Morelli Typographi Regij.

M. D. IXXIII.

CVM PRIVILEGIO REGIS.





*IN REGIVM ET MAGNIFICUM serenissimi potentissimique Poloniae Regis Henrici, Filij & Fratris Regum Franciae, Andium Ducis, &c. in Urbem Lutetiam Parisiorum ingressum,*

*ECLOGA*

*AD*

**R**EVERENDISSIMUM, illustris. illustres, magnificos, generosos inclyti potētissimique Regni Poloniae, pro Rege electo Henrico Francico in Poloniam adducendo LEGATOS in Galliam.

Dominum, Dom. Adamum Konarsky à Cobilin, Episcopum Posnaniensem.

Dom. D. Albertum à Lasko, Palatinum Syrdiensem, liberum Baronem in Kiefmarck, in Rithvany & Donaicz Dominum & heredem, &c.

Dom. D. Ioannem à Tomice, Castellatum Gnesnensem.

Dom. D. Andream Comitem in Gorka, Castellatum Miedzirzecensem, Gnesnensem,

A ij

4  
Valcensem Capitaneum. Er  
Dom. D. Ioannem Herborn à Fulsthin, Castel-  
lanum Sanocensem, Capitaneum Præmis-  
liensem, &c.  
Dominos suos clementiss. clementes, commen-  
dationis sui humillimæ ergò scripta.



**POLONIA. REX.**

I

**S**ALVE festa dies, lux optatissima  
salve,  
Clarificata nouo iam sole: virentius  
aruum

Aspicio: vernant pulcherrima  
vallibus imis

- 1 Lilia: florigeranti humi nunc omnia vernant  
5 Germina, quinetiam dulcissima gaudia promunt,  
Ambrosium, Regi, spiranti vertice odorem,  
Ingrederis urbem hic metum qui deinde recedet.  
Nunc vos exhilarare, mea, radicibus, herba,  
Comite & ornatu radiantes marginis ultro  
10 Folliculos, quibus in semen generatur, & ipsa  
Progenies vestra series, spes atque nepotum.  
Nunc melicam vestro deducite gutture carmen  
Syluicola volucres, & tu luscina, cantu  
Qua mihi visa grauem noctem lenire sonoro.  
15 Ecce electus adest Rex, cuius fama per aeuum  
Durat, & ipsa statu manet incommota perenni:  
Imbibat omnis ager fragrantis flumina roris,  
Visurus faciem Regis, qui sidera tangit  
Fama, & nostrates qui impleuit nomine terras,  
20 Sarmatiamque simul dignatur adire, relictis  
Sedibus Andegavi, recturus sceptrum Poloniae,  
22 Sorte data vnanimi procerum, & diuinitus, illi.

A iij

23 *Nunc cremor igne nouo hic, & inenarrabilis  
ardor*

*Me rapit alloquij, decorabo virentibus herbis*

25 *Ergo caput, totamque reget me aurata supellex,  
Quo omnibus acceptam faciat Baronibus, illum  
Qui comitantur, iter qui continuantque favore.*

*Quare magna fides, & inexpugnabili orco  
Regis amor, desideriumque, mei, sitis atque*

30 *Iustitia, Martisque feri studiosa voluptas,  
Quolibet imperfecta diu, at iam iam arte futura  
Principi integrior Valoyfi, fac veniat rex  
Sarmatiae, nunc ora preces, cor vota profundant.*

*Rex generate abauis, antiquis Regibus ipsis.*

35 *Francorum, regis fratris spes, vnaque virtus,  
Cuius ad imperium trifidi gemit orbita mundi,  
Huc properanter adi: mea gens desiderat vnum  
Te Regē, ex Regum qui semine cretus, olympū  
Mente agitans, subigit virtute Polonica regna.*

40 *Me ferus, orbatam, tentatque petitque caputem,  
Barbarus, hostis, atrox: dilapsa est inuida turba  
Prorsus amicorum, qui foedera nostra secuti,  
Lacrimamque prius, dum floruit ense Polonus.*

*Hac (rogo) nunc venias ingressus cum omine fausto,*

45 *Excitet atque fauor nostri te in fortia facta,  
Vlla repugnantis votis modo ni qua voluntas:*

*Tu potes, affer opem, tu subueniendo benignus,*

48 *Quaeso, mihi, à varijs ambita, tolle querelas.*

*Sic*

49 Sic tibi complacent mea sceptrā, lenata fauente  
50 Munere, sic quo tua magnificentia daret.

## R. R. X.

En velut ingressus celebros regalia nostri,  
Et sum Valesio Regum de stemmate natus,  
Vtique, fidem nobis iuranti, porrigo dextram:  
Sic bene prospiciere, volo. signacula cuius  
55 Sint mea verba tibi, virtus me quippe paterna  
Edocuit, cunctis facilem fieri, ergo Poloni,  
Quis spem progenerat mea parua potentia, propiti  
Auxilii que mei fidentia, credula facili.  
Ergo nouos animos ac pristina corda resumens,  
60 Exuias pariter Vani deponere timoris,  
Iustitia sectando viam modò, tramite longo  
Quæ, ac simul angustio, transmittit ad atria cœli.  
Erige cum Gallo cristus ceruice superbus,  
Quem cernis fulgentem armis ac vera tumentē,  
65 Magna sacerdotum aris munera ferre sacratis:  
Intra cum Gallo, venerator et astra precatu,  
Cunctigenis populus regalia nostra recensens.

## POLONIA.

Te canet æterno laudatio nostra tenore,  
Arma, ducemque canam, Francorum promptus  
ab ori  
70 Qui Venis, Arctici regni sumpturus habenas:  
Carmine, Galle, suo nostra expers sunt tria ales  
72 Te canet ac merito, tibi nostra electio grata



- 73 *Quod fuit: optatos nostris tu viribus addes  
Ipse toros: te dante, tumescet & incola regni:*
- 75 *Summa mea accipiet per Gallū cōmoda sceptrā.  
I decus, i, nostrum, fer & incrementa triumphis  
Perpetuis, facti ponendo trophæa Polonis,  
Aduena quæ cernat, nostri videantque nepotes.  
I rex, i, noster, benè viue, venique Dynasta.*
- 80 *Nunc scio, quæ in me mens Galli, nunc au-  
reus, ante  
Cote reductus, ares stylus, hanc in corda, clientis  
Prompti, me fateor qualem inde, perenniū eius  
Obsequiū, virtute noua, partōque vigore.  
Nunc scio quanta patres anxio prouisio nostri*
- 85 *Regni, & curram consultatio longa Senatus,  
Qui elegere Ducem nobis te, Francice Princeps,  
Deducende procul, quō sceptrā Polona gubernes.  
Eheu, quod toto curis turbatus orbe  
Regnum frugifera telluris? inermius atque*
- 90 *Interitu regis memet quid tristius esse  
Tum poterat, grauior cum parte premebar ab  
omni?  
Exul eram veluti: caput, & lacerata maligno  
Vulnere membra mihi viduæ: fugere propinqui,  
Mobilis inconstantia amicorumque phalangis,*
- 95 *Tempus ut interitus venisset, venerat atque  
Electus alius Regis, sententia rapta est*
- 97 *In partes, quæ civilis solet esse tumultus*

Causa

75 *Causa, & origo mali, praesens quo non caret aetate.*  
*Summa, miser visus, turbatus & incola mundi,*  
 100 *Cui fuit omnis homo dictis obiectus acutis,*  
*Propositumque meum detestabatur iniquis.*  
*Gratia nonn' summa hac? me collegisse vicissim,*  
*Dissidijs, regni que statu, curisque regentem.*  
*Eia, regalis soboles, medicamine cuius*  
 105 *Reddita sceptrum mihi turissima, cuncta salubri*  
*Membra vigore calent, pulmonis, interior ante,*  
*Vis renouata, sonat nunc articulata ad amissum*  
*Omnia verba, usus quae lingua & cura requirit:*  
*Me tuus ingressus reficit, diuine Dynasta,*  
 110 *Mirifice, exhilaratq; tui omnes pompa triumph,*  
*Pompae tubae sonitu ac alto celebranda cothurno.*  
*Det (precor) omnipotens, idem qui trinus*  
*& vnus,*  
*Et Pater, & Genitus, sacrati & Pneumatis*  
*aura,*  
*Ipse tibi ut felix sit, Sarmatiaeque salubris,*  
 115 *Perpetuum pariens, quod duret, nomen Virique.*  
*Te sic Henrico veris sic diuite honoris,*  
*Valesides diuent, Regum, tria corda, propago,*  
*Nomine, re, & fama. Rex viue Henrice secunde,*  
 119 *Gallia viue potens, & viue Polonia diues.*

DE EADEM POLONORVM REGIS  
Henrici iniriacione, ingressuque Regio, in Fran-  
ciadum & Polonia laudem, carmen heroicum bi-  
membre, ominis p̄ij, sui que commendationis sempi-  
terna ergo scriptum.

Ad illustrissimum Principem ac Dominum,  
Dom. Nicolaum Christophorū Radziwvil, Du-  
cem in Olika & Nieszwiez, Comitem in Sziid-  
lovicz & Myr, magni Ducatus Lituaniae Cu-  
rix Marchalcum, & in eadem Regis Poloniz  
adductione LEGATVM in Galliam, litera-  
torum meccenatem liberaliss. Dominum suum  
clementissimum.

II

**C**Admus Agenorides, Thebani sanguinis  
autor,  
Qui ferrata feri mandavit semina monstri  
Telluri, queu progenies enata virorum,  
Ille suas quondam pompas, partosque triumphos,  
5 Concelebrās, diuas Musarū & Appollinis Odas  
Audyt, Harmonia dextrā dum prensat eburnā.  
Cum capit Aeacides Peleus regalia sceptrā,  
Fama fuit, Diuos, numerofo symate, pompam  
Accinuisse nouo, & sua donatuisse, Dynaste:  
10 Ac, male suada etiam latius, sua munera, Diuis  
Sparsit Eris: quo mel condideret felle: vetusti  
Sic fingunt Vates: sed nos, qui nomina Christo  
13 Aeterno dedimus Gnato Patri, illa sinamus,

Que

14 *Quæ veteres vano finxerunt ore Poëtæ,*  
 15 *Nesciatarba DEI, mendacia fingere gnara.*  
*Nos meliora damus, dedimus qui nomina*  
*Christo,*

*Ergò non Musæ, non Numina ficta Decorum,*  
*Non liuētē Eridē, non omina vana Volucrū,*  
*Nec Clarj tripodas, pomū aut fatale canemus,*  
 20 *Regium at ingressum sacro celebrabimus ore,*  
*Regalemque statum deuota voce canemus,*  
*Cuius es ipse Deus primus sancitor & autor,*  
*Cuius es ipse Deus fautor forōrque benignus,*  
*Legitimus gaudes sceptriū qui, & Regibus ipse*

25 *Confirmator ades, cūm pacis iungere dextas*  
*Destinas, alme Pater, quosdā, tua diua voluntas.*  
*Nec tu solus ades, Pater, in comitatus, & adfunt*  
*Ipse tua de mente satus, genitoris alumnus*  
*Aeterni æternus, simul & de pectore bino*  
 30 *Spiritus æternus procedens, nexius amoris,*  
*Desuper aduentas, firmo & connectis amore*  
*Reges, legitimus ineunt qui fœdera vinculis.*

*Adde quòd aligeris turmis, Diuūq; ministris*  
*Celitibus, curæ est presentibus esse, sacratio*  
 35 *Fœdere iunguntur quando bene disita regna,*  
*Circū mille volans, populos, Regesque salutās,*  
*Et sua vota ferunt, ac viuū numen adorant*  
*Autoris tanti, quo fonte bona omnia manant,*  
 39 *Attoniti mirantur opus, gentēque creatam*

B ij

- 40 *Suspiciunt, cui mens tantillo in corpore tanta  
Infusa, halanti diuino è pectore patris.  
Hec, illi nequeunt mentem exaturare, tuendo,  
Turba, Deo serua, & nobis mortalibus agri.  
Hisunt qui nostris facibus dignantur adesse,*
- 45 *Mens eterna Deus, lux nulli peruia viuo,  
Angelicusque chorus, nulli numerabilis ordo.  
Insuper ipse pater, qui regum sanxit amorem,  
Sistere dignatur sese ad tua sceptrra, Polone,  
Ipse tuam dextram comprehendit, pronubus ipse,*
- 50 *Vt sacer anristes, te copulat ecce Dynasta  
Valesio, ingressus hodie regali in urbem  
Qui, sacra templa petens, celebrat solennia festa.  
Et velut supplex tua cara, Ecclesia, sponsa,  
Ipsa tuum poscit tua sponsa, ô Christe, fauorem,*
- 55 *Ipsa quidem proprijs meritis, & munere solo  
Freta tuo, fuso proprio qui sanguine, sponsam  
Assertam sociat, te sis tibi cara marita,  
Aeternis nodis iuncta eternoque fauore:  
Sic pius ante aram fit supplex voce Tonanti*
- 60 *Valesius, Superumque fauorem cernuus ambit.*

ALIVD

13  
A L I V D

Ad illustres, generosos, magnificos in eadē pro  
Relegatione Polonica Legatos in Galliam,  
Dom. Ioannem Sarium Zamoisky, Capita-  
neum Belzensē generalem & Zamecensē,  
Dom. Nicolaum Firlei à Dambrouicza, Capi-  
taneum Casimiriensē.

Dom. Ioannem à Sborovv, Capitaneū Odo-  
lanouiensē.

Dom. Nicolaum à Tomice. Et

Dom. Alexandrum Prunsky, Palatinidē  
Kiiouiensē, &c.

Dominos suos clementes & colendiss

III

**A**ccipe, quæ meditator sic dum tua sacra paran-  
tur,

Inclyte Rex, pietate, grauiſq; , H E N R I C E,  
triumphi,

Stemmata qui clarus, qui nobilitatis honorem

Nobilitate animi geminas. Heroas & inter

5 Non postremus eris, qui non infamia tantum

Ostentare potes maiorum, & gesta priorum,

Sed propria potius semet virtute fideque

Commendas: V I R T V S sua quæque extollit

& ornat.

Quis dubitet, stirps Valeſidū sacra, gloria quæta

10 Luceat in vestra gente, & quæ gesta virorum?

11 Sen vicina, potens Bellona, in rura ruebat,

B iij

- 12 *Armorum horrifonos strepitus, lituosq; frequentas,  
Sed patriæ portus molli pax aurea vento  
Perflabat, semper stirps Valesia inclita, præstans,*
- 15 *Fulgebat latè, cœu stella insignior amplas  
Diffundit radios fulgenti e vertice cœli,  
Sed nunc caruleo splendet lumine cœlum,  
Sed circum extremo nebula se cardine voluant:  
Sic latè nomen, laudèsq; & fama coruscat*
- 20 *Valesie gentis, præclaræque gesta virorum.  
Fama potès volitat tua, Carole nonè, per orbè,  
Francorum proceres te dignis laudibus ornant,  
Iure equidem: quem non unquã virtutis egèrem  
Concupiunt cuncti, quorum censura probata est,*
- 25 *Culmen honoris habere potens: grati ergo clientis  
Carminè, Mæcenas, tua fama decusque vigebit.  
Hic & Alenconij Dux sanguine cœtus eodè,  
Franciscus, iusto memorandus carmine, ô inter  
Dux Mæcænates vel primus, non tibi tantum*
- 30 *Conciliat decus, hoc, quod frater, filius atque  
Regum, quod bellacis & Herculis antè gerebas -  
Nomen, & Herculeos posses superare labores,  
Ætas cum iuuenis sit, opes, & bellica virtus,  
Tèq; iuvenit Superi, & Maortia cœpra secūdens:*
- 35 *Quantū, quod musas coluisti, & honore triumphas  
Præcipuo hoc, tibi quem largitur Pieris alma.  
Nunc ad te venio, defuncte Henrice secunde,  
38 Inclitus & præstans, nulli virtute secundus,  
Præstantis*

39 *Præstantis genitor gnati præstantisque secunda*  
 40 *Henrici. ecce tuus splendet hic honos magis ipsa*  
*Luce, ingressus qua celebrat Regalia gnatus,*  
*Aduena & huc cōcurrents undiq; cōpita cōplet,*  
*Templa sacra simul iuuenēsque senēsque fre-*  
*quentant*

*Ob gnati pia cæpta tui, Diadema Poloni*  
 45 *Cui datur, & regni plenæ traduntur habena.*  
*Accipit hic Regnū, quo rix præstantius ullum,*  
*Seu spectes genus, & prælustis stēmata gentis,*  
*Seu spectes animi dotes hominum, atque seueræ.*  
*Bellonæ & iusti studium, bellique labores,*  
 50 *Atque feras varias, tauros, celerēsque caballos,*  
*Et gemmas, pelles, auri que salisque latebras,*  
*Copiam item rerū magnā, frumētū & acervos,*  
*Fæmineūque decus, mares simul, atque puellas,*  
*In quarū ore sedet Pitho, Charitēsque, Venusque,*  
 55 *Namque Verecundus pudor huius faciēque ge-*  
*nasque*

*Purpureo tinxit cocco, ceu si quis eburnam*  
*Sanguineo pingat crustam variētque liquore.*  
*Ast ad te redeo, celebrādo Henrice Dynasta,*  
*Nuper Alexandri nomen qui fortis habebas,*  
 60 *Nunc cum mutato mutas quoque nomine gentē:*  
*Tu, grauius & clarius patria & pietatū amator,*  
 62 *Numinis (ecce) loco es, propter tua munera*  
*mentis.*



- 63 *Utilis est multis qui vir bonus, utilis ergo  
Mille viris, orbione es, diue Henrice, triumphas:*
- 65 *Nam tales dotes summi moderator Olympi  
Haud confert cunctis, sed eis, qui pectore puro  
Aeternum venerantur eum, cultuque decorant,  
Quem vult ipse DEVS, quem pagina sacra  
revelat:  
Et qui non sibi meris solis, sed & omnibus aequè*
- 70 *Enatos, dulci que frui se lumine credunt.  
Talis es, alme Dynasta, tuus sic seper honos ster.  
Sed quia forsque statusque Ducu, regumque  
triumphi,  
Ingressusque tuus res sacra: in vota vocandus  
Ergo Deus sacer, ore, Deus cui condere gentem*
- 75 *Curacras, & viuendi illi praescribere leges.  
Adsis, o pater, & benedic Deus optime binis  
Regnis Galli atque (vno te mediante) Poloni,  
Foedere fraterno iunctis: ea firmet amoris  
Nexus, qui bino spiras de pectore diuo,*
- 80 *Et Patris & Gnati: non sint hac irrita vota,  
Ipse, Deus, super his, non irrita verba, referto:  
Florete, amborum populi & nutrite nepotem,  
Qui trinos, vna Deitate, agnoscer in auum.  
Dicat Amen cunctus. Gallus viuâtque Polonus:*
- 85 *Principe cum Gallo benè vine Polonia. Dixi.*

# DE POLONIA

IN FORTISSIMI MAGNANIMIQUE Herois, Christianissimi Francorum Regis CAROLI IX, è serenissimorum Principum Valesiorum familia illustrissima Regiâque fratris, Dom. HENRICI, eius nominis II, Polonorum Regis potentissimi, commendationem, Franciadum laudem & honorem, Elegiz aliquot, tribus distincte Actibus: Quorum Primus continet Valesiadum Encomia, Poloniæ situm, Ducatuûmque eiusdem vota & suffragia, Electionem, atque Electi responsionem. Secundus, itinerariû, Electi ingressum, & Regum Poloniæ omnium enumerationem historicam. Tertius, gratulationes, aliâque summæ fœlicitatis omina, Regis pij officia & labores, armæ sociæ, atque fœdera.

*Autore Regio Franciæ alumno, quondam Aulico Cæsareo, & Regineæ deductioni in Franciam adiuncto,  
Iacobo à Falckenburg, Mil. Brennipolitano,  
Germano, Iurifconsulto.*

LVTETIÆ PARISIORVM.  
Ex Officina Federici Morelli Typographi Regij.

M. D. LXIII.

CVM PRIVILEGIO REGIS.



## DE TRIBVS FRATRIBVS

FRANCICIS, D. CAROLO IX. REGE  
 Francorum Christianissimo potentissimoque:  
 D. HENRICO, eius nominis secundo,  
 Rege Poloniz serenissimo ac potentissimo:  
 Et Dom. Francisco Duce Alenconij, Prin-  
 cipe generosissimo, Heroibus gloriosissimis  
 inuictissimisque RR. & Principibus suis cle-  
 mentissimis, in Henrici II. Regis Franco-  
 rum (honorificentissimæ memoriæ) patris  
 eorundem, Symbolum: *Donec totum impleat  
 orbem.* Autor idem, Falckenburgius, præ-  
 lusionis, humillimæque sui commendationis  
 ergò P. Ad eosdem.



*CAROLVS Hesperius, Hen-  
 ricus regnat Eois,*

*Franciscus Borea gaudet ha-  
 bere plagas.*

*Totus Franciadum sic præle re-  
 plebitur orbis:*

*Sic voti compos Diues Honoris erit.*

*Plus Ultra tendet, donec gens impleat orbem*

*Torum Valesides, fiat & orbis hera.*

*A 7*

7 Caroli IX. Sic modò Iustitia & superat Pietate columnas  
 R. Symbo- Carolus, & illo qui genitore satus.  
 jum.   
 Pietate & Sicque fides, lex, dextra potens, tria lilia Regem  
 Iustitia. & Francorum, Christo principe, ad astra ferens.  
 10 Cantic. 6. Dilectus Domini sic inter lilia pascet,  
 ( Ut sacra diuini pagina variis habet. )  
 Tria lilia Lilia, Francorum quæ sunt insignia Regni,  
 Francorum Florebunt, & tam suavis odoris erunt:  
 insignia, cu- Sic, Tria Vallesidū spectant, ea, corpora fratrum  
 15 lus tra- ( Si licet augurio fata notare ) trium :  
 dita.   
 Francia Ve Deus vnus, & vna fides, Rex vnus, & vna  
 Symbolum. Lex, ipsos statuat totius orbis heros.  
 Incluta vos igitur Regum, tria corda, Dynaste,  
 20 Accedo in studiū vester alumnus ouans :  
 Atque iterum vobis studiosa, canentia laudes,  
 Carmina, Franciadum, nostra Thalia refert,  
 Hæc capiant Reges, regali munere grati,  
 Quo canat hinc anser, ceu olor, alca meus.  
 25 Hactenus in studiis placuit traducere vitam,  
 Mundi diuersas atque videre plagas :  
 Offero Fræcigenu, si quæ, experimèta Toparchis,  
 28 Supplex commendans Regibus ista, mea.

ACTVS

## ACTVS PRIMVS.

De Electione, in qua prę cęteris circumstantiis consideratur maximę sęuissimorum hostium duorum, Turcę scilicet & Moschi, Poloniam circundantium, quibęsque eadem sola resistere cogitur, potentia, &c.

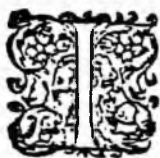
### IN PRIMA SESSIONE.

VILNÆ, magni Ducatus Lituaniz, Moschouitis vicini, Metropolis, ad Reuerendiss. illustriss. illustres, spectabiles, magnificos, generosos, Nobiles, Dominos, Archiepiscopos, Episcopos, Palatinos, Castellanos, Dignitarios, & Officiales, ac vniuersum ordinem Equestrem Regni Polonici ampliissimi, &c. Vvarsauiam Mazouię, D. Sigismundo Augusto Rege piissimę defuncto, ad Comitia generalia, Eligendi nouum Regem causa solenniter indicta, conuocatos.

### ELEGIA PRIMA.

Ad Christianiss. potentissimęque Principem ac Dominam, Dom. Isabellam Austriacam, Francię Reginam, Dominam suam clementiss. debitę & obseruantię & subiectionis ergo scripta à Iacobo à Falkenburg Mil. Allemanno Iurisconsulto.

A. iij



*LL A* ego, quæ consors Regni,  
quod contulit olim  
Sors Lacho, genti stemma-  
tis atque sui,  
Consortes teneor casus sufferre,  
saluti

- Regni & consiliis consuluisse meum.
- 5 Ergo Sigismundum postquam super astra tulissent  
Augustum cæli numina sancta Ducem:  
Undique conscribo Lituos iuvenesque senesque,  
Et fuit hæc Synodi causa precisque recens:  
Plurima conspectu quod Barbaræ regna, Polonos  
10 Quæ prope, Christicolæ suntque nociva nimis.  
Et quia telluris nec adhuc meditullia Magog  
Capta, per hostiles nec populata manus.  
Principe militiarum moner esse opus instans  
Sors, disceptandi qui det ubique modum.  
15 Qui doceat pugnas, exordia lætæque duri  
Constitus, bellis qui stratagemata parat.  
Denique qui Domini superi mandata sequuntur,  
Distribuat populis iura benigna suis.  
Cumque ego, diues opum, sæui contermina Moschis,  
20 Incursus quorum & furta nefanda fero.  
Blessa Palatinus, bis sex in sedibus altis,  
Sic loquor, angusta qui gravitate sedent:  
Elige nunc Regem, Patrum conscripse Senatus,  
24 Robur qui illorum frangere marte queat.

Brachia

I. i

25 *Brachia frustra qui conterat ensē latronis*  
26 *Moschi, qui Litani depopulatur agros.*

IN SECUNDA SESSIONE,

Samaginitz Ducatus ad eisdem.

ELEGIA SECUNDA.

Ad serenissimam Reginam Matrem Dom.  
Catharinam Medicęam, heroinam præstantiss.  
atque prudentiss.

I. ii

1 *SORTE premor parili, sauos metuoque*  
*Tyrannos,*  
*Ergo eadem mussans, supplice voce precor:*  
*Rex ut sorte detur procerū, qui robore Moschum*  
*Vincat, & huic sauos amputet arc manus*  
5 *Amputet atque pedum, mucrone, novissima*  
*membra,*  
6 *Reste tremēs corpus, strictaque mēbra ligans.*

IN TERTIA SESSIONE,

Liuoniz, Ducatus miserè annis hisce bello,  
deprædationibûsque continuis, vexati à Mos-  
chouitis, ad inclytz Poloniz Senatū Augustum.

ELEGIA TERTIA.

Ad Dom. Margaretam Reginam Nauarræ,  
& Dom. Claudiam Principem Lotharingæ,  
Francicas sorores Regias, principissas præclariss.

I.iii

- P**raterea ut pateat tanti vindicta furoris,  
Noteat & suis gentibus esse *DEVM*.  
Qui malefacta graui pœna compenset eorum,  
Iudicium statuens iusticiamque bonis:  
5 *Eligat Ordo Patrum Regem, qui iugera nostra*  
*Occupet, in Moschum concitus ense fero.*  
*Funditus extirpet scelerata n sanguine gentem,*  
*Nomen ut illius vix superare queat.*  
10 *Quinetiam casis gladio mortalibus, omne*  
*Regni animal iusta perditione cadat,*  
*Cuncta peremptorum Lachides victor adurat,*  
*Intereant & opes disperennis heri:*  
*Flâma domos tollat, simulachra sacerrima cultu,*  
14 *Diluuiò tanti non reparanda mali.*

## IN QVARTA SESSIONE.

Prussiz, Ducatus florētissimi & ordinis Teu-  
tonici Primarij, ad eundem.

## ELEGIA QVARTA

Ad



Ad Illustrissimum Cardinalem, ac clarissimum sapientissimumque Principem Carolum à Lotharingia, literarum mecœnatem benignis. Dominum suum clementissimum.

Autore eodem.

I. iv

1 QVIPPE vides, quid agat summi blasphemiam plasta,

Tam cito cum nutas debilitata fides.

Hebraeos cernis gentes vicisse potentes,

Turpiter illarum post periere manu.

5 Irruit ut super hos alto indignatio cœlo,

Et sumpsit pœnæ tela furoris amor.

Omnia retrogrado cœperunt sine referri,

Displicet & summo gens scelerata DEO.

Ast illi nihilo meliores verberati,

10 Corripis hos quavis angelus axe sonans.

Gentiles ritus, & sacra profana sequuti,

Turpiter Astarothæ dant holocausta rogis,

Sollicitantibus adhuc Baalæ simulachra scelesti,

Hic primum populi facta ruina gravis.

15 Ista mali fuerant exordia cuncta secuti,

Spreta est Maestas cum veneranda Dei,

O excacatos animos, & adultera plebis

Pectora, quæ tribuunt turpia vota Bale,

Exitium rebus, qui, animis generare gehennæ

20 Ovis erat flamma; vsticiûmque Stygii.

B

Hebraei impij graviter affliguntur ab hostibus.

Iud. 2. c.

Ios. 6. vlt.

I. iv

- 21 *Merces illorum hac: quia non parere Tonanti,  
Arbitrio proprio sed voluere regi.  
Vicit ut ante Duces atq; agmina saeva tyrannū:  
Terga dat hostili gens maledicta metu.*
- 25 *In medius angustantur nunc hostibus, hostes  
Quorum nec faciem sustinere prius.  
Sidonias sensere cruces, Chananae quietela,  
Et Ishani Hamathios asperitate Duces.*
- Judic. 3. Chasandra-  
satham R. Mesopota-  
mae.* 30 *Dura Rasacharida referebant vulnera ab ictu,  
Gemmis Euphrates quem timuitque Tigri.  
Qualibet his reprobis res aduersissima capitis  
Visa, Deo caeli non miserante, fuit,  
Donec iniqua feros stimulos sub pectore sensit  
Plebs, fuit & summo subdita facta patri,*
- Dei peni-  
tentibus 35  
Hebraei  
dat prius  
causam prius  
Iud. 1. 3.* 35 *Vnde dat omnipotēs Regem, protexit & argmen,  
Cui clypeo virtus Oithonielis erat.  
Teutones ergo sumus prisca cum lege ligati,  
Ve Christi laudes & tueamur opes:  
Tu memor eiusdem, & nostri, diuine Senatus,  
40 Consule iam in medium, rebus & adfer opem,  
Rex decur eximius virtute & fortibus ausis:  
Cui sacra sint cordi, & qui colat ore Deum,  
Qui pietate grauis defendat iura Borussia,  
Ordinis & nostri qui memor esse velis:*
- 45 *Nobiscū in Mahometigenas simul arduus hostes,  
46 Ieruat, & fausto sidere bella gerat.*

IN

II  
IN QVINTA SESSIONE,

Valachiz, Ducatus Turcis contermini, ad  
Regni Polonici Senatores,

ELEGIA QVINTA.

Ad Illustrissimum Cardinalem D. Carolum  
à Borbonio, principem excellentiss. Dominum  
suum clementiss.

I. v

**M**E Turca solam valido certamine cingunt,  
Cingitur ut multis agna petita lupis.  
Illis arma sonant, rutili violenter enses,  
Dum mihi vix reli est ferreus vnus apex.  
5 Liberor, & capior, per iniqua pericula vita,  
Defendor magni dexteritate Dei.  
Ergo Ducem cupio, fama qui notus in orbe,  
Quemque iuuet virtus, auxiliante Deo:  
Tollere qui possit duro sub Marte cyclopa,  
10 Mole Gigantea qui petiere meos.  
Et lupus agniculos, profugo, ut, pastore, relictos,  
Comprimis arreptos absque labore gula:  
Sic, framea ludens, gaudensq; trucidat hostes,  
Quodque alij gladio, praestet id ipse sude.  
15 Cadat, agat, iugulet crudeles ense Magogus,  
A quibus infesto Marte petita fui.  
Nec patriam tantum virtute redintegret vrbes:  
18 Praesidium at sacris ordines Vrbe locis.  
B ij

12  
IN SEXTA SESSIONE.

Russiæ Ducatus ad Nobiles Poloniæ.

ELEGIA SEXTA.

Ad Illustriss. Principem Dom. Henricum  
Lotharingum Ducem Guisæ, D. suū clementiss.

I. vi

- 1 **V**T Canis ad sordes redit, exquiliâsq; gulosus,  
Rancida quem cupidum carnificina facit:  
Perfida circūdans ita plebs Gogena Ruthenos,  
Capta latrocinij pestilite furit:  
5 Et profert misera funesta pericula vite,  
Sapius armenta è rure Ruthena rapit.  
Huic est, ante alios quia senior orbe tyrannos,  
Militia princeps, asper, & ere minax.  
Imposuisse iugum nostris regionibus instat,  
10 Quale nec immanes sustinere fera,  
Ergo leges subito, celebranda Polonia, Regem,  
Auxilio rebus qui queat esse malis.  
Tabis fluo vastos Turcarum sanguine fines  
14 Impleat: & nostros sic tueatur agros.

IN SEPTIMA SESSIONE.

Vvarssauiz, quæ est in Polonia maiore, Ma-  
souiourum Ducatus, Germanis affinis, Metro-  
polis, vbi & electio R. facta, & cūm petito-  
ribus

ribus, cum competitoribus permultis, iisdemque exquisitissimis & illustrissimis, post longas deliberationes consultationesque grauis. a Senatu atque statibus inclyti regni Polonici, ad comitia conscriptis, responsum est.

### ELEGIA SEPTIMA.

Ad Reuerendiss. & illustriss. Dominum D. Ioannem Monlucium, Episcopum & Comitem Valentiz, Galliarum Regis Caroli IX. augustioris secretiorisque Consilij Consiliarium digniss. & eiusdem Regiz Maiestatis apud inclytos Polonos pro fratris Henrici in Regem electione Oratorem, exoratorémque eiusdem felicissimum: Et Reuerendum nobilissimumque Dominum de Noailles, Abbatem Intulz, & S. Amandi, Consiliarium Regium, libellorumque supplicum in Regia magistrum, legationi eidem in Poloniam adiunctum, Dominos suos, clementiss. & omni obseruantia colendiss.

I. vii

**I**ndè Palatini, populum qui iure gubernant,  
*VVarsovie augusta dum gravitate sedent,*  
*Vnanimes voto, concordés consilijsque,*  
*Talia legatis pectore verba serunt:*  
 5 *Rex aderit, fortuna volet quem sorte creatum,*  
*Bello agilis veniat, quémque amat axe Deus.*  
*Valesius veniat, Francorum regibus ortus,*  
 8 *Nomen, ceu, qui, omen, Diues Honoris habet,*  
B iij

*Ecce vocatus adest, Henrico patre secundo  
 Natus, in & nobis ipse secundus eris.  
 It clamor cælo, clamor descendit olympo,  
 Clamat ubiq; & onat, vir, puer, atq; senex:  
 Henricus veniat, viuat, valeatque secundus,  
 Valesides Princeps inclyte, vive, veni.  
 Latius es ætherei Domini mandata securus,  
 Armæque scis iuuenis dura docere tuos:  
 Dignus Sarmatiz fulgentis scepera tenebis,  
 Det tibi Cunctipotens prospera quaq; Deus.*

Ad hæc,  
 Serenissimi Fratris Regij Franciz, Dom. Hen-  
 rici Andium, Borbonicorum & Aruernorum  
 Ducis, hërois gloriosissimi, Poloniz Electi,  
 modesta responsio,

## ELEGIA OCTAVA.

Ad Reuerendiss. illustriss. generosiss. illu-  
 stres, spectabiles, magnificos, generosos, nobi-  
 les, Dominos, Archiepiscopos. Episcopos, Prin-  
 cipes, Palatinos, Comites, Barones, Castel-  
 lanos, Dignitarios & Officiales, ac vniuersum  
 ordinem Equestrem amplissimi potentissimiq;  
 Regni Poloniz, magni Ducatus Lituaniz, Rus-  
 siz, Prussiz, Pomeraniz, Mazouiz, Samogitiz,  
 Kiouiz, Vollandiz, Podlachiz, Liuniz, & Vala-  
 chiz, & c. Dominos, patronos, & fautores suos  
 clementiss. clementes, colendiss. & obseruan-  
 dos

dos, subiectionis, commendationisque sui perpetuæ, obseruantiz atque popularitatis ergò scripta.

- 1 **O**bstupuit Princeps rerum nouitate notatus,  
Vocèque submissa sic pudibundus ait:  
O celi, ô rerum fidiſſima numina, amabo,  
Cur mihi dat regni Sarmata sceptrâ sui?  
5 Nonn' mea simplicitas nota huic, iuuenili &  
ætas?  
Vnde mihi tante conscia facta rei?  
Attamen, ista licet rerum experimenta requirât,  
Nec iuueni, at cauto sint tribuenda viro,  
(Alloquitur genti seniores impiger heros,  
10 Quos sua selegit cum pietate fides)  
Obsequium præstabo, patrû veneranda corona,  
Omnia facturû quæ pia fata volunt.  
Exhibuit nobis magnû quia Sarmata honorem,  
Exhibet & generi tota propago sui.  
15 Euocat, Andegani dominantes vberè terra,  
Nos procul, ad sceptri regna regenda sui:  
En, memori facti iurata m fœdere, dextram,  
Amodò Rex faciam quæ pia sceptrâ decent.  
Sic mihi subueniant sanctiſſima numina celi,  
20 Dêtque mihi, & regno, commoda magna  
Deus.  
Sic ait. extêplo omnes conuocat ante Rochellam  
22 Expertos belli dexteritate viros.

I. viii

16

- 23 *Millia dinumerat peditum ille ducenta, decemq;  
Mille equites, solus quos cataphraetus agit.*  
25 *Turba parata venit bellantum sponse virorum,  
Cadibus, & spolio iam satis apta novo.  
Nuntiat his eadem: Motus pietate Rebelles  
28 Cogitat hinc bello deseruisse fero.*

Coronidis loco, in Rupellanam Galliz ciuitatem maritimam, emporio celeberrimam, armis inexpugnabilem, tempore electionis Regis Polonici, anno 1573. à milite Gallo, tanquam rebellem, obseisam, D. Henrico Andegauensium Principe, belli Duce supremo.

#### ELEGIA NONA.

Ad Illustrem & magnificum Dom. D. Albertum de Gondia, Comitem Retiz, Baronem de Peron, Camerarium Christianiss. Francorum Regis Caroli noni supremum, &c. Dominum suum clementem.

I. ix

- 1 *VRBS licet ipsa siet bello Rupella rebellis,  
Et pugnatorum sub ditione iacet:  
Oceanique simul passim circumdata septo,  
Et muris, validis portaque clausa feris,  
5 Quas aries nullus, vel machina bellica frangat,  
Oppida sunt mira fortificata manu.  
7 Sic ut nemo hominum, campo fugitiuus, in urbem  
Cur-*



- 17
- 8 *Currere, vel ciuiū posset ab vrbe foras.  
Ceu claudit, pauidos, timor (hac isa) oculibus  
agnos,*
- 10 *Prælia publicolis, effugiumque, vetans.  
Nunc tamen amittens vires, deuicta fuisset,  
Henrico hanc contra, bella gerente Duce.  
Et breuis ista dies vidisset, nulla per animum*
- 14 *Quæ euenire prius, facta stupenda Ducu.*

## ACTVS SECVNDVS

D. E. INGRESSV.

## ELEGIA PRIMA,

*Quæ Poloni, electione R. facta, conueniunt  
Reges. septentrionales, maritimos, & Principes  
Alemannos, de Electi passu libero, transituque,  
ex Galliis per terras ipsorum in Regnum suum.*

*Ad Illustriss. Dominum, D. Renarum de  
Birague, Cancellarium Franciæ dignissimum.  
Dominum semper omni obseruantia sibi colen-  
dissimum, sempiternæ sui commendationis ergo  
scripta.*

- 1 *Miserat. ut quondam Moses e rure Cadens,  
Regis Idumæi qui vaga recta perant,  
Inuenso, referant sua nuncia verba fidei*
- 4 *Eloquio, ut veteri fretus amicitia.*

5 *Qua pater Esauus Iacobo coniunctus, eundem  
Per sua pacatè pergere regna sinat.*

*Oratio le- Explicat orator quæ sit sententia voti,*

*gasi Moysi.*

*Nam. 30.*

*Regis Edomitici recta superba legens:*

*Inclyte, Chorrae & gentu fortissime Princeps,*

10 *Qui Patri Esau regna beata colis,*

*Sola potens virtus populos frenare feroces*

*Imperio, celsa est cui dara sedepoli.*

*Cognita fata tibi scimus satis ante parentum,*

*Quos quondam Isaaco casta Rebeccatulit,*

15 *Quam pietate pari semet coluere fideles*

*Germani, quorum sanguis uterque sumus.*

*Præterea famatibi non abscondita res est,*

18 *Quæ fuerint nostrum publica damna patrum,*

*Quos ferus Aegypto vexauerat ille tyrannus,*

20 *Quemmersum rubro vidimus ante mari,*

*Cuius in æquoreas vis præcipitata procellas*

*Omni, ab irato succubuitque Deo.*

*Nunc fatale solum quia nos inquirimus affli*

*Prodirijs, iussu siderique patris:*

25 *Et quia deserto iam nos lassauit cuntes*

*Asperitas rigida, duricieque, via*

*Oramus pacem rebus, Rex optime, nostris,*

*Quas iam vix hamero balialet ægea cohors.*

*Rare salutandum te duximus ante Cadeno,*

30 *Quod Regni vestri limite claudit agros,*

31 *Quamprimum ingressum terra meditemur Idumes,*

*Rege*

- 32 . *Rege vel inuito perficiamus iter.*  
*Fac igitur liceat nobis transire per aruum,*  
*Proposita certa conditione, tuum.*
- 35 *Balticus arctoo quos alluit equore Nereus,*  
*Et qui sub sterili rura Aquilone colunt,*  
*Teutonas atque graues, hinc Vandaliaque po-*  
*rentes,*  
*Vrbes, & Rheni quos rigat amnis aqua,*  
*Alloquitur . . . . . gemmis & equestribus armis*  
40 *Sarmata sic, tutam sollicitaque viam,*  
*(Francus in Hesperiu, quo non prestantior, oris,*  
*Iure suo, & Veteri fœdere poscit idem.)*  
*Quò potu hâc nostrum dignè deducere Regem,*  
*Isque suos Ephoros lectus adire queat:*
- 45 *Efficite, ut terras liceat transire, Dynaste,*  
*Vestras, & nobis, sit via tuto mari.*  
*Non erimus regnis nocui, nec farris egentes,*  
*Vilius aut modicam concupiemus opem.*  
*Quod capiemus, iter, properè transmittet euntes,*
- 50 *Sentiet haud digitum fructificatus ager.*  
*Mustea raptoris metuat non vinea furum:*  
*E puteis vestris nulla bibetur aqua.*  
*Liberiore via tantum gradiemur, & illa,*
- 54 . *Que spacio cunctu libera facta suo est.*

Applicatio  
ad Polonos.

Vistulæ, nobilissimi fluvij Poloniam irrigantis, tādémque ostio prægrandi iuxta Gedanum, urbem Regiam opulentis. & emporio celeberrimo, rerumque omnium abundantia, nobilissimam, in Codanum maris sinum illabentis, Oratio ad Regem Poloniam ingredientem.

### ELEGIA SECUNDA,

Ad Reuerendiss. Dominum, Dom. Iohannem de Moruilliers, Episcopum Aurelianensem, Regiæ Maiestatis Franciæ augustioris & secretioris Consilij Consiliarium vigilantiss. Dominum suum gratiosiss.

II. 11

1 *S*vaibus Electū compellans Istula verbū,  
*Affatur Regem, & saliter insit ouans:*  
*Salve Rex animi præstans, qui clara parentis*  
*Nomina Honorici Valesiana refers:*  
5 *Regia Franciadum soboles, gentisque propago*  
*Sarmatica, & regni, diua futura veni:*  
*Hæcque, meo latè quas irrigo flumine, terras,*  
*Auspiciū faustis ingrediendo tene.*  
10 *Dī tibi fortunent accepti exordia regni,*  
*Tēque tuosque omni prosperitate beent.*  
*At careat contrā successibus, opto, secundis*  
*Quisque, minus gratans qui volens esse tuus.*  
14 *Clara Poloniacum tolles tu ad sidera nomen,*  
*Senties & Moschus te, & tua facta Getæ.*  
*Læta*

II . ii

21

15 *Lata tua nobis parient connubia tade*  
*Heroes, & acres matre, togæque, Duces.*  
*Ergo tuus cunctis aduentus gaudia portat*  
*Tanta, iuga ut lætis plausibus alta fremant.*  
*Vocibus alituum resonat mea ripa Dynaste,*  
 20 *Atque leuis Satyri fistula dulce canit.*  
*Carminē nōsque tibi gratamur ouāribus vndis,*  
 22 *Piscis idem in nostro gurgite quisque facit.*

Cracouiz, in Polonia minore sita, inclyti  
 amplissimiue regni Sarmatici totius Metropo-  
 lis, & omnium pulcherrimæ, Sermo ad R. conti-  
 neus enumerationē Regum Poloniz omnium.

### ELEGIA TERTIA,

Ad Illustrem, generosum ac magnificum Do-  
 minum, D. Lodouicum de Lanſlac, Regij or-  
 dinis (qui vulgò Sancti Michaëlis dicitur) Equi-  
 rem, & Aulæ Maiestatis Regiz præfectū, inque  
 Consilio secretiori Consiliarium prudentis.  
 Et filium eiusdem Guidonem Dom. de Lanſlac,  
 vnus cataphractorum Equitum Regiorum tur-  
 mæ præfectum, legationique in Poloniam Re-  
 giz adiunctū, & c. Dominos suos clementes.

II . iii

1 *R*egibus orte veni, & virtutib. inclyte, salue,  
*Rex, columenque, decus Sarmatici; soli:*  
 3 *Inclyte persculptis monstrans tabulata figuris,*  
 C ij

- 4 Dotibi nostrorum nomina prisca Ducum.  
 5 Et velut Aeneae clypeus monumēta Quiritum,  
 Antecessorum hac sic tibi gesta notant.  
 Hinc imitanda petas exempla Polonica vite:  
 Arduate maneant bella, vel alta quies.  
 1 Lachus primus erat, gentis nostratus origo:  
 10 2 Eiusdem Gracchus conditor Urbis item.  
 3 Alter ab his Lachus, fratrem qui cade peremit.  
 4 Innuba Vanda regit, mille adamata procis.  
 5 Hinc post ignotos Stilico describitur heros,  
 6 Huic qui, Lesco venit, sanguine iunctus erat,  
 15 7, 8 Gensericus atrox: Lesconis imago secundi:  
 9 Succedis Lesco tertius inde patris:  
 10 Poppilium Veneris, Bacchi studiosus & alter  
 11 Poppilius. similis filius ergo patri.  
 12 Hos sequitur, melior, regno viriliorque, Pyastus,  
 Rusticus ortu u erat, Iustitiaque tenax.  
 13 Inde Semonitus pugnacibus inclytus armis:  
 14 Martem Lesco timens ocia quartus agit.  
 15 Cecus Semomilaus erat, nec gesta reliquit.  
 16 Primus Messiam Mesco facetur ouans:  
 25 17 Bulestaus item primus. sed Mesco secundus  
 18 Mollu & omnino desidiosus erat.  
 19 Pellitur infelix patrius Casimirus ab oris:  
 20 Bulestao alij nil pietatis inest.  
 21, 22 Ladislac subu: Bulestaus venit inde  
 30 Tertius, in dextris Mars utriusque potens.

Alter

*Alter agens turmas hinc Ladislaus equestres* 23

*Infelix, didicit Tentonas esse viros.*

*Buleslaus idem tentavit in ordine quartus:* 24

*Eliceris regno tertie Mescho suo:* 25

35 *Suscipit cieceto Casimirus fratre secundus;* 26

*Aequior & multo regia sceptrum gerit.*

*Lesco necatus abis quintus: venit ordine quintus* 27

*Buleslaus item, bello alienus homo.* 28

*Sextus erat Lesco faustis successibus apertus:* 29

40 *Sanguine sub sextis sceptrum Polona carent.*

*Consent HENRICVS pugnam, victoque* 30

*triumphat*

*Hoste: sed insidius ore venena bibit.....*

*Primislaus obis bello, quod movit Othoni,* 31

*Qui Brenburgena Marchio stirpis erat.*

45 *Vencestae geris durum cum Cesare bellum:* 32

*Ladislaus atrox tertius ense fuit.* 33

*Tertius angusta Casimirus pacis amator,* 34

*Post hunc Sarmatia rex Ludovicus erat.* 35

*Inde Jagello venit coplectens dogmata Christi,*

50 *Proque Jagellonis nomine nomen habet.*

*Ladislaus tuum, quo, talis in ordine quartus,* 36

*Cracchoniaeque fuit conditor ipse scholae.*

*Ladislaus adest quintus, puer indole praestans,* 37

*Qui quoque Pannoniae Rex diadema tulit:*

55 *Quarto Sarmatia Casimiro sceptrum, peremptus* 38

56 *Ense Geta, linquit, Paonibusque sua.*

- 57 39 *Natus, Ioannes Alberte binominis, huius,*  
*In Turcas vehemens praelia magna parat.*
- 40 *Fortis Alexander Moschósq; Scythásq; repellēs,*  
*Regia Sarmatidi iura benigna dedit.*
- 60 41 *Cana Sigismundus diademate tempora cinctus,*  
*Princeps insignis Marte togáque fuit.*
- 42 *Sceptra Sigismundus regni, cognomine gaudens*  
*Augusti, rexit dexterrate pius:*
- 65 *Vltima fata subit, sua libera sceptra relinquens:*  
*Cetera plena meus sed populari habet.*
- 43 *Sarmatia Reges huc vsque ab origine cernis,*  
*Valesides, nomen Diues Honoris habens.*  
*Sic iuuat innumeras Regum peruoluere vitas,*  
*Vt fugienda sinas, Vt facienda scias.*
- 70 *Tu modo fac, deinceps, Henrice, Vocande Se-*  
*cundus,*  
*Nomini Vt eneniant facta secunda tuo.*  
*Nomen, honósq; tuus, laudes, sic sceptra ma-*  
*nebant,*  
*Gratus eris cunctis. & sine fine Viris.*
- 75 *Sic, iuga montis aper dum, & flumina piscis*  
*amabit,*
- 76 *Franciadum memori mente Polonus erit.*

**PIETATE ET IVSTITIA.**



25  
ACTVS TERTIVS  
DE REGIMINE.

ELEGIA PRIMA,

Qua Deus Principi Valesio, Poloniam ingreſſo, iamque Regni ſui adminiſtrationem aggreſſuro, loqui fingitur.

Ad Reuerendiſs. Dominum, D. Sebaſtianum de Laubespine, Episcopum Lemouicenſem, Regiz Maieſtati Franciz in Conſilio ſecretiori à Conſiliis, Dominum ſuum gratioſum, ſempérque colendiſſimum.

III. i

CEV mea protexit Sigſmundum dextera  
fida,

Sic reget Henrici non aliena laeſus.

Non ero ſe caſu vita ſubeunte relinquam,

Nec patiar mergi, ſorte minante malum.

5 Tu modò robuſtos, animòſque capeſſe viriles,

Fortia præſumens ſtrennuitate manus.

Tu quia ſorte pia Procerum dominaberis hiſce

Rex populuſ, memet quos coluiſſe iuuat.

Ergò, age, confortare, volo, virtutibus æquans

10 Robur, & inuiſtum ſemet ubique gere.

Erige ſeſſa malis tua peſſora: maximus ille

Extimulet belli te vehementer amor.

13 Hæc tibi teſtata eſt quoniam prouincia fato,

D

- 14 *Fama tua ut repleat climata quæque Poli.*  
 15 *Orbi in vnuerfum subigendus Marte toparchæ*  
*Valeſio, Henrici progenieique patrū.*  
*Veſter eris: proprio calcabitis omne noualis*  
*Rure decus, veſtram meſſe feretque manu.*  
*Meoris ſuperanda palus, Tanaiſque Colabri,*  
 20 *Inuia ſylua, tibi nil niſi riſus erit.*  
*Euphratem cernis, veluti ſinuofus arenis*  
*Gemmiferū Aſia ditia regna lauet:*  
*Cernis & obſcuros Arabes ut diuidat altus,*  
*Culmine qui Libani nubilata tangit, apex:*  
 25 *Hu tu victor ouans dominabere nomine noſtro,*  
*Illa tibi gladio depopulanda dabo.*  
*Non ſua ſic acuet rigidus bellator in armis*  
*Tela, Gigantea quæ fabricata manu:*  
*Non ſerus ancipites ſic barbarus excoquet enſes*  
 30 *Ignem, cruentandos Marte furente foris,*  
*Quin malè diffugias certamine victus atroci.*  
*Auſit u aſpectus ſuſtinuiſſe tuos?*  
*Deus oidem Numinis anticipet tamen hic reuerentia cæpta,*  
*ante omnia Quæ valuit legis cultus vbique mea,*  
 35 *& Dædale- Quam tibi diuinus ſcriptam dedit ære prophetes,*  
*legi obſer- Chirographo quæ fuit conſolidata Dei:*  
*uulcata. Hanc tu ſic anima, ſic inculcare memento*  
*Senſibus, & graphico pectore ſculpe ſtylo,*  
*Ne minimus menda vitium tibi denoret aſter,*  
 40 *Aut malè congeſtum denſe obeliſcus æret.*

Hanc

- 41 Hanc tibi summoueas non torpor, inertia turpis,  
 Tardities animi sine profana mali,  
 Huius ut oblitus, mala cœpta, voluminis vltro,  
 Instituas cupida continuare manu,  
 45 Quæ tibi proferrent dispendia summa salutis,  
 Si semel errori subdita facta forent.  
 Cum venient tenebræ, meditatio sopiat artus,  
 Sitque Deo semper somnus & ipse vigil.  
 Surgere cum thalamo genius te iusserit ille,  
 50 Excubias qui, te lenè iacente, facit  
 Prima polos acies mentis templabitur: actus  
 Alter in has tabulas officiosus erit.  
 Hæ tibi cœlestis digiti namque indice scriptæ,  
 Væ tibi commonstrent, & sine fraude, viam,  
 55 Quæ querenda Dei sapientia, cultus & almi  
 Numinis, hoc ipso notificanda loco,  
 Quo pia cognitio cœlestia iussa requirit,  
 Haurit & è viuo fonte salutis opes.  
 Hæc tibi præcipio, tu confortare virili  
 60 Pectore: fac animi sis, vigeasque, potens.  
 Tarpe vacillanti reputabis corde timere,  
 Est Dominus præsens cum Deus ipse tibi:  
 Verre pedem, quocunque voles, quocunque vo-

64. Præsidio perges te comitante Dei.

Henricus in Regno suo ita confirmatus,  
indicat Ducibus, quid fieri velit.

ELEGIA SECVNDA,

Ad Illustriss. Dominum, Dom. Paulum Foxium, Regiz Maiestatis Galliarum augustioris & secretioris Consilij Consiliarium prudentis. Dominum suum clementem, & patrum omni obseruantia dignissimum.

III. 11

- 1 SIC ait, Heroi diuina mentis amorem  
Henrico afflaret numine quando Deus.  
Haud secus, ardore quam cum Leo percitus ira  
Asperat, & prae de spes subit apta nouae,  
5 Tenditur vngue tenax, assuetaque dextera rapti,  
Semet & in vires suscitatur ore suas:  
Sic sua terribili praecordia roborat ausu  
Ille, grauât humeros arma, manûsque Ducis,  
Praecipit ictirco Rex centurionibus ipsis,  
10 Principibus populi, pro ditione, sui,  
Arma, solo, capiant, fuerint ceu fixa virenti,  
Hec ea ceu mutila pendula stirpemicans.  
Quinetiam iubet, vt sibi quisque cibaria cellis,  
Promat inexhaustis, temporisque penur,  
15 Ne quos foras su victus congestio tardet,  
Climata cum mundi sint peragrandae pede.  
Significat iuxta fundos regionis & vrbes,  
18 Vincere diuina quas mediteretur ope,

Dis-

- 19 Difficili iam non querendus esse labore,  
 20 Cum dabit has subito clarificata dies.  
 Inde Dacus, Litauis, Liouiacisque, Ruthenis,  
 Henricus prestans mare locusus, ait:  
 Parta quies vobis sit, alumni, prima, labore  
 Sanguineo nostra quam peperere manus.  
 25 Sic Dominus vestet, Sigismundi sede locatus,  
 26 Tuta Polonorum regna tuebor orans.

Alloquitur idem Tartaros vicinos confederatos.

### ELEGIA TERTIA.

Ad Amplis. Virum, D. Henricum de Roissy,  
 Cancellarium Regis & Reginae Nauarræ, Regium  
 Franciæ in Consilio secretiori Consiliarium.

- 1 VOS agiles iaculo, Phariis habilesque pharetris,  
 Auxilium solutum, & ferte iuuamen acre,  
 Vulnere qui nobis patriam peperere cruentam,  
 Hos retro noster erit pellere Marte labor.  
 5 Vi ditio illorum superanda, Scythasque reniscent,  
 Gog, Magog, in nostro limite nullus erit.  
 Hæc mihi nam soli est tribuenda potentia regni,  
 A rerum summo nempe datore Deo.  
 9 Vnde expugnatus cunctis, violenter & armis

Dij

III. III

36

- 10 Cum prope delctus barbarus hostis erit,  
Ipsa ca & citrici bellantibus arma trophaea,  
Flumina, fons, sylva, cedit & omnis ager:  
14 Vos quoque perpetuo spectabit iure, bonorum  
Commoda proprietas, proprietásque loci.

Tartati, Valachi, Armenij, & reliqui promittunt Henrico Regi socia arma.

#### ELEGIA QVARTA,

Ad Reuerendiss. Dominum Dem Iacobum Amyorum, Episcopum Antissiodorensē, Christianissimī Francorum Regis Caroli 12. Eleemosynarium magnum, Dom. suum gratiosiss.

III. IV

- 1 Huic iterum Proceres Valachi, Armenijque  
toparchae,  
Tartaridumque cohors, Voce fauente ferunt:  
Ductor, Lachigena et Princeps fortissime gētis,  
Quem pia perpetuo fata fauore beant.  
5 Haec ea, quae memoras, iussissima ducimus omnes,  
Et venient alacri continuenda manu:  
Regna Poloniaci seruentur ut integra sceptri,  
Iunganturque tuis pingua plura loca,  
Ac veniant nostris simul auxiliariis armis  
10 Capta, triumphantem te metuātque Ducem:  
Gallus & Hesperius, & Gallus notus Eois,  
12 Regnes, ut Superum prosperante, plagis  
Adsu-

- 13 *Adsumus ecce tibi, frameis, agilesque sagittis,  
Fortibus haud aberunt ferrea scuta viris.*
- 15 *Quo nos cumque vocas, quocumque remiseris,  
hostes  
Sentiet hostilis turba fugata globo.  
Et prius ut Lachi sumus optima iussa sequuti,  
Cui parere fuit religioſa fides:  
Sic tibi, Rex praestans, sic auscultabimus eno,*
- 20 *Ibunt ad nutum cunctaque cepta tuum.  
Te modo sic passim caelo regat alta potestas,  
Rexerat ut Lachi prospera facta, Dei.  
Obstrepet at tibi si quisquam temerarius ausu  
Illicito, veritus nil bona iussa Ducis,*
- 25 *Nec veneraturus mandata serena Dynaste,  
Friuola mussando promere verba parans  
Funditus illius res pessudentur ubique:  
Nec memores venti nominis eimi erunt.  
Tu modo confortare, decus, columenque tuorum,*
- 30 *Quos tibi cunctipotens credidit axe pater.  
Adsumus ecce tibi: tu sponse viriliter ante,*
- 32 *Et cape constanti fulgida tela manu.*

Eurus Regi Henrico loquitur.

ELEGIA QUINTA,

Ad Illustrem, generosum & magnificum  
Comitem, D. Scipionem Fliscum, Christianissi-  
mæ Franciæ Reginæ Isabellæ aulæ Præfectum  
Primarium, Dominum suum clementem.

III. ✓

- 1 **D** Vm vider effrenis, fortissima pectora vulgi,  
Vulturibus, Martis prælia velle sequi,  
Dulce (sed expertis toties sub numine) bellum,  
Quod perat hinc iuuenis, flagitet inde senex:  
5 **E** mensus sylvas, ~~vallibus~~ & Maoribus undas.  
Quæ facienda Duci, sic tulit ore citus:  
Eia age, Sarmatiæ Rex inclyte, bella verantes  
Tolle moras, veniant prælia, Martis amor.  
Climatibus prostratus humi est habitator Eois,  
10 **A** tronitus sibimet Moschus & ipse timet.  
Mollities animis effæminat omne virorum  
Robur, & ingenio degenerante iacent.  
Coge igitur cupidos bella in feruentia Moschos  
Cladibus & gentis perditione vaga,  
15 **Q**uæ nihil aut pensi, rationis habetne serena,  
16 **C**orripit at passim fracta timore furam.

Aquilo Regem eundem salutat.

#### ELEGIA SEXTA,

Ad Generosissimum Dominum, D. Iacobum  
de Montmorin, Galliarum Regiæ Prima-  
num



rium stabuli magistrum, Dominum patronum  
suum omni fide colendum.

III. VI

1 **R**EGNA, situm, Henricus contempla-  
turus, & vrbes,

Solus ibi secum dum spaciatur agro  
Aspicit, ingenti terras ut grandine pulset  
Vt Aquilonis acris, nubila pellat item:

5 En videt horrendum crista, galeaque coruscum,  
Vna ad se, vasta mole venire virum.

Aeneus huic umbo, cuneaque brachia, totum  
Corpus obarmato, & ferrea crura, tegit.

Lancea terribilem reddit grauis ire sonoro,

10 Dum clypei suras mobile quassat ebur.

Quinetiam rigidum vagina diripit enses,  
Et gladiatorum more capeffit iter.

Dum videt audaci se contra tendere gressu

Ipsa virum, & quanta mole feratur atrox,

15 Obuiat impavidus, pro mucrone Giganti

Heros, ac subito vociferatus, ait:

Siste gradum, quisquis bellaci Marte superbus

Irruis huc, isthinc comprime sponte pedem.

Nos etiam heroas Sol contemplatur Olympo,

20 Gestantes grauihus pectora digna viris.

Noster es? An portas huc arma minantia cadem?

Fare age, mandati est hac, serieque rei.

23 Huic iterum vasto connixus cuspide dextra,

E

Henrico  
Regis vir in-  
gentis fla-  
mina ap-  
paret a Se-  
ptimione.

Henrici R.  
animositas  
in compel-  
lando Giga-  
nte.

III. vi

34.  
Vixit illa 24 *Horrendus retulit voce, manūque Gigas:*  
respondens *Non ego te infestis (absiste) hostiliter armis*  
horretur *Aggredior, nec sunt bella timenda tibi.*  
Regem ad *Principe me gaudens quia Septem regna trionū,*  
consilium. *Quæ mihi subiecit maximus ipse Deus.*  
*Ergo tibi venio conspectior, inclytus armis,*  
30 *Hac mihi quæ propria sunt fabricata manu.*  
*His tibi me iungo, & iurata pace, Polonis,*  
*Valejūque mihi Marte triumphus amor.*  
*Sic ait, & vacuis cedens disparuit auris,*  
34 *Dum populi Princeps iussa serena facit.*

Moschi, crudelitatis, tyrannidis, tandēque  
interitus, atque imperij sui ruinæ, sibi conscij,  
insomnium & querela.

#### ELEGIA SEPTIMA,

Ad spectatis. Virum, D. Petrum de Ficte,  
Consiliarium & Thesaurarium Reg. Franciæ  
dignissimum, Literatorum Patronum benignis.  
Dominum suum reuerenter colendum.

III. vii

HE *V sortem inuisam (Moschus tulit ore*  
*cruentus)*  
*Va detestanda conditione sato:*  
*O mea mens tantos quod non expendere casus,*  
4. *Aut poteras rebus constituisse modum,*  
*Nescia*

- 5 *Nescia venturi cum duceret oia fati,  
Splenduit & radio fulgidior die,  
Hac trabea nunquam superari posse putaram  
Eximiu cultum duribus ante thronum.  
Discite, quanta fides fortune, quanta profanis  
10 Diuitiis subsint toxica, quanta lues.  
Tale meum nunc est decus, insuperanda metalli  
Maestas, Virtus imperijque mei,  
Quæ fuerat Regum, quibus atrocissimus ipse  
Antè pedes ferro præsecuique manus,  
15 Subter & oppiparis escis petiere trapa,  
More canum, memet luxuriante, dapes.  
Cotigit at mihi nunc parili (proh) sorte tributum,  
Aequiualens scelerum dum fero corde miser.  
Sic alijs feci: mecum sic sauius actum est.  
20 Pensauit Dominus sic malefacta mihi.  
Discite iusticiam: fatalia numina testor,  
22 Hac iniusticie pœna scruera mea est.*

## CONCLUSIO.

- Dij grauiora ferant, & sint insomnia vera.  
24 Dij meliora dabunt, & fient omina vera.*

E y

Zephyrus, pro Rege Polonorum Henrico secundo. ad euertendam potentiam hostium Christi, auxiliaria arma expetit à Principibus orbis Christiani.

ELEGIA OCTAVA,

Ad Spectabiles ac clariss. viros D. Brulart, & D. Pinart, Regios Franciæ Secretarios primarios, Dominos suos reuerenter semperque colendos.

III. viii

- 1 **A** Vdierat Zephyrus quando : rumore, iocoque,  
*Rectus ab occiduū dū venit vltro plagis,  
 Corda timore Scythas agris submittere curis,  
 Atque futura modo plangere fata Ducum.*
- 5 *Nuntiat hæc Ephorus, quibus est commissæ tuendi  
 Cura thronum Imperij, Teutonicumq; decus.  
 Hic etenim reliquos inter præstantior ordo  
 Extat, & haud toto nouit in orbe parem.  
 Nuntiat & Borea Satrapis idem, & arduus  
 Ausfer*
- 10 *Quos vider, ac Romæ qui posuere casus.  
 Hinc Valsiaden, iuuenē ad certamina natum,  
 Successus r. stent, quæque pericla, docet.  
 Sauromatas subito cunctos in prælia Princeps  
 Conuocat, & campis ponere castra iubet.*
- 15 *Præstò, sagittifero Dacos & Iasygas arcu  
 Expe-*

- 16 *Expetit, esse sibi, & signa monere rogat.  
Extimulat crebris animos hortatibus acer  
Romulidum, quondam qui caput orbis erant,  
Accipit induros fortes fulgentibus armis*
- 20 *Teutonas, Hesperios, Liligerósque, Duces:  
Accitat auxilio ut veniat Brito atque Sicãber,  
Quique tenet Thules Ultima sceptrâ plage:  
Inque procelloso dominantẽ marmore Danum  
Evocat, atque suis iungere castra cupit.*
- 25 *Credibile haud tantos numeros coõsse virorum  
Agmine, quot magnos hospitiẽ Duces.  
Tot veniunt populi, tot in ardua pralia gentes  
Finitima pelagi, turbãque tanta, vadu,  
Quolibet ablatu foret antẽ lapillum arene*
- 30 *Milite si, patrias quando reliquit aquas,  
Pulvere margo foret fluctus nudata marini,  
Et poterat lituus transiluisse frerum.  
Tot veniunt Sarrapẽ sicca tellure, Ducẽsque,  
Atque sacellum natio cinctã suo,*
- 35 *Quilibet à patrio stipulam si rure tulisset,  
Frustrandus fuerat tegmine lætus ager.  
Tot veniunt curru, bellorum totque paratus,  
Quor frondes sylva progenerare solent.  
Quadrupes totidem veniunt, pendique cameli,*
- 40 *Syaci a quor cœli vix rotat axi agens.  
Omnes Valesidi portantes arma, parati*
- 42 *In Mahometigenas bella monere Geras.*  
E iij

- 43 *Nulla Getis toto gens est truculentior orbe:*  
 44 *Non ergo in patriam, at bella gerenda Getas.*

Auster, sociis armis instructum, hortatur eundem ad praelia.

### ELEGIA NONA,

Ad Nobiliss. Andium Ducatum, noua hac Ducis sui Henrici Francici in Regem Poloniz Electione vbiq; terrarum decantatissimum: Necnon inclytas eiusdem & regni Gallicani, cum rei militaris laudibus, tum omnis generis disciplinis florentissimi, Scholas, iuris Pontificij Cæsareiue primarias, Parisiensem, Tolosanam, Pictauiensem, Bituricensem, Aurelianensem, Andegauensem, Valentianam, ac Cadurcensem, Viris illustribus, excellentissimis, clarissimisque I. V. Professoribus, actu ordinariè ibidem regentibus D. D. patronis, præceptoribus, & fautoribus amicis ff. Denique Academiæ Cracouiensem & Posnaniensem, Poloniz minoris & maioris principes, atque Regiomontanam Borussia, facultatum omnium, linguarum, artium, philosophiæ, poëseos, ac mathematicarum studiis, celeberrimas atque florentiss. obseruantiaz, honoris, mentisq; gratæ testimoniij & popularitatis ergo, D.

1 *Dixerat hos Zephyrus Valoyis velle fauere*  
 2 *Partibus, & bello conseruisse manus.*  
*Nuncius*

- 3 *Nuncius interea celeris veniales ab Austro,  
Qui Regi, hu alte vociferatus, ait:*
- 5 *Quid facis o Princeps Lachena maxime gentis?  
Exemplò veniens, huc ruet hostis atrox,  
Principium cuius turma, finemque cohortis  
Non videt Hæmonij vertice montis apex?  
Computus illorum tantus, qui gramina Campi,  
10 Et, superet numeris, sidera clara Poli,  
Tanta tyrannorum maiestas, imperiumque,  
Tanta & quam illius sint ditionis, opes.  
Impiger ergo, boni fidens, exporrigere frontem,  
Et procul ex animo signa timoris age.*
- 15 *Ut levis aucupio manibus concluditur ales:  
Sic tibi compressus cladibus hostis eris.  
Tu gravis armatas acies contunde macharæ:  
Serviet ecce tibi Mars truculens enim.  
Tardities remorata pium non ulla monarcham  
20 Segniter, ast Virtus poscit in arma prior.  
Tū ne vides validas ferrati militis alas?  
Subter an has sentis ceu trepidavit humus?  
Hæc tibi donata, crudeli vulnere perde  
Iam (volo) iā dabitur cor tibi, & illa manus,  
25 Que queat hanc totā ferro pessundare gentem,  
Passer ut armigera perditur unus auc.  
Quadrupedes horum tu subnectuare memento,  
Amplius haud bello gaudeat aptus equus.  
30 Instrumenta foco currua cuncta sonoro*

- 30 *Aufer, & apratas falcibus antè rotas.  
Sarmaticis igitur cessurus finibus, acres  
Excitat heroas in pia bella tubis:  
Armat adorantem caelestia numina pubem  
Henricusque, animos voce creatque novos.*
- 35 *Comonet arrectos spolio, atque cupidine prae,  
Teligeros iuvenes lancigerosque senes.  
Instruit armatū, & belli in discrimina vulgus:  
Tympana percrepitant consonitante tuba.  
Castra mouēs Heros paulum cunctatur, ut ordo  
Militia Ducibus constet ubique suis.*
- 40 *Fortiter hinc iactō sublimia ad astra lacerto,  
Iose, fremens animis, classica signa canit.  
Itur in obscuris luna radiante tenebris,  
Totius spacio noctis, & ante diem.*
- 45 *Sole sed auricomos pelago lucente caballos,  
Castra propinquando ut nondum inimica  
Videt*
- Idē ex im-  
proviso ho-  
stes ador-  
ant, fundit,  
cadu fugat.*
- Primus in incautos rapidissimus irruit hostes,  
Primus in oppositus ferrea tela iacit.  
Exoritur clamorq; virum, strepitusque tubarū,  
Clangit humus, clangunt sidera celsa Poli:  
Intonat omne nemus, rupes ululatibus horret:  
Terra tremis, refugis pellitur unda vadis.  
A Zephyri volitant aplustra citata sonoris,  
Aspera consurgunt praelia Marte truce.*
- 55 *Exonitur passim cades miseranda virorum:*

San-



- 56 Sanguine, ceu liquido flumine, cuncta natat.  
 Continuatux atrox conflictus ubique locorum,  
 Innumeri pereunt Marte furente Duces.  
 Vulnerat ense viros timidissimus ante fugaces
- 60 Omnis, & adiutus numine tela rotat.  
 Fluctibus ut validis agitata Ceraunia vento,  
 Littoreo sabulo peruia cuncta regant:  
 Vna eadēque Duces sic maxima vis regit armis,  
 Qui per Valesij disperiere manum.
- 65 Hostibus ex acie fugientibus, agmina ferro  
 Francolachigena cadere, tela dare,  
 Figere crudeles immisi clade phalangas,  
 Sanguineo populi volvere membra vado:  
 Fundere seminecus pauitania corpora vulgi,
- 70 Horrende passim tradere cuncta neci:  
 Non ferus hoc feruus, non tutus in agmine  
 Princeps,  
 Nulla subornatam fraus inuat inde fugam.  
 Rupta acie, Satrapum turbatur iniquior ordo,  
 Nullus & absque graui vulnere miles abis.
- 75 Disperijt totus fufis exercitus alius,  
 Cumque decumanus centurione iacet.  
 Alueus altus aqua, Tanais spaciūque celebris,  
 Sanguinis hic poterat non satis esse capax.  
 Natiuus fuerat color immutatus abyssi,
- 80 Detraheret menti quando alimenta cruor.  
 81 Persequitur timidos hostes animosior hostis,

- 82 Sanguine purpureo tela, pedesque lauans.  
 Valois insequitur fugientia terga cohortum,  
 Cedit, agit, mutilat, diffecat ense, necat.
- 85 Terret ubique Viros strenua cum gente Polona,  
 Occupat innumerum pingua rura Ducum.  
 Sic ubi, per multos, fortissima bella gerenti,  
 Annos, iam Dominus subderet omne solum,  
 Omne nemus, terra cultumque nouale *Magoga*,  
 90 Marte, togæque esset iam & ditione potens:  
 Decrepitus senio, mortique propinquior heros  
 Ipse, fidem populis suggerit ore suis.  
 Auocat a cultu sacrorum, arisque profanis,  
 Aquibus abshorrent numina vera Dei:
- 95 Ordinat appositè quæque, & terris pia pangit  
 Fœdera, fraterna continuanda fide.  
 Enumerat summi miracula maxima plebs,  
 Monstrans deuictus, quid sit amare Deum:  
 Proximus officium quod postulet orbis, inermis,  
 100 Pauper, & esurie qui mala damna dedit.  
 Et quia compleuit mandata, nouissima primis  
 Continuans, *Mosi* quæ dedit ipse Deus,  
 Corniger at *Iosue* *Dauid* commiserat, artus.  
 Cum Deus ignota contumulasset humo:  
 105 Languida dat pariter placida corpuscula morti,  
 106 Quæ Ducibus fuerant antè seuerâ feris.

FINIS.

43

V N I V E R S I T A T V M , P A -  
R I S I E N S I S , E T A V R E L I A -  
N E N S I S , T E S T I M O N I A .

NOS Decanus & Collegium Doctorum  
consultissimæ Facultatis Iuris Canonici, in  
famatiss. studio Parisiensi actu regentium. & c.  
Item Rector & Collegium alme Vniuersitatis,  
venerabilis, famosi, ac fructiferi studij Aurelia-  
nensis. Vniuersis & singulis, presentes literas  
inspecturis, salutē in Domino. Quoniam pium  
est veritati testimonium perhibere, idcirco om-  
nibus, quorum interest, aut interesse poterit,  
notum facimus atque testamur, dilectum no-  
strū nobilitate ac virtutibus insignem & clariss.  
D. Iacobum à Falckenburg, Mil. Brandenburgum,  
Regium Franciæ alumnum, esse integerrimum,  
piissimum, vitæque innocuæ & honestæ, mo-  
rumque probatissimorum atque solidæ eruditionis  
virum, eximijs ingenij donibus præstantem, re-  
rumque experientia & variarum terrarū notitia  
instructum: & verum nobisque familiarem & ad-  
dictiss. scholasticum in nostris his Vniuersitatibus,  
ibidemque modestissimè atque amicissimè moratū  
fuisse, ac studuisse, & studere in iure Canonico &  
civili, sub venerabilibus & iurisperitis viris ac ma-  
gistris dominis Doctoribus vtriusque iuris Profes-  
soribus excellētiss. in ijsdem Vniuersitatibus actu  
ordinariè regentibus: lectiones eorundem ordi-  
narias & extraordinarias statutis diebus, & horis  
competentibus, diligentissimè adeundo, actusque  
scholasticos reliquos, & repetitiones, more alio-

F ij

32

35

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45

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55

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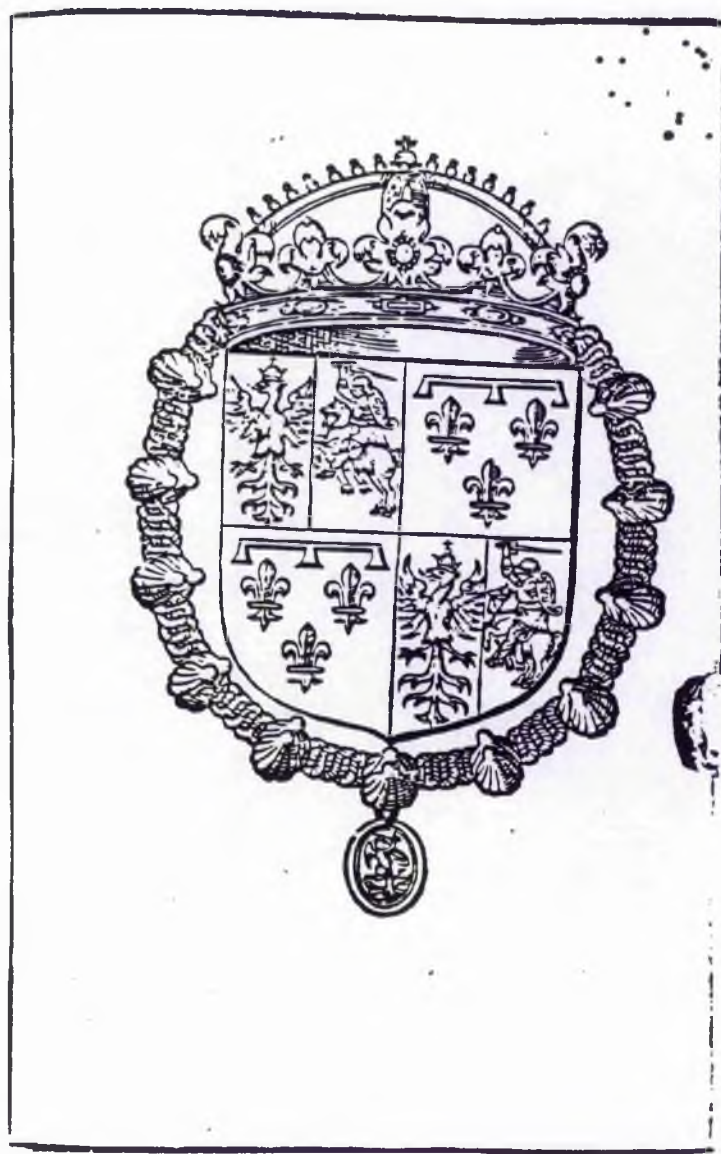
rum studentium sedulo exercendo. Idque iam quidem Lutetiae Parisiorum ab anno integro & mense vno, nempe ab initio mensis Decembris, anni Domini. 1570. vsque in medium mensis Augusti, anni seq. 1571. sub dominis Doctoribus tunc in utroque iure in praedicta facultate regentibus: Et iterum ibidem anno 1573. à fine mensis Martij vsque in diem praesentem, & c. Intermedio vero tempore toto Aureliae ab anno integro & mensibus octo continuis. Eundem iusuper quoque comendatione, amore, atque promotione dignum esse duximus & testamur, quod opuscula lectu dignissima, pia, & doctrinae plena, ipsumque Patrono dignum, Mecœnati commendabiliterem redditura atque Reipub. vtilem ostendentia, quaedam ediderit publice ac in honorem Franciadum facta editurus est deinceps. In cuius rei fide praesentium testimoniorum tabellas sigillis signisque nostrarum vniuersitatum & facultatis, quibus in talibus utimur, appensis, & scribarum nostrorum subscriptionibus annotari decreuimus. Data, vnu bis Lutetiae An. Domini 1573. diebus ultimis mensium Martij & Iulij, domino D. Pillaguetio Decano. A. Henry scriba facultatis. Alterum Aureliae quater temporibus diuersis, An. Domini 1572, die 24. Martij. G. Form. Deinde 25. Augusti Ant. Contio. iterum 25. Nouembr. I Roberto. Denique iam hoc anno 1573 d. 15. Mart. Fernerio, Rectoribus. A. de la Lande scriba Vniuersitatis.

*Cura Ducum fuerant olim Regumque Potest.*



# ERRATA.

- Pag. 7. linea 1. lege *frustatim*.  
 Pag. 10. versu 17. *cum*.  
 Pag. 18. linea II. *quam*.  
 Pag. 25. linea 21. *agè*.  
 Pag. 26. ver. 11. post *culmine* dele *distinctionem*.  
 Pag. 28. linea 11. post *ardorem* dele *distinctionem*,  
 & pone post *secus*.  
 Versu penult. iuxta.  
 Pag. 30. lin. 19. lege *continuanda*.  
 Pag. 32. lin. 9. pro *vasta lege magna*. & post *un-*  
*das* *distingue*.  
 Pag. 41 vers. 11. & sequentibus est enallage mo-  
 dorum & temporu, cadere pro cadebant, & c.



1  
S  
10  
15  
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25

REGIS HENRICI III.

EX POLONIA IN FRANCIAM

reditus, vnà cum Popp. Sarmatarum, Germanorum,  
Italorum, cæterorumque apud quos, magnificētissimè  
exceptus, Lutetiam vsque transit, pro fœlici itineris &  
propositi, regiminûmque succedû, nomine Galliarum  
factorum ominum, votorum atq; congratulationum  
paraphrasî metrica, brevis descriptio:

*In Regnorum florentiss. laudem, R. Maiestatis, omnium totius orbis  
ampliss. imperij libertima gloriosiss. q. honorē, Senatorum san-  
ctiss. obseruantiam, Consiliariorum grauis. gratiam, procerum  
nobiliss. amorem, Antistitû religiosiss. venerationem, factorum-  
que exercitiorum perpetuam rerum gestarum memoriam, conser-  
uantium, commendationem, F. studio obsequentiss. edita.*

ET

Magnifico viro, omnique solidæ gloriæ, prudentiæ, virtutis & forti-  
tudinis palmario admirando, D. POMPEIO DE BEL-

LIVRE, sanctioris inuicem consensus Christianiss. R.

Consiliario, in Senatu Parisiensî Præsidi, magnô-  
que ætatis R. præfecto. itineri reditus eius-

dem huius P. F. adiuncto Comiti.

Ded. consecratâque.

*Auctore Iacobo à Falkenburg Brandeburgo, S. C.  
Palatii Comite.*

LVRETIE PARISIORVM

1674.

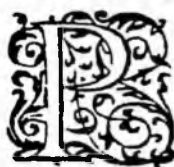




HENRICO II.  
POLONIÆ REGI PO-  
TENTISS. DOMINO SVO  
clementiss. obitum Christia-  
nissimi Galliarum Regis  
Caroli Noni, F.  
lugenti.

SARMATIA.

I. i



*Arcius extincti maestissima fu-  
nera fratris  
Luge, tristitia Rex generose leuæ.  
Non fas est agro sic tempora per-  
dere lucu,*

*Et lacrymæ nullum velle adhibere modum.  
Hoc quid enim est aliud mandata cadauera terre  
Poscere, & in longos vsque dolere dies:  
Quàm cupere æterno (quod non tolerabile) patri  
Iustitiæ immota demere iura sue.  
Mittimur ad cæcas nihil hoc est certius umbras,  
Omnibus hæc tacito est meta petenda gradu.*

*A ij*

- 4
- 11 *Vivimus, ambiguo & finimus tempore vitam:*  
*Nos sumus, vt fuimus puluis & umbra*  
*prius.*  
*Cogimur arumnas & duros ferre labores,*  
*Hac omnes nati conditione sumus.*
- 15 *Nil, si perpendas cœlestis gaudia vite,*  
*Huc læti inuenies, sed mala multa, solo.*  
*Tôtq; premunt casus misera hac in valle morâtes,*  
*Hinc quot & inde atomos, sole micante, vides.*  
*Quos vbi pertulimus, dictu mirabile, tandem*
- 20 *Exigua terra nos Libitina tegit.*  
*Ergo age mœstificos nunc ô Henrice dolores*  
*Depone & Fratrem desine flere tuum.*  
*Hic citò nam quòd sit vitali lumine cassus,*  
*Non casus: Fati sed fuit illud opus.*
- 25 *Nos quoque debemur, quod non mirabile, letho,*  
*Serius an citius veneris, hora venit.*  
*Nec quisquam poteris, posthac ego, dicere, vitam,*  
*Post horam vitam dicere nemo potest.*  
*Quid qui? quid non qui? sunt umbra somnia tantu*
- 30 *Mortales, Lyrico Pindarus ore canit.*  
*Interiere etiam, sic Dii voluere, priores,*  
*Quotquot in hoc mundo nomina clara tenent.*  
*Hinc Paradisiacos Christus deduxit in hortos,*  
*Angelicosque inter gaudia celsa, choros.*
- 35 *Gaudia quæ nemo audiuit, quæ lumine nemo*  
*Vidit, quæ nemo mente referre potest.*  
*Hæc igitur ne tu Fratri inuidisse puteris,*
- 38 *Tolle tuas lacrymas, mœstitiâque fuga,*

39 Excute corde tuas longasque relinque querelas.

40 Non decet aduersis succubuisse virum.

REGVLA VITÆ.

I. **N** Ascimur & morimur, vitam vt moriamur,  
habemus,

Hoc proprium est nostræ conditionis opus.

Adde, quod & brevis est hæc vita, & plena doloris,  
Vtque volat, varias sic subit ista vices.

5 Ludicra sicut abis suspensa fabula scena,  
Sic abeunt nostri depereuntque dies.

Vt viola in calathis contacta a sole fatiscent,

8 Sic brevis è fragili corpore vita fugit.


HENRICO,

POLONORVM EIVS NO-  
minis secundo, & Francorum III.

Regi sereniss. Christianiss.

D. C. C.

Ex itinere in Poloniam feliciter confe-  
cto, & obitu fratris ad Galliarum (sedi-  
tionibus tunc turbatarum) patrij sibi  
debiti regni inaugurationem vocato,  
VIENNAM Cæsareo cum triumpho  
transcunti, nomine Franciæ gratulatur  
GERMANIA.

I.  **N** sumus vt sanctæ Triados ratione li-  
gati,  
Et mutuo nobis fœdere firma salus:  
A iij

- 3 *Francorum regem, venientem à gente Polona,  
Sic colu, sic tutu duco, reduco, viu.*
- 5 *Nam quod sol præstat mundo, hoc rex quilibet orbi  
Christicolum, similes seruat vterque vices.  
Solu enim accessu veluti reuifescere cerni  
Omnia, nec terru nata latere diu:  
Liligeri aduentu similiratione videmus*
- 10 *Letitia affectos quoslibet esse bonos.  
Viuisicum velut & bene cuncta animalia solem  
Expectant summa sedulitate Deum:  
Dum reficit vires, reficit dum semina terra,  
Dumque dat innumeras, non male, semper opes:*
- 15 *Sic quoque si redeat multum expectatus ab oris  
Externi princeps charus, amansque suos:  
Erigit afflictos, miseros solatur, & omnes  
Prosequitur iusto sponte patrocínio.  
Hinc populi Rege: Xenophon putat esse parentem,*
- 20 *Cum facili curas more parentis agat.  
Quin & eum magnus fidum compellat Homerus  
Pastorem, pauidas qui bene pascat oves.  
Sicut enim gnati cupiunt bene semper amatis  
Patres, & tribuunt quæque petita lubens:*
- 25 *Et velut additum sibi pastor pascit ouile,  
Atque ouium curas sustinet usque graues:  
Sic quoque subiectu bene consulit almus alumnus  
Princeps lanigeras sic quoque pascit oves.  
Et velut absentem magna cum laude parentem*
- 30 *Excipiunt pueri, femineique chori,*
- 31 *Quæque statim & magno desiderio omnia cõplens,*

32 Et gaudent patrem nunc rediisse suum:  
 Sic quoque Regali nos maiestati amici  
 Gaudemus Franci sponte redire patrem.  
 35 Caesar auere iubet, Caesar, decus orbi aperti,  
 Optatum tractat, Casari amatus adest:  
 Caesaris Augusta, Archiducumq. Ducumq. caterua  
 Excipit, hospitium hunc comitantque fouet.  
 Sic venies tandem patriæ pater optime princeps  
 40 In natale solum saluus, & incolumus:  
 Sic equidem ducebat animo, optabamque futurum,  
 Noctes atque dies tempora dinumerans.  
 Exoptata dies, niueo signanda lapillo,  
 Quo redit ad ciues Liliger ipse suos.  
 45 Nobili hinc rerum productrix terra bonarum  
 Gaudet, & æstiuo flore colorat humum.  
 Exultant læti magnæ cum ciuibus vrbes,  
 Et nitrum tremulos excitat igne sonos.  
 Ipsa etiam exultant communi mœnia plausu,  
 50 Et caput attollens Rhodanus auget aquas.  
 Ipsi lætitiæ voces ad sidera iactant  
 Alpini montes, & nemus omne sonat.  
 Et lætæ pecudes, & ouantes gutture corui,  
 Balatu pecudum consonat omne nemus.  
 55 Et nunc omnis ager, nunc omni parturit arbor,  
 Omnia nunc ridens, equora tuta silent.  
 Austria letatur geminum transire Dynastem,  
 Gaudet & Archiduces huncce videre suos.  
 Visu ut arboribus decori est, ut vitibus vire,  
 60 Liliger Austriaco sic decus omne solo est.

- 61 *Hinc celebres statuit preclara Vienna triumphos,  
Complexu Heroëm & voce salutat ouans.  
Hinc domus exultat congaudens Teutona quævis,  
Insuper & vite gaudia dulcu cunt.*
- 65 *Mollia securi peragunt hodie ocia ciues,  
Henrici obreditum gaudia multa ferunt:  
Sic nos Casareæ nunc maiestatis alumni,  
Pectore submisso gaudia lata damus.  
Casarea ò vrinam infans laudes dicere possim*
- 70 *Hospitis, exacto carmine, sape mei:  
Mille mihi linguas optarem, mille Marones,  
Artibus vñ Regi quisque placere queam.  
Parua damus, meritis Regis non digna, fatemur,  
Rebus at in magnis quid voluisse sat est.*
- 75 *Hinc declaro meum deducto carmine amorem,  
Offero & ingenuæ, carmina, mentis opus.  
Dona nec inveniunt docta meliora camæna,  
His siquidem ornantur numina magna Iouis.  
Semper honore meo, semper celebrare Galle,*
- 80 *Dum memor ipsa mei, dum Deus astra reger.  
Te nemus omne canet (si quid mea carmina possint)  
Proque fauoris, amor, pondere, dona dabis.  
Semper honos, nomenque tuum, laudis que manebunt,*
- 84 *Germanis promptis si bonus esse voles.*

Typis literarum maiuscularum excusa vt & omnia reli-  
qua subiuenientia disiunctim in forma longa, publicèque pro  
honoris Francici commendatione legitima, à me tanquam  
Regio alumno tunc vt & antè ab annis 19. famulo Cæsareo  
subico, obseruantiæ erga Ma. R. ministro præsentè, Vien-  
næ Austriæ P. PP. vbi accepit. gratis. charis. amicisq; ab  
Augustis.

Augustiſſ. Rom. Imp. Maximiliano 2. Rex hic noſter Henricus, ob obitū fratris Caroli 9. (beauſſimæ recordationis) mei in ſtudiis Mecœnaus longè clementiſſ. ex Sarmatia ſuos neceſſariò & iure vocatus inuiſurus, habitus atque deinceps, ut priùs per Sileſiam, Moraviam, Auſtriam, à Fr. & Ff. Cæſ. Archiducib. aliſque Imperij proceribus, poſt valedictionem Bohemorum Regis, per Stiriam, Carinthiam, finitimāsque regiones ad limites Venetorum vſque deductus & exceptus eſt honorificentius. Anno Domini 1574.

# IN HONOREM CHRISTIANISS.

Principis ac Domini, Domini HENRICI III. Franciæ, Poloniæque Regis ſereniſſ. per Venetias triumphali cum pompa ex Sarmatia vortis ventisq. ſecundis in Franciam redeuntis, gratulatio

## ITALIÆ.

III

**R**egibus orbis ineſt diuis reuerētia ſancta,  
Quæ nos pro libitu cōmouet atq. trahit.  
Ceu ſolet auricomus, ſua fundens lumina,  
Phœbus

Lustrare æthereum, luce micante, ſolum:

5 Delphicus atque graues fugat ut ſplendore tenebras  
Sol, radiu retegens, luce micante, polos:

Sic tuus aduentus, tua ſic præſentia, princeps,

Flos & Liligera firma columna domus,

Exhilarat totam, Princeps Henrice, Veniſam,

10 Ut ſine æſtū, cuncta ſerena tuo.

Quid magis opratum, poterat quid lætius, eſſe

CiuiBUS Auſonidum, Romulidūque choro?

14 Quam, te nobiliūm clara comitante caterua,

Francigenūm, incolumem ruruſus adire, domos.

B

- 15 *Salve igitur, salve patria pater, optime Regum,  
Salute egregij nobilitate viri.  
Te decus æternum, te Liligera ora salutat,  
Quem penes est, verus religionis amor.  
Cuius ab imperio Lechi componitur orbis,*
- 20 *Præsidio cuius Francia magna viget.  
Fœlices populi, fœlicia regna Poloni,  
Liliger imperio quæ regit ipse suo.  
Gallia sed regnis, multo fœlicior amplis,  
Quæ gignit Reges, Christicolæque pios.*
- 25 *Cœlicolæ dilecta domus, domus aurea Divum,  
Te quia vix maius principe, mundus habet.  
Nunc gaude genitrix Regum, Regina Deorum,  
Ac oculis gnatum respice casta tuum.  
Quem Deus astringens claro decoravit honore,*
- 30 *Pro meritisque simul præmia digna dedit.  
Sarmaticam nuper iussit portare coronam,  
Atque Lituanorum sceptrâ regenda dedit.  
Nunc quoque, Fræcorû est penes hunc, suprema potestas  
Imperij, duce te Christe perennis erit.*
- 35 *Hic nunc Franciadus properans Henricus adorat,  
Incolamus princeps, gestit adesse suis.  
Ergo Lyona, domas, portas & magna pande  
Rex adit, nostræ magna corona spei.  
Ingredere, antiquæ princeps fortissime gentis,*
- 40 *Extipit armigerum læta Tolozæ suum.  
Ecce viri, matresque pie, facilesque puellæ,  
Francigenæ stirps, carmina læta canunt.*
- 43 *Conantur docti totis pro viribus omnes,*



¶ *Ut tollant clarum nomen ad astra tuam.*  
 45 *Ecce sacerdotum, magnum demulcet Olympi*  
*Rectorem, precibus, sedula turba suis.*  
*Omnia compositis, decorantur templa coronis,*  
*Fumant accensis, thura Sabæa focis.*  
*Sic etiam clari ciues, sanctusque Senatus,*  
 50 *Consensu vnanimi debita vota ferunt.*  
*Solennésque sibi statuunt, de more, triumphos,*  
*Hoc monet ipsa dies, plena favore dies.*  
*Incendunt rutilos altis ex turribus ignes,*  
*Et bombardæ graves euomit ore globos.*  
 55 *Immensus populus fido succingitur ense,*  
*Ac forti gestat dura vir arma manu.*  
*Cætera quid memorem? cuncti latantur in vrbe,*  
*Ob gratum reditum maxime Herice tuum.*  
*Hinc docti iuuenes simul ac defessa senectus*  
 60 *Personat aurato pectine sale melos:*  
*Nestorcos viuat felix Henricus in annos,*  
*Franciadum viuant piæora chara domus.*  
*Hoc duce sanctarum vigeat reuerentia legum,*  
*Rebus et humanis absit vbique dolus.*  
 65 *Expellat sævum Christi de finibus hostem,*  
*Pro patria princeps principis arma ferat:*  
*Carmina quæ cecinit, nunc inuictissime princeps,*  
*Musa tibi placida suscipe mente, precor.*  
*Cætera pro merito olim dictabit Apollo,*  
 70 *Tæque tubæ sonitu turba nouena canet.*

HENRICO III. CHRISTIANISS.  
& gloriosiss. Galliarum, necnon Poloniæ  
Regi potentiss. P.P.S.F. negotiis Sar-  
matiz bene transactis, Luxe-  
tiam aduenienti,

FRANCIA.

IV

**I** Empore cōmodiore Veni, nā rite vocatus  
Qui venit, ille quibuslibet acceptissimus  
horis:

Expectatus ades, regni fortissime princeps  
Christiadum, ex roseo virtus heroica vultu

5 Cui micat, & patriæ nativo motus amore,  
Ingensi plausu natalia tecta tuorum  
Ingredieris, longos dissolvens corde dolores,  
Et veluti solem post nubila densa reducens.

En tibi magne pater patriæ, radiantia cœli

10 Sydera, displosis iam nunc & nubibus atris  
Sol splendore novo pellucet, & omnia fausto  
Omne consiliis arridens fata secundis.

Aspice plus solito gaudentes, aspice Musas,  
Pieridum chorus ut cantando cœtet, & ultro

15 In laudes, sacroque tuos prorumpat honores:  
Quippe quod haud aliter studiumq. artēsq. benignas  
Excolis, atque foves additos artibus ipsis:  
Quam velut e summo Iove natus magnus Apollo,  
In medio residens Musas complectitur unus.

20 En genus omne hominū, qui summo nomina Christo  
Prima dedere suo, en vrbes, en oppida leta,  
22 Franciadum domus en gestit, proceresque, virique

- 23 Nobilium necnon ferme innumerabilis ordo.  
 Vnde Parisinus cum ciuibus ipse Senatus  
 25 Prae reliquis etiam noua tandem gaudia mente  
 Concipit, ac dominum, chari post funera fratris  
 Tristia, se rerum clamat, quin & tibi grato  
 Nunc gratatur ouans animo, cum milite multo  
 Septus, in aduentum procedit, & obuius inde  
 30 Sese offert, fragilem saluo pro rege paratus,  
 Ac ore pro toto cum laude effundere vitam.  
 Gens sollicita pars, vrbis celsa Parisi  
 Moenia conscendit, pars alta voce parentem  
 Te patriae verum ingeminat, nitidosque penases,  
 35 Et sedem antiquam maiorum, aulamque petentem  
 Aspicit intentis oculis, & Numinis instar.  
 Virtutem, vulgumque omnes mirantur, & ora,  
 Mentibus hinc populi, subito tam grada surgunt  
 Gaudia, stant animo dictis parere parato,  
 40 Aurea credentes priscorum secula quondam  
 Sub regno reditura tuo, luctusque priores  
 In letos vultus abituros, numine fausto  
 Si populos leta praesens in pace gubernes.  
 Nec mirum: nam sole velut redeunte serenum  
 45 Ver ridet, Zephyrisque venit spirantibus aestas,  
 Qua densata gelu prius, & concreta rigenti  
 Quae fuerant, tandem surgunt in luminis auras,  
 Quaque animi letos, necnon & pectora motus  
 Concipiunt: sic te, tantis & honoribus aucto  
 50 Ad patrios redeunt lares, ter maxime princeps,  
 51 Gaudia cum populis praeiustis Francia promit.

- 52 *Letitiâque omnes læto sub pectore versant.*  
*Nam nisi te flos Franciadum fortissime Herice,*  
*Terrarumque decus, patria tunc diua dedissent*  
 55 *Numina, qui proprium regeres virtutibus orbem*  
*Eximius, cum Parca ferox, cui parcere Parcas*  
*Fas erat, eripuit germano stamina vita:*  
*Eheu quàm subito casu non Celtica tantùm*  
*Collapsura foret, sed & vrbes, oppida, castra*  
 60 *In peius ruerent sine Rege & lege, priorem*  
*Qui dare iura queat populis, & ferre salutem,*  
*Defunctum fratrem multis reuocantia votis.*  
*Huius enim haud alio mortem deflexit amore*  
*Cæcus Christicolarum omnis, quàm sicte amatum*  
 65 *Ingemis abreptum soboles deserta parentem.*  
*Quinetiam ante eius suprema fraterna vita*  
*(Si modo tam magnum fas sit renouare dolorem.)*  
*Sol caput obscura nitidum ferrugine texens*  
*Mæstus erat, nec non cæli noua stella profundi,*  
 70 *In suæque carum lacrimas, & astra volucrum*  
*Agmina, signa dabant mæstos instare dolores:*  
*Sed quia, cum nitidi cæli delatus ad astra*  
*Per mortem, qua cuncta manet, fatumque statutum,*  
*Carolus egregius tibi fratri iura, Dynasta,*  
 75 *Et regale dedit sceptrum, insignemque coronam:*  
*Cessat luctus iners, quia fit Pensatio damni.*  
*Et quamuis senior, mundo decesserit, orbi*  
*Te fratre in iuueni vivit tamen ille superstes,*  
*Cuius in exemplis procedis sedulus vitæ.*  
 80 *Hinc quoties tantum fratris nos fata fatigant*

IV

15

81 Principis insignis, toties (quod numina longum  
Faxine diuorum) tua nos presentia firmat.  
Ergo agè nunc letare tuis cum gentibus Henry,  
Auspiciisque diis, titulos sceptrumque capeffe  
85 Imperij, & geminus nunc Rex assuesce vocari.  
I tua quò virtus te ducit vinda, & ipsa  
Numina precipiunt: monstrum intractabile, bello  
Vincere sic poteris quoduis, sic ferre salutem  
Ciuiibus afflictis, populosque in pace tenere,  
89 Aeternumque roge nomen, Martisque mereri.  
91 Vnde tibi memores pangent encomia Franci.

INVICTISS. ET OPT. REGI


Henrico III. Galliarum pacificatori.

P. F. P. P.

Pro ingressus omine fausto & regiminis succes-  
sum exoptatissimorum atque salutarium  
votis, Religio, iustitia, & cum Apolli-  
ne Musæ, toto orbe mediæ cele-  
berrimæque Parisiorum

LVTETIANÆ.

V

 Rancia gausa Henrico diadema priore  
Regale & forti sceptrum gerente manu:  
Henricus pariter felice secundus ab illo  
Nominis famosus Marte rogaque fuit.  
5 Henricus magno factus ex genitore secundo  
Tertius hinc eadem sceptrum regenda tenes.  
7 O dulci veniat cum nomine dulcia fata,

- 8 *Consilio ut populum & Diues honore regas.*  
*Roma triumphales statuit victoribus arcus,*  
 10 *Palma quibus fuso sanguine parta stetit.*  
*At sibi perpetuum sine sanguine Celta triumphum*  
*Spondet ab auxilio maxime Herice tuo.*  
*Pax opus effingit, in flos pax reddit honores,*  
 14 *Ipse locum in sola pace triumphus habet.*

## OLIM ALIA, ET

- 15 *Aequiori tempore opus Martyrologiz, in variis hisce passim*  
*confusionib. logomachiarumque ritibus, sub Cass. 3. F. inceptis*  
*ex Gallia uniuerso mundo optime accommoda & Europæ*  
 20 *medio per Alpes, Italiam, mare Mediterraneum. Hierosoly-*  
*man, finiumque regiones Austri: Indiam & Persidæ Ori-*  
*entis: Græciam, Constantinopolim, Húngariam ac Sclauoniam*  
*Occidentis: Sarmatiam, Moschouiam, Tartariamque Septen-*  
*trionis: adeoque procerum mundi, omnium Imperij ordinum*  
 25 *Electorum & principum aulas, necnon Christianitatis totius*  
*Academias:*

- Asiaticæ, dimidiæ orbis terrarum partis, ab Europa Ta-*  
*nal fluuiio, ab Africa Nilo diremptæ,*  
 29 *Peregrinationis prioris meæ labores histori-*  
*cos ac sacros integros D. P. P.*

- 30 *Quid ei potest videri magnum in rebus huma-*  
*nis, cui æternitas omnis, totiusque mun-*  
*di nota sit magnitudo? Cicero.*

## DE EFFIGIE.

- 35 *TV patris æterni faciem, pie Christe ferebas,*  
*Ad quæ nos homines condita turba sumus.*  
*Ergo velut diuæ gerimus simulachra figure,*  
 37 *Participes fac nos sic Deus esse tuus.*

4

DE  
SANCTORVM TRIVM RE-  
GVM SOLENNIBVS, ET NA-

tali DOMINI,

Narratio historica atq; Sacra, Ecloga conscripta

AD

SACRATISSIMVM ET  
POTENTISS. PRINCIPEM AC D.  
D. MAXIMILIANVM II. Rom. Imp. Augustiss.

*Germania, Vngaria, Bohemia &c. Regem, Ar-*  
*chiducem Austria, Ducem Burgundia, &c.*

*Dominum suum clementiss.*

*Ab*

Eiusdem Sac. Cæs. Mtis seruo, Regioq;  
Franciæ beneficiario,

*Iacobo à Falckenburgk Milichio, Branden-*  
*burgo, I. V. Doctore.*



15

74.

VIENNÆ AVSTRIÆ EXCV.  
debat Stephanus Kreuzer.

1  
IMPERATORI, DOMI-  
NO ET PATRI SVO, ELISABE-  
THA Regina Franciæ.

5  
DOMINE. CUM PRÆSENTI-  
um allator iste, nomine Iacobus de Falckenburg,  
mecum in hoc Regnum se contulisset eorum asse-  
clarum, quos mihi à te discedenti concesseras, præfectus,  
ab eo tempore hic commoratus, sua persecutus ita est studia,  
10 ut ad utriusq. Iuris Doctoratum fuerit promotus. Nunc  
verò ea insignitus qualitate, in Germaniam et Aulam tuam  
remigrare, tibiq. occasione oblata, eo, quo solitus est, animo  
ministerium præstare decreuit: Et quoniam præclare atq.  
laudabiliter se in commissio sibi onere apud me gessit, existo  
15 mai, Domine, humilem iustamque ipsius supplicatio-  
nem admittendam, quam nobis eum in finem obtulit, ut hac  
de re tibi testimonium perhiberemus. Te itaq. quam possum  
maximè, rogatum velim, ut, si idoneus ad tibi ministerium  
exhibendum videatur, eum aliquo munere digneris iterum  
in aula tua, in quo se exercere possit, & in maximo, fideli,  
20 atque sincero, quo semper in tuam Maiest. constanter affe-  
ctus est, animo possit persistere. Hoc si feceris, eò magis me  
obligatam efficies ad humilimum tibi obsequium præstan-  
dum, & à DEO precibus contendendum, Domine, ut con-  
25 gam tibi & incolumem vitam concedat. Lutetiæ Parisia-  
rum 7. Calend. Octob. Anno 1 5 73.

Ex Gallico V.

GENERO.



# GENEROSO AC MAGNIFICO DOMINO D.

RVDOLPHO KHVEN A BELASSI,

Liechtebergz Domino, Libero Baroni in NeuuLem-

pach, Sac. Czſ. Mtis Conſiliario, Camerario, & ſu-

premo eiusdem Equilis præfecto, Domino ſuo

Clementi & Patrono omni fide ſem-

perq; Colendiſſ.

Pro ſœlici Anni noui auſpicio.

S. P. D.

**H**Aſtenus arma Ducum Regumq; hymenæa, triumphos,  
MILICHIVS cecini: Nunc ſacroſancta canam.

Sic mundus valeat, valeant commenta Poëſis,

Et valeat fallax ambitionis onus.

Videris elatos, qui ſtolluntur in altum,

Deſpiunt tumida præ grauitate rudes.

Hos odi, Auſonidum fulgentes linquo cathedras:

Contentus ſtudio ſimplicitatis ero.

Sic loquor expertus: ſcio quæq; tragædia Mundi:

Hoſpes enim paſſim, munera ſæpè tuli:

Vidi Anglos, Scotos, Danos, Suecosq; Polonos,

Nauaria, Heſperios, LILIGEROSq; Duces,

Teutonas, atq; Scythas, Hunnos, Belgasq; Bohemos,

Europæq; ſcholas, Pegafidumq; choros.

Sic decet externos hominum perdiscere mores:

Sicq; mihi ingenio fama trahenda fuit.

Nunc, iuga montis aper dum, & flumina piſcis amabit,

Tranquillo Chriſtus mens mihi I E S V S erit:

A ij      Mente

19  
20

*Mente colam Superos ; & quod natura negabit  
Visibus, apprendam pectore, corde, fide.*

*Christo grata canam, veræ pietatis amator,*

*AVSTRIADVM Mq. cliens immortalurus ero.*

*Hæc tibi subiectus, Generose RVDOLPHE, libello*

*Et modicis volui significare metris :*

25

*Tu INDuperatori commendans MAXMILIANO*

*Me, ( rogo ) qua poteris parte iuuare, iuues.*

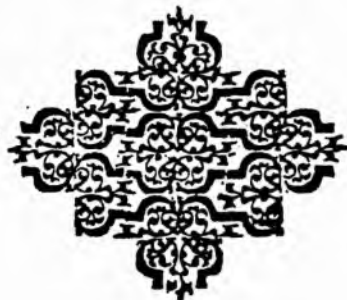
*Istis pro meritis famuli experiere labores ;*

*Atq. olor inde meus facta Rhuena canet.*

*His tibi currentis precor ANNI exordia fausta:*

30

*Et benè, cum charo Cesare, viue. Vale.*



**IDYLLION**  
**DE EPIPHANIIS DOMINI,**

**SACRATISSIMO**  
**POTENTISSIMOQUE**  
**PRINCIPIS AC DOMINO**  
**DOMINO MAXIMILIANO SE-**  
*cundo, Romanorum Imperatori semper Augusto, Germa-*  
*nia, Vngaria, Bohemia, Dalmatia, Croatia & Sclavo-*  
*nia &c. Regi, Archiduci Austria, Duci Burgundia,*  
*Styria, Carinthia, Carniola, Silesia & VVirtember-*  
*ga, &c. Moravia, Lusatiaq; Marchioni, Alsatia Landt-*  
*grauio, Comiti Habsburgi, Flandria, Tiro-*  
*lis, &c. Domino & Casari suo*  
*Clementissimo.*

*Subiectionis humilima, obseruantiaq; atq; sui commenda-*  
*tionis sempiterna ergo, in felix faustumq; Anni*  
*novi auspiciu, mediu ac finem feliciss-*  
*imu, dicatu.*

**EPIPHANIA.**

*Sydus ardentissimu ab axe lumen*  
*Spargit in terras: iubar huius ingens*  
*Numini, REGES, Xenion ferentes,*  
*Tramite ducat.*

*A. iij      Caspar*

# CASPAR. MELCHIOR. BAL- THASAR. MARIA.

Occultata doli si vis fuit vlla nefandi Matt. 2.

Rex mihi visus erat, distorta mente furorem

Dissimulasse grauem, techmas meditatus atroces.

Palluit, extimuit, veluti qui fulminis aura Herodes

Tactus, ab exanimis nil quicquam corpore distat, Rex Iu.

Dum REGEM, tanto monstratum sydere, regum

Testamur, quod nulla prius vel viderat etas,

Aut horoscopo adhuc notum fuit vsq. priori.

Quid tum? Fata regunt, fati conuertitur ordo

In melius, nobis dum rursus amabile sydus

Præuiat, & ceptum commonstrat lumine callens.

Ecce iubar toto stellæ diffunditur axe

Demittens medio claros (mirabile) centro,

Indicis in morem (prælustra signa) parellos.

Hæc domus, hic infans certè inquirendus, amici.

Hic recubat cæli dominator, & aduena regni

Rex Israëliti, fatalia stemmata ducens.

MEL. Igne nouo feror accensus, clarissime Caspar,

Gaudia mille meum proruñt maxima pectus.

En feror igne nouo, videor totiusq. renasci,

Latitia imbutam tanta dum sentio mentem.

Ista dies verè fuerat præsaga futuri,

Qua mihi terra Arabum, veteres dum lustro ruinas,

Quas cataclysmus aquæ subuerterat æquore quondam,

Virgo decens conspecta fuit, sub nube serena

Formosum gremio puerum retinere pudico.

Quid

27 *Quid facimus? præsens cur iam non servulus ades?*  
*Pulsitat, & certa famæ documenta requirit?*  
 30 *Ecce etiam populus concursitat impiger, illam*  
*Appetit atq. domum, iacet is qua calicus infans.*  
*BAL. Me vulgus miratur iners, qui corpora fuscus*  
*Aduenio, dentes tamen albus, & albus ocellos:*  
*In nostram pariter si ex bis Endamona quisquam*  
 35 *Hinc, & felicitis ditissima littora Chusi,*  
*A quo Arabes geniti, studio, seu sorte veniret*  
*Dij, quo rumore ipsa etiam perculsa Sabæa*  
*Conflueret, vel quo numero concurreret agmen.*  
*Molliculi niueam formam mirando coloris?*  
 40 *Sed viden, accelerat præmissus prodromus, istas*  
*Auguror ædículas, quibus augustissimus infans,*  
*Atq. puerperio Dea florentissima gaudet.*  
*Ecce etiam rutilans supra caput adstitit astron.*  
*CAS. Ingredimur. laceris constructa mapalia teEtis*  
 45 *Cernimus. ô Domini, rebar cælestibus ipsis*  
*Indicijs responsura & terrestria regna*  
*Extra naturam rapitur meditatio partus*  
*Istius, ô socij, hunc culmis dum cerno iacentem,*  
*Cuius ab imperio diuertitur orbita Mundi.*  
 50 *Te, venerande puer, magno nunc ore sonandum.*  
*Venimus, & fluuios tranauimus arte Sabæus,*  
*Donec & has licuit terras contingere Iudæ.*  
*Huc cursus fuit. At Ducis imperiosa voluntas* Herodes  
 (Nomen Idumæa qui sanguineum tenet Iudæ) Antipatri  
 55 *Iussit adorandum nos hîc inquirere numen.* Idumzi  
*Te dominum cæli, cuncti ore fatemur eodem,* filius.  
Per

- 56 *Per quem principium radiantia sidera noctis,  
Tergeminæ telluris onus, sortitus & ær.*
- 60 *At te per Superos, & si quod numen Olympo  
Maius adoratu, Solem, Lunamq; gubernat,  
Oramus, Regina Deum, & placidissima Diva,  
Dic, quibus in terris parta est tibi gratia tanta,  
Vt fieres mater Domini, lactando ienellum,  
Quo non digna fuit fragilis natura profectò  
Tota hominum, micam vel ab hoc vt voce rogaret  
65 Particulamue poli, trifidum qui circuit orbem?  
Quæ meriti fuerat ratio (precor) inclyta tanti,  
Captus amore tui, quòd te ter maximus autor  
Iustitiæ, proprio vnigena ditarit alumnam?  
Talia nam vates, his & maiora, Sibyllæ,  
70 Ante tuos ortus quondam, & cecinere, puelli  
Istius, vlnarum cui vmbacula pandis opaca.  
MAR. Aduectos video rerum nouitate, sereni,  
Huc vos, ô Reges, & limina supplice cultu  
Hec venerarier, hic dilucescente benigni  
75 Numine iam proprio DEI, quem gesto lacertis.  
Seruitium gratum genito, gratissima mater,  
Spondeo sat vestrum fore, dum calor astra fouebit.  
At quia progeniem signis fatalibus auctam  
Noscere percupitis, Reges clarissimi, & huius  
80 Natalis pueri qualis conceptio pandam.  
Virgo pudiciæ, & morum studiosa piorum,  
Sic ab ano Mattha, Leuiq; instructa parente,  
Sedula dum voluo pietas, de more, tabellas  
84 Legiferi Ducis, & quæ sit generatio tandem*
- Messia*

85 *Messia nostri, saclo veniente, futura*  
*Inuenio veterum clarissima nomina Regum*  
*Stemmata, quo serpens in millia multa nepotum*  
*Posteritate genus, ramos expandit, oliuæ*  
90 *Instar, & quouis producit palmitè baccas.*  
*Ecce per oclusas (dictu mirabile) valuas*  
*Venerat orchestra fulgentibus angelus alis,*  
*Quem Gabriela ferunt, (is enim modò nuper Elisam*  
*Viserat, & sobolem Zachariæ dixit eandem*  
95 *Diuigenam Mundo parituram, quæ tamen æuum*  
*Vixit anus, certè aut vixisse videtur adulta)*  
*Me saluere iubens, prosperrima cuncta precatur.*

*Salve (ait) ô virgo, Maria ô sanctissima Diua,*  
*O cælestis auc gratissima numinis hospes.*  
100 *In te namq, DËI fons lymphidus, vber amoris,*  
*Amplificæq, scatet pietatis nectâr abundans.*  
*Gratia te Domini calorû maxima succo*  
*Irrigat æthereo, terras velut irrigat humor,*  
*Qui simul exhilarat crescentia germina, roris.*  
*Est Dominus verè tecum : benedicta per æuum*  
105 *Inter eris cunctas mulieres, totius orbis.*  
*Nam benedictus erit fructus quoq, ventris optimus*  
*Ille tui, qui te propria virtute parentem*  
*Efficiet, verè mirando redditus ortu.*

*Dixit vt hæc Ego sum partim stupefacta timore*  
110 *Exanima similis : partim responsa parando.*  
*Rursus at exanquem me consolatus amice*  
*Angelus : Haud metuens purissima virgo Maria,*  
113 *Est inuenta tibi coram ter maxima plaste*

**B**

*Gratia*

114  
115

Gratia, qua nec adhuc toto fuit altior orbe.  
Concipies etenim pragnans, uteroq; tuente  
Fœtulum, cuius nomen dicitur IESUS.  
Iūus imperiosa humero tolletur, & armo,  
Maestas regni, cuius clarissima partu  
Temperies animos Stygia formidine soluet.  
Magnus erit, quane & dicitur filius alti,  
Et patris æterni, cui ius simulatur, & æquum.  
Illius haud unq; finem exceptura potestas,  
Fine carens enim veluti reparabitur ævo.

125

Menifestam (retuli) quid adhuc contraria narras  
Naturæ humanæ, cui carnea nempe propago  
Insita, cui sobolis data vis fuit atq; creandæ  
Coniugio? noster (dic) partus quomodò fiet,  
Si mea virginitas vires experta pudici  
Connubij nunq; fuerit, castamq; referuem?

130

Spiritus (en) Domini superirruet axe repente  
In te, (respondet mihi nuncius aliger) alino

135

Quæ illustranda DEO es, pragnantem virginis aluum  
Gestatura; parens mirando munere partum  
Letificabis, & hæc fient sine crimine vitæ.  
Missi etiam sancta hæc, quæ te gravitate parentem  
Efficiet, cælo sanctissima semina ducet.

140

Nam pater hunc Divi dignatur nomine, virtus  
Cum patre cui par est, & inexuperanda potestas.  
En tua nunc pragnans cognata superbit Elisa  
Viscere prominulo, facundam bellulus infans  
Ad partum pariter quam sollicitabit adultam.

142

Nuncius augurio quæ præstantissimus ore

Dixerat



143

*Dixerat, euenire mihi, simul Arsonisse.*

145

*Hanc gaudens vidi, gaudentem munere tanto,*

*Pondere & insperato ventris abire comandum*

*Ad canos: rines, rugam & planare senilem.*

*Rite salutandam cum per montana petissem,*

*Passibus occurrit trepidis, plaudensq; lacertis:*

150

*O (ait) ô præstans Maria, ô virguncula, felix*

*Credere pollicitis poteris quæ sponte Tonantis.*

*Perficientur enim, tibi quæ sunt tradita diælis*

*Cuncta beatifici (mibi credito) numinis æstro.*

*Audiui, & subito venit mihi flamma per auras,*

*Conceptum verè fidei conformiter vrgens.*

155

*Hæc mea mens igitur cum magnificaret Olympo*

*Hunc Dominum, vasti paret cui machina mundi:*

*Mox exultando meus exultauit idipsum*

*Spiritus, atq; salutare hic conceperat omen,*

*Mentio facta mihi fuit ut placitissima IESV.*

160

*Est Deus excelsis humilem miseratus ab aëtris*

*Ancillam: Causamq; reor fore perpete cursu*

*Fati, ut felicem me prædicet, atq; beatam,*

*Omnis ab extremo generatio margine Mundi.*

*Fecit magna potens miracula maximus Orbis*

165

*Clarificator: ob id restantur plurima signa,*

*Virtutem illius & sanctissima nomina cælos*

*Transgredier, totum & contingere passibus orbem.*

*Hos penes illius miseratio tota senescit,*

*Quos timor huius, & omnipotentia ritè gubernat.*

170

*Disjicit is validè complaudens brachia motu*

171

*Et Zelo accensus feruens exasperat iras,*

B ij

Cum

- 172 Cū leuis ambitio est, & deb. l'anda superbūm  
Vana, procax, tumidoq; ferox iactantia flatu.  
Detrudit summos celsa de sede potentes,  
175 Euehit atq; humilem, misera de sorte, clientem.  
Tam pater is lenis, sic est mansuetus alumnus  
Affatim vt cunctis alimenta ministret abunde  
Filiolis, dominum qui supplice voce saluant.  
Diuitijs, & opum culios splendore, rapaces,  
180 Vsuræ insignes furto, vi, fraude, doloq;  
Mittit ad aucupium Satana, Stygiasq; volucres.  
Ille, recordatus promissi, maximus autor  
Iustitiæ, dedit Israël sponte salutem,  
Suscipiens, puerum veluti pater optimus vtrò  
185 Subleuat, & blandis interferit oscula verbis.  
Hæc ea vaticinans Abrahæ ceu dixerat olim  
Ipse DEVS, prorsus nunc euenire bonorum  
Tot cumulis, siccum quot prominet æquor arenis.  
Is genus hoc Abrahæ tulit indelebile terris.  
190 Hinc fore, magnificis ornandum & dotibus axe  
Secula prouenient dum productissima sæcli.  
Ex illo iam me fecundam tempore fecit  
Virgineo puer iste vtero, paupercula fortis.  
Dum censenda erat, & Betlehem taxanda facultas.  
195 Cæsaris Augusti imperio, cui regna tributum,  
Et dant veltigal toto generale sub axe.  
Vt tamen ipse DEVS connubia nostra secundis  
(Nam senis istius thalamo iungenda fuissim)  
Condecoret, voluit prætectu clarior ædi  
200 Coniugij, desponsatam meq; esse marito

Inuali-

201

*Inualido : monitus qui numine seruit amato*

*Filiolo, patris in specie quem diligit, isti*

*Se tutelarem dominum præbebit & inde.*

205

*Hinc summtota vacat falsis infamia linguis,*

*Tollitur omne simul uitandum crimen honestæ*

*Virginitatis : en est mea maxima gloria fama,*

*Gloria, quam sancti quoq; prædixere prophætæ,*

*Qui concepturam cecinerunt virginis aluum,*

210

*Quæ gestet mundi domitorem, viscere casto.*

*Sola tamen pietas hic est celebranda Tonantis.*

*Nam quia magnifica fueram abiectissima gente.*

*Idcirco meritum omne exclusit gratia nostrum.*

*Gratia larga DEI est solus operosa piorum*

215

*Pectoribus, qui se abijciunt, sua & omnia damnant,*

*Ingenium, vires, virtutem, opera illa, deorum*

*Attribuunt sibi met falsò quæ præmia iusta.*

*CAS. Quæ quondam vestri, prestans Regina, prophætæ*

*Fatidici, instinctu cecinerunt pneumatis alui.*

220

*Occultauit adhuc grauis ignorantia nobis*

*Hactenus, atq; situ sortes latuere profundo.*

*Vna tamen Locris habitauerat, inq; colendo*

*Littus Erythræum tenuit Cumæa Sibylla,*

*Ionis in magna, Graiis cantata libellis,*

*Illius nobis sunt visa oracula scriptis.*

225

*Hæc fore prædixit, memoras quæ cælica Nympha*

*Nam probat Hesiodus, terris celeberrimus olim*

*Hellados, Astræan (veniebant cum ænea sacra)*

*Erigonem cælo raptam, dum iura nefando*

229

*Iusq; piæ, studio cepit succumbere prauis.*

B iij

Sed

230 *Sed reuehenda canit Saturnia secula rursus,  
 Felici rerum, Mundo prosperrima, cultu,  
 Cum noua progenies cælo mittetur ab alto.  
 Virgineo lactanda sinu, cui nomen id extet,  
 Gnatus ego ipse DEI, Saluator CHRISTUS IESVS.*  
 235 *Verè igitur de te vates veneranda locuta est,  
 CHriste DEVS, cuius sub numine bella quicrunt  
 Ferrea, dirus amor, scelerataq; secula Martis  
 Interiøre feri, dum lux micat aurea, mundo.*  
 240 *Quando recens igitur statuis tibi condere regnum,  
 Atq; nouam regni trabeam felicibus orsus  
 Auspicijs, iuxtaq; æuo durantiã toto  
 Tempora, vt incipiant magni procedere menses:  
 Nos tua gratuite pietatis, maxime regum  
 Opportuna pij vestigia ritè sequemur.*  
 245 *Terrestrem nam te trabeam popularibus armis  
 Haud erecturum, pulsuum aut ense tyrannos,  
 Coniicimus: patrijs verum virtutibus orbem  
 Pacaturum adeo vsq; DEI, durante per æuum  
 Iustitia, vero, Fidei, pietatis, in aula.*  
 250 *Indicio est summo sydus, quod lucet Olympo,  
 Indicio pariter cunabula vilia culmis.  
 Denoti hæc igitur paruo munuscula cultu,  
 Inclute Chreste Dei mens, & patris vnica cura,  
 Afferimus, qua tu sic percipe, candida Virgo,*  
 255 *Nomine filioli, non vt nos reris eodem  
 Posse satis dignum munus nos reddere, cæli,  
 Quig; potens fuerat Cherubini iugiter alti,  
 258 Supplice sed cultu nostrum vt testemur vbiq;*

*Seruiti*

259

260

*Seruitium, præsens præsenti: exaudiet iste,  
Pectoris absentum deuota precamina, clemens,  
Seruorum, & reget is seruilia facta clientum.*

265

*Hoc igitur regale manu, diuina, talentum,  
Heroina cape, è nostra quod prompsimus arca:  
Thuraq; corticibus Libani quæ mascula crescunt,  
Ac myrrhæ virgulta, Arabum quæ fructificarunt  
Montibus, obtexunt spinis cum nobile gummi.  
Et quia dulcis amor patriæ, reuocatq; cupido,  
Te soboli, placita tribuit quæ semina vitæ,  
Cum tibi, tum humano generi committimus, istum  
Mente DEO puerum nunc commendamus: habebunt  
Pectora nostra DEVM, qui nos tueatur ab alto.  
MAR. Nostra patrocínio paupertas fulta benigno  
Vestro est, inuicti Reges, quod sentit opemq;  
Mirificam, spero reddet pia gratia pensum  
Numinis ætherei. Vos maxima cura Tonantis,  
Unigenæ IESV benedictio, stella planetæ,  
Pax, fauor æthereus, virtus, laus, gloria famæ.  
Felicitent terris, caliâ sequantur in arces.*

270

275

## CONCLUSIO.

280

283

*Sic puer ipse idem, noster Saluator, IESVS,  
Te incolumem seruet, MAXMILIANE, diu.  
Cæsar viue potens sic viuet & AVSTRIA diues;  
His bene, viue diu, MAXMILIANE, vale.*

1  
ACADEMIARVM, PA-  
RISIENSIS, AVRELIANENSIS, ALL-  
arumq, in quas à Gallorum Rege, CAROLO VIII  
(Augustissimi Imp. MAXIMILIANI II  
5 genero) Mecenate in stud. missus,  
testimonia.

NOS DECANVS, RECTOR, ET  
Collegium DD. &c. vniuersis & singulis, præsentes inspe-  
cturis, salutem in Dño. Quoniam pium est veritati testi-  
10 monium perhibere, idcirco omnibus, quorum interest, notum  
facimus, dilectum nostrum Iacobum à Falckenburg Bran-  
deburgum, Regium Franciæ alumnum, esse integerrimum  
ac pium, morumq, probatissimorum atq, solidæ eruditionis  
virum, eximijs ingenij dotibus præstantem, rerumq, experi-  
15 entia & variarum terrarum notitia instructum: Atq, verum  
nobisq, familiarē scholasticū in nostris his Vniuersitatibus,  
ibidemq, modestissime atq, amicis, moratum fuisse, ac studu-  
isse in iure Canonico & Ciuili sub dominis DD. I. V. profes-  
soribus excellentiss. Lectiones eorundem diligentissime ade-  
20 undo, actusq, scholasticos & disputationes more aliorum stu-  
dentium sedulo exercendo. Eundem insuper quoq, iam I. V.  
Doctorem promotum solenniter, commendationibus, amore,  
atq, promotione dignum, ipe duximus & testamur, quod eru-  
ditionis suæ specimina non solum exhibuerit nobis egregia;  
25 verum & opuscula atq, Poëmata lectu dignissima & pia  
composuerit, edideritq, publicè. In cuius rei fidem præsentium  
testimoniorum tabellas sigillis nostrarum Vniuers. & fa-  
cultatis appensis, & scribarum nostrorum proprijs sub-  
scriptionibus annotari volumus. Data, vt ibi, V.

30 Cura Ducum fuerant olim Regumq, Poetz.

DIE/ D. MATTHIAE NATA-/liciorum celebran-/dorum more./ In pompas  
gloriosas atque magnificas,/item et omina et vota P.P.D./PRO/  
Aduentu auspicato Serenissimi Principis ac Domini,/ D. MATTHIAE  
Archiducis Austriae, Ducis Burgun-/diae, etc. Inferioris  
Germaniae Gubernatoris generalis in-/clyti, patriaeque illius  
et protectoris propatris digniss./Reipublicae communis, concordiae  
ac pacis conseruatoris/cupidiss. studiosissimique, pietatis,  
virtutis, necnon/bonarum literarum amantiss. atque aequi iu-/stique  
obseruantiss. benigniss./

Eiusdemque in Aulam Brabantiae Bruxellen-/sem in max. Legatorum,  
Prouincialiumque fre/quentia atque omnium cum applausu, solennita-/  
tibus, votisque ventisque secundis Die xviii./ Mensis Ian. A.  
partus salutiferi/ MDLXXVIII./ INGRESSU ILLUSTRISS./ Congratula-/  
tiones, maritimorum Septentrionalium popp. no-/mine et iure,  
obsequii, honoris, suique commendationis, atque/perpetuae rei memoriae  
ergo in foelicissimum et pro-/sperum omnium successum, F./  
AUTORE Jacobo à Falckenburgk, Brandeburgo. Sax. D./Antuerpiae/  
Excudebat Andreas Bax 1578.

PRO/SERENITATIS IPSIUS AUGU-/STISS. NATALIS./DIEIQUE.D. MAT-/THIAE  
recordatione anniuersaria F.D./ Magnifico et antiquitate generis  
nobiliss. D. CASPARO/ A DANWITZ, Archiducali Cons. intimo/ et Camerario  
supremo./

MUSAE.

Magna fuit priscis Natalis cura diei;	1
Quisque Deo inde suo sacrificabat ouans.	
Hinc tua dum celebros Natalia, summe Mathia,	
Nil Genio, ast fundo vota precesque Deo:	
Vt tibi laurigeros deinceps victoria portet.	5
Successus, duri dulceque Martis onus.	
Suscipe militiae ergo iam imperterritus ansam,	
Concito et aufugiet territum hostis equo.	
At prius aduersos quam progrediaris in hostes,	
Certa utrobique tibi est pax statuenda domi;	10
Belgica qua partim reputatur terra carere,	
Necque illi tribui, te nisi dante, potest.	
Nos tibi gratamur dominanti et fausta precamur,	
Talia quod tantum, quantus es ipse, decent.	
Nec minor ingenuas studiis florentibus artes,	15
Ac fouisse nouem sit tibi cura Deas.	16



Quae spretae sine honore iacent hoc tempore passim,	17
Hac re nulla tibi gloria maior erit.	
Tunc Deus indomitas, tibi Marte fauente, cohortes,	
Hesperidumque dabit, vincere posse manus.	20
Tunc idem extendet late tua sceptrum per orbem	
Hacce diu vitae dans tibi luce frui.	
Sic tuus ille dies Natalis saepe recurret,	
Quem facilis prompto carmine Musa canet:	
Et quas nulla tibi poterit delere vetustas,	25
Laudes semper erunt; tu immoriturus eris.	26

ILLUSTRIS. PRINCIPIB. AC DOM./ DN. Guilhelmo Principi/Auriaco,  
comiti in Nassau etc./ Vicecomiti Antuerpiae et Bisuntii, necnon  
Brabantiae,/ Hollandiae, Selandiae, Transinsulanorum, Ultrarectique/  
gubernatori, et sereniss. eiusdem D. Mat-/tiae A. locum tenenti  
per Belgicum Generali.

BRITANNI.

Inclyta Belgarum dextro molimine plausus	II.	1
Concitata altisonos virtus, atque oppida et urbes		
Maxima cum minimis laetantur, quantque Brusellae		3

Menia subsiliunt, motantque cacumina turre.	4
AErea flammiuomas displodit machina glandes	5
Fulmineo sonitu, liquidas porrecta sub auras	
Tecta fragore tonant, et nubilus infremit aether	
Insano veluti cum diri fulminis ictu	
Nutat Athos, vastoque fremit diuulsus hiatu	
Ossaque, tum Rhodope; tetroque Ceraunia pulsu	10
Quassa fremunt, raucosque ciet per saeua tumultus	
Aequora, ventorum rabies, fluctusque sonoros	
Dimouet in cursu rapido, lateque dehiscens	
Vnda sinus trepidos, contorto vortice pandit.	
Mosa procul gelidum tumidis caput excitat vndis,	15
Laetitiaie dans signa suae, festique trophaei.	
Florigerae tabulas protendit margine ripae,	
Et trifido iactat luctantia carbasa cornu,	
Plaudentes inter lucos syluasque comantes:	
Scaliados saliunt Nymphae, Archiducisque Dynastae,	20
Affusae genibus gratantia carmina promunt.	
Castalidum placido ritu, vultuque benigno	
Armigeri denso procedunt agmine ciues	
Vexillis tumidis, et ficti praelia Martis	24

#### 4. Mania

Conflictu simulant apto, patriaeque Mathiam 25  
 Magnanimum excipiunt patrem, dominumque salutant,  
 Belligeri populi, quondam, cui bellica virtus  
 Hesperidum cessit, palmam, clarosque triumpho  
 Impete diffissis cuneis forti obtulit ausu.  
 Nullus in Vrbe locus, tanti commercia plausus 30  
 Negligit, aut rapidos regali more fragores  
 Horret, et affixis prodit fastidia signis:  
 Hic ludi aeduntur, cytharae, clangorque tubarum.  
 Omen inest coelo: coelumque diesque serena  
 Brumai in medio, volucres delapsa per auras 35  
 Praepes adunca Iouis, notissima Teutonis armis,  
 Archiducis iactat titulos, et nubila findit  
 Remigio alarum celeri, gentemque trementem  
 Praecipites rerum lapsus, variasque ruinas,  
 Erigit, et pressis spondet solatia rebus. 40  
 Denique confertae veniunt examina turbae  
 Festiuo strepitu, primoque in limine agrorum  
 Expectant charos ingressus, votaue fundunt.  
 Ergo age ouans princeps, sedato gaudia vultu.  
 Inter tot populi plausus, festosque triumphos 45

Aspice res inopum quassas, Hostisque furentis	46
Insultus rabidos, tanto sub pondere rerum	
Oppositis frangas signis, ferroque retundas	
Effrenes animos, laetaque in pace reponas	
Disiectos hominum coetus, animosque solutos.	50
Sic tua laus, fama, toto florebit in orbe:	
Rite trahet summi clementia fata tonantis,	
Et varios addet titulos, populiue fauorem.	
Maxmilianus item primus qui hoc nomine Caesar	
Belgarum Dominus Maria cum coniuge factus,	55
Filius ille Philippus item sub quo aurea vere	
Saecula fulserunt, Quintus quoque Carolus ipse;	
Corpore defuncti quamuis, vt pneumatis almi	
Attamen ex alto spirantes omina mussant;	
Caesarea vt soboles, de illorum sanguine creta,	60
Legitime praesit Belgis pacemque reducat;	
Et Duce cum Austriaco redeant bona saecula vetusta	
Id tibi suspiriis iam quisque, Mathia, precatur.	
Annue, et, alme Deus, rata vota precantis habeto.	
Hinc tibi grata canet cum adiunctis Anglica Cimbris;	65
Atque inde Archiducem laudabunt sponte Sicambri.	66

DN. PHILIPPO INCLYTAE DO-/mus Croyae Dno, Duci Arscho-  
tensi,  
Principi de / Chimay et Portien, Comiti de Beaumont, / et  
Seuvinghem, etc. Eq. A. V.

HANSA TEUTONICA.

FULgidus aurato dum sol veheretur ab axe,	III.	1
Ingentesque sua lustraret lampade terras:		
Et cum iam toto fulgerent sydera coelo,		
Auricomusque caput rutilum demerserat vndis:		
Abditus arcanis, casu dum forte manerem,		5
Incipiens varios animo peruoluere casus.		
Astitit ecce mihi sacrarum turba sororum,		
Atque vna ex ipsis placido sic pectore fatur°		
Quid tibi nunc curae? quae stat sententia menti?		
Cur non dulcisonis resonant, dic, ora Camoenis?		10
Ecce nouo affines accessit sydere terras		
Hospes: is Austriadum (superis sit gloria) lumen,		
Princeps qui Belgae moderatur sceptrum Mathias,		
Et meruit tantum summa virtute triumphum,		
Pro quo illi meritos decernit tempus honores,		15

Illius et cuncti tollunt ad sydera nomen,	16
Ille modo praeclara subit Dux tecta Brusellae:	
Huius in aduentu poteris torpescere? plectro	
Nec reuocare sonos, dulciue Helicone relicto,	
Carmina non sumes, quibus exultantia dicas	20
Gaudia? Caesaridum genus insuperabile cantans.	
Quare age (namque decet) Conceptus exprime mentis	
Laetos, des plausum, qui sumpsit sceptrum, Mathiae.	
Haec ubi dicta dedit, tenues discessit in auras.	
At postquam Titan coelo dimouerat umbras,	25
Et roseos aurora polo monstrauerat ortus,	
Haec ego commemorans, Musarum iussa capesso:	
Per me neu summi fieret vox irrita Phoebi:	
Incipio tandem gracili modulamine, magni	
Carmine submisso depromere facta Dynastae.	30
Ergo qui Belgum saluus succedis ad oras,	
Sis saluus, venias, foelici sydere, summa	
Austriacae stirpis lux et mea vita, Mathia,	
Tempora cingantur viridi sacrata Smaragdo,	
Vnanimesque omnes populi laetentur in vnum,	35
Imperiumque vrbs, Statuum sacer atque Senatus,	36

Tota cohors procerum peragat de corde triumphos. 37  
 Nominis Austriadum decus, optatissime Princeps,  
 Non meliora dare his poterat Cyllenius ales  
 Nuncia; quam quod te Scaldim perduxit ad vsque. 40

Nam veluti excelso surgis de sanguine Regum,  
 Sic excelsa tuo regnat sub pectore virtus.  
 Omnia Thesaea Princeps pietate gubernas.

Aoniis sed quid verbis nunc pluribus vtar,  
 Cum tua sit virtus maior sit gloria maior, 45  
 Quam facili possit quisquam comprehendere Musae.

Interea felix, et terque quaterque beatus,  
 Viue diu Christo charus, Belgisque per annos  
 Nestoreos praesis; ac tandem debita Olympi  
 Atria conscendas cum Christo in saecula triumphans. 50

Haec tibi septuaginta duae Vrbes, foedere iunctae,  
 Sic nostrae optant et foelicia plura precantur. 52

ET/ DN. CAROLO PHILIPPO DE/ Croy Marchioni Haurechensi, etc./  
 Academiæ, inter Rhenum, Sequanam, et/ Oceanum, Chorus.

Nos quoque qui sanctum placamus in aede Tonantem IV. 1  
 Et nos qui colimus Musas et Palladis artes, 2

Caesaridae rerum domino, nostroque, Mathiae 3  
Gratemur, meritosque illi tribuamus honores.

Iura, Magistratumque Deus, Regumque tribunal 5  
Qui statuit, populisque dedit sua vincula leges,  
Ille tuum Ingressum tua sceptrum et facta gubernet,  
Princeps, cui patria haec est tradita rite regenda.

Hactenus ingenti luctu transegimus annos  
Principe sub vario; te non clementior alter, 10  
Te rebus Belgae duris non aptior alter,  
Quid labor aut benefacta iuuant? te denique nobis  
Induperatores abauus, proauusque Philippus,  
Post sua fata, et nostrarum dispendia rerum,  
Transmisere, modum lacrimis ergo addere fas est. 15

In te, magne, etenim spes est sita magna, Mathia,  
Tu mitis luctum, lenis tu pectore in aegro  
Gaudia succendis, tuque omnia laeta reportas.

Nulla salus armis, fas sit modo poscere Pacem  
Ex armis cudit rerum pax optima falces, 20  
Mutat vomeribusque enses atque addit aratris;  
Pax apibus galeas pax foedera gentibus aptat.  
Pace nihil melius: gaudent ita pace Britanni. 23



Si tibi quis bellum sumtis tamen inferat armis,	24
Parcens subiectis debellatura superbos	25
Laeta tibi e coelo portet victoria lauros:	
Et sic te alternae cantabunt laude Camoenae.	27

CL. V. D. IOANNI SCHEYFVE,/ Eq. Aur. Brabantiae Cancellario.

# BELGICA.

Sic tibi commisi modo Belga, Mathia, salutem,	1
Quae mihi restitui, te mediante, potest,	
Ergo precor foelix Natalis vt, auspice Christo,	
Sit tuus: in portu iam mea nauis adest.	
Gratulor ex animo et multo meliora precabor,	5
Vt rediit, deinceps tramite faustus eat.	
Ecce vides rerum quam tristis imago mearum,	
Qualis et imperii sit status iste mei.	
Omnia dissidiis fuerant et plena tumultu	
Hactenus; illa mei res mihi quanta mali?	10
Hostis atrox nostris saeuit ceu Turcus in oris,	
Et mala cum stupris fanda nefanda facit.	
Ergo serene meis Princeps tu consule rebus,	13

Cogeque peiores, vertere terga, Getis.	14
Sentiat haec obsessa tuas fac patria vires,	15
Iamque tibi victrix porrigat illa manus:	
Victor vt Hispanos depellas limine nostro,	
Belgica qui valido milite regna petunt.	
Moestaque dant soeuo grassantes funera ferro,	
Nostratum misere dum populantur agros.	20
Sic tua perpetuo celebrabo laudibus acta;	
Vatibus et fies campus, amorque, decus.	22

Per omnes 17. ditiones Belg. ordine cum armo-/rum sculpturis  
subseq. R.

*K. Falckenburgi*  
*Jacobi à Falckenburg, Saxonis Brannsburgi,*

# BRITANNIA,

SIVE DE APOLLONICA HUMILITATIS, VIRTUTIS, ET HONORIS PORTA; IN QUA, VEL UTI VITAE THEATRIDIO, PRÆTER INNUMEROS FORTUNÆ LABYRINTHOS, IN AFFLICTORUM SOLATIUM, MAXIMÈ AMPLIIFICATUR BONITATIS DIVINÆ, AD GLORIAM IPSAM ATQUE SALUTAREM PERDUCENTIS, ENCOMIUM, LIBRI 4.

*Item de sollicitudinum processu quotidiano atque historico Æglogæ. Tractatus argumenti utriusq; politici & sacri, omnibus cùm in Repub. tum vita cœmuni versantib. perutile & lectu iuicundi.*

IN

Sereniss. Augustiss:q; Angliæ, Franciæ, & Hyberniciæ Regini ELIZABETHÆ, Principis enunentiss.  
*Fidei defensarici, DN. Iongi sapientiss. opt. atq; optatiss.*  
*Gratiam, & Academicarū laudem cum singulorum*  
*elegijs humilissimum in modum obsequij honoris,*  
*commendationisq; Apologeticæ, atque*  
*rei memoriæ perpetuæ, ergo*

AD

Illustriss. Heroes, Comites, Barones, Equitesq; spectatiss. Intelligentissimos malisæ felicissimæ pacisq; exoptatissimæ, Senatores Regios Britannos,

P S A L. 33.

*Maliæ sunt tribulationes iustorum, sed ex omnibus his liberat eos Dominus.*

*Salvo per omnia S. Ecclesiæ Apost. iudicio.*

L O N D I N I

Typis Richardi Graphei.

Anno CIO. IO. LXXXVII.



**ILLVSTRISSIMO,**

**Clementis:q; Heroi, Nobiliss. Domino, DN.**

*Roberto Comiti LEICESTRENSI, Ba-*

*roni Domburgensi, pot. comiti. R. Elizabethæ*

*et Consilij intims et Equitum, nec*

*non summo Oxoniens. Aca-*

*demiæ-Cancellarij &c.*

*Benignum studiorum Mæcenati*

*perstantis.*

**ET**

**PRAENOBILI ATQVE**

*Ampliss. Domino, DN. Gulielmo Cecilio Baroni*

**BVRGHLEIO, magnæ Angliæ Thesaurario,**

*Curiæ regiorum pupillorum præfecto, Marchatiq;*

*magnificentijs. R. ab arcanis et secretioribus*

*Consilijs, atque supremæ Cantabrig-*

*ienfis Acad. Cancellario.*

*Litterarum patrono litterar. DN. benigne.*

*Clarissimi ordinis PERISCHELIDIS*

*Equis. auratis.*

**SACRUM.**

1 **N**ascimur & morimur, sine operante adimus  
Cuius certa hominū quoq; minuta latent.  
5 Vivimus interea expositi ter mille periclis,  
Hic fortis ille domi, quo tribuletur, habet.  
Palladis oraculo veluti Tros classe petiit  
Oceanum, quando diruta Troia fuit:  
Sic quoque nunc genius, peregrinandique Cupido  
Cedere in Arctos cum statuere plagas.  
10 Nec pelago ad libitum recta licet ire carinz,  
Propositumque Notus sæpè retardat iter.  
Prosperus ergo dies, venti surgantque secundi,  
12 Quò possim optatam tutius ire viam.

A.ij.

Inueni

13

15

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46

Inueni portum, spes & fortuna valete,  
 Nil mihi cum vobis: Anglia parta placet.  
 Albion hanc olim dictam tenuere coloni,  
 Apra fuit magnis insula magna viris.  
 Expulit ast illos Ilides, post, Britone victo,  
 Saxo habitat terras, Angelidesque regit.  
 Anglia, diues opum, pacis gaudere triumphis  
 Sic voluit: pariter Belgica vince, vale.  
 Miræ res mundi, passim concordia rara est,  
 Sola quæta suos Angla Minerva regit.  
 Dotibus ingenij & præstanti corpore princeps  
 Innumeros superat nobilitate Duces.  
 Ac varios placide cohibens Regina Britannos,  
 Iustitiæ cullos lux pietate nitet.  
 Cui flos labe carens, sanctæ virtutis amatrix,  
 Anglorum foelix hæc diadema tenet.  
 Corporis effugie insigni est pulchra Dynasta,  
 Pulchrior ast animi forma, decorque, lepor.  
 Angliæ clara viris, at in hac regnante Ysabella,  
 Calliope sedem gaudet habere suam.  
 IN multis perimulta placet: supereminet omnes  
 Brutiadum Iuno, & Pallas, Reginæque gentis  
 ELIZABETHA, potens Herois, Martis alumna.  
 Marchio *Vintonia*, præcellit iure Toparchas.  
 Ast flos imperij clari *Leicestrius* Heros  
 Fulget honore omni, Musarum fautor: & alter  
 Phœbus *Arundelus*: *Bedfordus* alma tonantis  
 Iussa colit: præstat validis *Oxonius* ausis:  
*Salopijs* pariter virtute illustris auita:  
 Excellit factis, proauum & *Suffexius* ortu.  
*Darbius*, & *Kemys*, cum *Lanco*, stemmate gaudent:  
 Sic *Huntingdonius*, nulli pietate secundus.  
*Bathonijs*, *Comberlandus*, floretque *Vigornus*:  
*Claret* & *Herfordus*, viget & *Pembrochius* Heros:  
 Neptu-

47

Neptūnusque alter *Lincolnius* esse putatur.*Waruicio*, præstans generisq̃ue *Essexio*, origo.

50

*Kildarius*, *Northumberlandus*, atque *Susampton*,  
Sūt cōmites, *Rutlādus*, & *Ormond*, stirpe potētes.  
Sunt vice, *Byndine*, comites, & *Montisacuti*.

55

Arte *Baconis* ouat, *Burghleius* acumine mentis  
Magnus : & *Hunsdonio* debentur præmia laudis,  
*Sidneys*, *Hatto*, *Knols*, simul atque *Cobhamo*.

60

*Croft*, & *Walsingham*, præstant pia munia, *Wilson* :  
*Sadler* item, *Mildmay*, placeatq̃ue *Dierus Eliffe*,  
*Valdineusq̃*, Dæx magis, & niage quiq̃ placebūt.

Stirpis sunt alijs &amp; claræ insignia mentis

Inclita, quos inter celebris *Sakfordius*, atque*Dælius*. Hic reliquos omnes recitare vetamur.Ast *Isabella* sui decus indelebile regni,  
Quod regit, auget, amat, seruat, colit, ornat, ho-  
norat,

65

Eleuat equa humiles, concordēs nutrit amore:

Sic uiuat, vincat, regnando triumphet E L I S S A.

Nascere sacra dies, rutilanti fulgeat æther

Lumine, purpureum spargat in orbe iubar.

Salue festa dies, qua iterum traiectus asylon

Præstat, &amp; ex tumidis æquoris hausit aquis.

70

Lux ea sic, fato casus agitanda per altos,

Venit, &amp; à teneris sæpè cupita venit.

Hanc ego cunctorum summam seruabo dierū,

Alteraque in fastis est numeranda meis.

*Africa* seu me, *Asia*, aut *Europa*, *Magellus* ad *Am*

75

*Americæ*, premat siue *Cathia*, *Polo*: (frū,*Balsama* dū, *Gēmas*, *Cererē*, *Thus*, prosequor *Au*Ditat & *Argēto* me *Boreale* (rum,

78

Cum potero tutò regiones ire per omnes,

Et peragrarè vagus quicquid is orbis habet:

A. iij. Hæc

Iustitia ele-  
uat gentem.  
Concordia  
nutrit animo-  
rem.Orbis terra.  
circuitus  
max. millia  
rium Germ.  
9400. partes  
1. Et detecta,  
post Anthe-  
pophagorū  
Indiam nos  
uam Occid.  
inuenta, n.  
Antarctica  
Australi Ma-  
gellanica  
Arctica nūc  
Borealis a.  
prodit A.

79  
80

Sub Angu-  
lis eiusdē 4.  
Postico Ses-  
ptent. Nort.  
Sinistro O-  
rient. Ost.  
Antico Mes-  
sid. Suydt.  
Dextro Ocr-  
cid. VVest.

85

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95

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105

110

112

Hæc mihi solenni ritu celebranda, per auras  
Dum feror, & vitæ tempora duco meæ.  
Contigit à primo nihil hac mihi gratius ortu:  
Lauro igitur similis verna trophicea geret,  
CHRISTE Dei soboles, nostræ patrone salutis,  
Viuo quòd, auxiliij fit pietate tui.  
Aspicias vt pelago miserum discrimina, puppim  
Eripis, atque preces, voce fauente probas.  
Quæ tibi pro tanto referentur munere grates,  
Quæ veniet meritis gloria digna tuis.  
Hæc benefacta tui quibus vnquã numinis equet  
Laudibus, & digno nostræ Thalia stylo.  
Quos titulos, statuas quales, quas eriget aras,  
Grandibus aut ponet marmora cæsa notis.  
Quando erit illa dies, qua pulsus pectore curis,  
Ingenij currant flumina larga mei.  
Me bonitate tua fretum testetur vt ætas  
Postera, carminibus concelebrata meis.  
Ergò calore sacro emergentem Christe poctam  
Dirige, quo laudis concinat acta tuæ.  
Carminibus prisce celebrarunt prælia vates,  
Miratique tuæ facta stupenda manus.  
Cum tibi prostrato caperet Pharaone triûphum  
Amramides, primi carminis autor erat.  
O quoties cecinit deuictis hostibus hymnos,  
Victorique tulit plebs sacra vota Deo.  
Quid pius Isaias nisi sacra poemata scripsit,  
Dum ferit autatæ plectræ canora lyra.  
Tot mala, tot casus, vatum quis apertius vnquã  
Aduentus lucem præcinuitque tui.  
Iam locus his, procerû patriæ columnæq; Britânæ  
Scribere digna nouo carmina vate iubent.  
Si vester, Phœbi lites, & iurgia Bacchi  
Audijt, atque Iouis reddita dicta, fauor:

Si



113

115

120

125

130

135

140

145

146

Si caput Angligenum L O N D O N celebrare  
 Eiusdē laudes Pieridumq; soli: (cupiuit,  
 Huc etiam placidē Proceres cōuertite mentes,  
 Nam mihi materiam Chronica sacra dabūt.  
 Esse decet gratos Christi bonitate salubres,  
 Nominis ille sui nos meminisse iubet.  
 Exul Apollonius viridi quid gessit in aëuo,  
 Quantus & in focias huic animosus amor.  
 Quāta pericla IONAS pelagi perpeſſus abyſſo,  
 Quā quoque ſaluatus ſpēque modoque fuit.  
 Atque Philistæum qua ſtrauerit arte Gigantem  
 Pſaltes, dum proprio fodir ei enſe caput.  
 Quomodo nil tutum vaſti per clūnata mundi:  
 His pirata vijs prædo aliſque latet.  
 Tranſigitur rixis, non hoſpes ab hoſpite tutus,  
 Nec finem paſſim ſæua tyrannis habet.  
 Hic patitur terris, affligitur ille thalaffo.  
 Temporis atque loci pro ratione canam.  
 Condere nunc igitur, me, tale poema parātem,  
 Spiritus alme tui numinis aura iuuet.  
 Hiſce BRITANNE, pię verſus tibi cōſecro Muſę,  
 Quos, precor, immenſi diues amoris ames.  
 Et ſi magnarum permittunt pondera rerum  
 Perlege, nec parui deſpice vatis opes.  
 Accipe, quæ dātur peregrē, modulamina prom-  
 Et memor autoris, ſigna cliētis habe. (ptus,  
 Mēq; tibi addictum, Reginæ defer E L I S S Œ,  
 Quāque bonos poteris parte iuuare, iuues.  
 Splēdida quippe decēt Heroes munera, magnas  
 Nec laudes humili commemorare ſtylo.  
 Ergo mihi linguas optarem mille Maronis,  
 Vt tibi, ceu cupio, quaque placere queam.  
 Parna dedi, fateor, meritis nō digna Dynaſtūm,  
 Rebus at in magnis, quid voluiſſe ſat eſt.

Sic

147

Sic declaro meum peregrinans carmine amorē,  
Offero & ingenue, carmina, mentis opus.

150

Dona nec inueniunt doctæ meliora Canōnæ,  
His siquidē ornantur Numina magna Ionis.  
Sēper olore meo, semper celebraberis ANGLE,  
Dum memor ipse mei, dum Deus astra reget.

155

Te nemus omne canet (si qd mea carmiāposuit)  
In me pro meritis munera grata feram.  
Semper honos, nomēq; tuū, laudesq; manebūt,  
Auxiliatrices si dabis vsque manus.

160

Et mea cum tantū mereatur nympha patronū,  
Ille sit vt voti summa caputque mei.

162

**DVDLEII S** statuas conabor figere dignas,  
Quos Britonesq; colūt, hos Clio nostra colet.  
Sæcula longæuius viuat *Leicestrinus* Heros:

165

*Burghleia* viuat stemma, decusque, Domus.

170

Ad æuari-  
orum, Sas-  
brinz, Hæ-  
bri, Tve-  
dz. & c. vti-  
lissimum:  
Angligenas  
inter Tame-  
sis pulcherri-  
mus amnes.

**DEVS** opt. max. Heroes vtrosq; fortitudine animi &  
corporis excelsos, Regiæ Maiest. Religionis nutrici,  
Reipublicæ matri, Principum decori, Subditorum solatio,  
felicissimo regni lumini, superstites atq; incolumes diutis-  
simè tucatur & seruet. Rotante omnia fato. ex Londino  
vrbe Metropolitana opulentis. & Regia, Parlamento &  
emporio celebri frequētatis. Cl. viris, Maiore ibidem Tho.  
**RAMSEIO** Equite. Domus verò Hanfæ Teutonicæ  
Maur. Zimmermanno G. præfecto. Anno regiminis R. 20.  
Nouēb. 17. die Coronationis auspiciatis. Septēb. 7. Natali.  
Cuius Amplitudinem porro Deus omnib. & animi & cor-  
poris bonis, Mosis clemētia, Dauidis pietate, Salomonis sa-  
pientia, cumulatisimè beare velit, cliens primum gloriæ  
Dei, & veræ Religionis, deinde prosperitatis, honoris, &  
voluntatis eiusdem studiosissimus obsecro.

180

*Illusterrimum Cels. VV. ut amantissimū,*  
Reginæ saluti, coronæ, emolumento, Prætori  
item, Senatorib. & Vicecomitib. Reip. Bri-  
tannicæ, deuotissimum decet,

183

*Servus*

I. Falckenburgk, Germanus.

# HISTORIAE DIVI

## A POLLONII

### LIBER I.

1 **R**EX fuit Antiochus (si nomine Regis alastor  
Et scelere ante truces immanior orbe Cyclopas,  
Dignus erat) grandi qui mœnia, mole domorum,  
5 Condiderat Syrijs, e scpto marmore, terris,  
Struxerat & miro luxu regalia tecta,  
Gentibus, ac varijs populis dominatus abyſſo,  
Atque solo, gazis cumulans sine sorte talenta.  
Huic Seleucus erat genitor, Seleucia cuius  
10 Principis assumpto gaudebat nomine tellus.  
Urbs ea, cen Myriandrus, aquis contermina Cypro,  
Obijcit eductam pelagi plaudentibus undis  
Congeriem murorum, & liuda flumina temnit.  
Hinc cui nauigio mens est Sidônia castra  
15 Antiquamue Tyrum, famulante Aquilone citato,  
Appetere, undosam petat ante necesse carina est  
Laodicen, Tripolim, utque Biblon, litusq; Berythi.  
Antiocho partu data coniugis unica tantum  
Filia sospes erat, qua non speciosior unquam  
20 Visa prius, toto qua nulla venustior orbe.  
Hæc (genitor nomen cui fecerat Antipagenam)  
Matre, prius sterili, Cyrense creata Batilla,  
Gemma tota procis, atque unio visa Deorum est.  
Ac utinam sterileſq; faces, thalamiq; fuissent.  
25 Singula quid referam? Fuit immortalis auitæ  
Forma Deæ, virgo pulcherrima corpore: vultum  
Qua, Venus, & Pallas, visa, & Saturnia Iuno,  
Contempſere suum: posito mansuescere luxu  
28 Cepere, inuidia quanquam vis maxima torſit.

Regis Antiochi, Epiphanis h. e. Nobilis, dicti Epimaneſis h. e. infant, vira.

Macchabæor. Lib. I.

Antiochi cōiugium.

Antiocho nascitur Antipagena.

B Sapo

IAC. FALKENBURG.

29

30

35

40

45

50

55

60

Antiochus  
incedit Ans  
cip: filiam.

Sæpe puellarum cœu clandestina simulæ  
Exoritur synodo, formarum si qua magistra est.  
Huius ab aspectu, vel semispultus Averno,  
Muciber incipiat vitæ sibi poscere causæ.  
Verè at felicem genitam, si fulgor, & omnis  
Corporis integritas, habitudo, decensq; venustas,  
Linguaque mellifluis longè sermonis abessent.  
O ter felicem, Sapphò seu fortè fuisset  
Assimilanda bonæ, aut Ariadnæ, cui color oris  
Fuscus erat, nigræ aut Volscorum è gente Camille.  
O vinam fuerat par fœmina Penthesilææ,  
Abdita quæ sylvis rigido pallore genarum  
Sorduit, atque feras arcu iaculata sonoro:  
Non formam luctu pensasset, & impia, castæ  
Virginittatis amans, sensisset & impia facta,  
Celari titulo: quanquam miseranda puella  
Crimine cœu caruit, culpa est translata furenti  
Antiocho: improbitas cuius truculenta, minaxq;  
Id potuit, quod nulla fides, pietatis amorûe.  
Persequar inceptum. Rex exardebat amore  
Filiolæ illicito, thalamo viciatq; puellam  
Constuprator atrox. En quo dilabitur Orci  
Præstigijs, cyatho ac Circes furcata libido.  
Pro patre lenonem, gregis is custode rapacem  
Se facit esse lupum. O turpissima bellua, monstro  
Equiparanda, Charon si quod sub Tartara misit  
Horrida, Persephone laniandum, & manibus atris.  
Quando reluctandi vi nata miserrima nullam  
Esse potestatem vidit: testatio Divûm  
Et quod nulla patris sceleratum comprimat æstum,  
Quamlibet autè mori cuperet: monimenta nefandæ  
Sustulit Veneris, patre constuprata cythædo.

O cru-

APOLL. LIB. I.

61

O crudelis amor, proh execranda libido.  
O patris horrendo violentia raptæ furore.

65

Hei mihi quid faciat mœstissima filia, tanto  
Supplicio raptæ crudeliter, atque nefandè,  
Virginitatis, ut ipsa sui iam facta parentis  
Impi abit peller, mœcho corrupta tyranno?  
Esulat, & summo luctu testata dolorem

Antipageng  
luctus ob  
raptum a  
patre pudor  
rem.

70

Hunc geminum, plangit: mens est quia lesa malorum  
Augmento scelerum: est corpus miserabile tristi  
Obsequio pariter pollutum, Tartara poscit,  
Carnificemq; Stygem, cinis modò soluat acerbis,  
Rumpat & inuisa mala tot dispendia vitæ.

75

Hanc ubi flebiliter sic nutrix audiit angī,  
Fervere pectoribus, meditantem vulnera cernit  
Atque foris, vultus mutari enigma prioris  
Sollicitæ pariter curæq; dolorq; coquebant  
Pectus anus, canos dum vellicat ungue capillos.  
Ergo Cleandra sue placidè sic fatur alumna.

Cleandra  
nutrix con  
solatur An  
tip.

80

Cur contristaris? Tanti quæ causa doloris,  
Antipagena tui? Nec enim placidissima cum sit  
Moribus, & pietate, decet tua pectora frangi  
Casta, pudicitie sanctæ ditissima virgo.

85

Ah (tulit illa) mori satius, charissima nutrix,  
Profuerit, sufferre neces vel mille cruentas.  
Nam mea mens complosa iacet crudelius, ictu  
Quàm foret ætherei tonitrus si quassa tremendo.  
Fata, Cleandra, precor: tristissima funera supplex  
Posco meis lachrymis: magnæ telluris hiatum  
Hæc anima hæc optat, vitæ indignata nefandæ.

90

Nomina nobilium perierunt ecce duorum  
Hoc in conclavi, hæc malè virginitate profusa.

92

Egerit iste patrem (proh detestabile pondus

B 2

Tellu

IAC. FALKE NBVRG.

93

*Telluris) qui vim, qua propulsanda fuisset  
Intulit, & misera fœdauit viscera gnata?*

95

*Hic etiam nutrix, ingenti enicta dolore,  
Plangere pectus iners, ululatus acria celsa  
Grandibus exagitare, manu discerpere canum  
Fronte capillicium, conspergere crania largo*

100

*Sanguine, tellurem membris pulsare caducis.  
Consolata tamen rursus moderamine blandi  
Sermomis, retrahitq; manum ferientis alumna  
Ancipiti gladio sitientia pectora mortem.*

105

*Omnia crudeli transcribens facta tyranno  
Impia, commemoransq; Deorum ultricia fata,  
Quos latuisse nefas nequit, & scelerata libido.*

Antiochi  
cumulata  
improbitas.

*Sed crudelis, atrox, summa improbitateq; iurgens,  
Vt pater Antiachus gnatam se perneget unquam*

110

*Ede locaturum patria, thalamoq; iugali  
Confociaturum connubia certa petenti  
Cuiquam regnicolis incestum primus in aula  
Propalat, iactando suæ se cognitione  
Ante maritali gnata rapuisse pudorem.*

115

*Hec quia fama fuit iam promulgata per orbem  
Creditum erat, simul ipse fœtēbaturq; tyrannus,  
Omnibus hoc impune scelus gnatamq; petitam.  
Quin, queat ut posthac vitæ traducere tempus  
Pellicis accubitu (Quid enim scelerata libido,  
Non facit in Ducibus, regnata libidine turpi?)*

120

Verfütia An  
tio. in circū  
ueniendis  
procis filia.

*Induitur Sphynxis naturam perditus, arte  
Miranda formis, erotema is atque figuris  
Implicitum genita quo fallat adulter amantes.*

124

*Propterea, quisquis soluet quaesita reposta  
Argumenta thesis: gnatam ferat ille tyranni  
Concessit: rapta pro virginitate talentum*

Non

APOLL. LIBERI.

125

*Non numerandorum cumulos, gazamq; potentem.  
At si quem temerè tantis audacia cepit,  
Ambitione procax, medio discrimine falsi  
Luserit, ac vatem fallax frustravit Apollo  
Morte ruat, pereatq; : velut qui Colchidos aurum  
Aggressus, senis bobus discerpitur Oeta.*

130

*Quæstio talis erat. D I C noitris advena regnis,  
Quid sibi verba velint? sceleris, vehor, optimus auctor,  
Ludibrys populi: Al Aeterna c. urae r. stinguo  
Esuriem: FR Arem quæ sit in tempore longo  
Inuenio nusquam: V luit caro mortua nostra:  
LVM Ine vitali quæ nondum cassi: sepulta est.*

135

*Attraheret quando, rerum nouitate, procaces  
Fama Duces varios, quos auri cæca cupido  
Antipagæzum iussit contemnere stuprum,  
( Mos velut est passim corruptos fallere magna  
Do: e procos, qui non veriti consumere fumos,  
Vt modo participes possint magis esse caloris.)  
Incautos etiam multos pessundedit ensis,*

140

*Qui perplexa thesis discrimina scire nequibant,  
Veni APOLLONIVS, quo nō sceleratior ullus,  
Sed diuinandi vir erat clarissimus arte.*

145

*( Polluit ingenij multum quia acuminis Phœnix.)  
Regem adit, & Regi veniendi protulit ansum.  
Nanque solusurum perhibet se cuncta, Decorum  
Sint arcana licet, Iouis aut mysteria summi.*

150

*Rex (ait) Antioche, & Regum fortissime Mundi,  
Telluris vastæ dominator, & inelyte princeps  
Niliaci imperij, tanto quem fata, Deusq;  
Munere regnorum, summo & dignantur honore:*

155

*Fama meas pridem celebris peruerit ad aures,  
Cum Tyrias arces colerem, & ditissima regna*

156

B 3

Sido-

Aenigma  
Antiochi.

Apollonius  
vates.

Phœnices,  
Asiæ populi  
Iudeis con-  
termini, lite-  
rarum & ar-  
tis nauigan-  
di priui ina-  
uentores  
putantur.

IAC. FALKENBURG.

157

160

165

170

175

180

185

190

Apollonius  
solvit quæ-  
sitionem.

Sidoniæ patriæ, tuâ quàm præstantibus orbe  
Gnata procis fueris iam desponsanda sacello.  
At quia non cuius cortina, & Apollinis artes  
Nota fuere satis, nec quæstio rite soluta  
Oppetièrè necem, falso te ludere Regem  
Aggressi, at veras sortes aperire nequibant.  
At ego connubio gnatæq; tuique finioris  
Spe teneor (vacet improbitas) cum tempore partus  
Fœmina filioli satagens, dubiæq; salutis.  
Ergo ad te venio, tot sævæ pericula ponto,  
Emens usq; viam, nec quicquam arcente profundo.  
Antipagena mea est, fatalia numina testor,  
Neptuniq; thronum, quo fervida is æquora placat,  
Tu modo ne fraudi donis, tibi vera canentem.  
Quæstio dissolucunda venit, licet ardua: verum  
(Si modo certa fides) erit experiunda Deorum  
Auxilio, fauceat mihi numine dexter Apollo.  
Ludibrio populi vcheris? Quis (quæso nefandi  
Artificem sceleris dilexerit, horridus ille  
Barbarus, & Scythicus licet esset atrocior uris?  
Quis non crudeles odit, metuitq; tyrannos,  
Quos fugerent vasti maris immanissima monstra,  
Hippotamus, Nilæ crocodillus, & impiger hystrix?  
CARNE tuam domitas materna, sanguine & ipso  
Quod (scelus) esurienti: genitæ perpende subactæ  
Victor adulterium, cui vis, iniuria maior  
Atque illata patet, quam si iugulasset atroci  
Martyrio, illius depascens viscera dente.  
Filiolæ hinc misere perpende gravissima damna,  
IACturam vitæ ac fiamæ nocumenta prioris.  
Non tibi visus adhuc similis quod frater in orbe,  
Quis tali pecudi bruto se comparet amens?

Quis



APOLL. LIBER I.

189

190

*Quis mores te tuos tam detestandus alastor  
Audeat efformare: dys qui exosus Olympi,  
Temporibus, uelut es, iam turpe cadaver apricis,  
Exosus pariter mortalibus orbis, & illud:*

195

*Victus inops animi leno, quam protinus ore  
Vociferatus ait: tu solus habeto βαβίλον,  
Nec diuinandi te sit praelustrior alter.  
Rem fiteor, generum mihi te coniunget, amice,  
Intemerata fides: testor pia numina cœli.  
Ante tamen sponse quam ritè fructu decoræ  
Concubitu, prorsum, à te debellentur, oportet,  
Ense Palestini: terram quin prorsus Iudæ  
Subycito solio nostro, sceptrisq; futuris.  
Ipse ego militiam præsto sequar ignibus acer,  
Prælia dura ferens Solymæ infestissimus urbi.*

200

205

*Sic ait, at posset quo deprecator amoris,  
Virgine, q; pudicitie, vi, vulnere, ferro,  
Sine dolo generum regnis excludere, stupro  
Vltiusq; frui genite, mox armat agrestes,  
Hosq; Ducis Tyrii fidei committit adulter.  
Iste animisq; ferens, & bello acerrimus heros,  
Poscit in arina genus pugnax tellure Syrisum.  
Vastat Ioppenes muros ferroque cruento,  
Flammiuomæque face, & subuertit regna tumultu.*

210

215

*Quod pius ut Ionathas, & Macchabeus in urbe  
Audierant Solyma Simeon conscribitur ingens  
Gentis Iudææ regnis exercitus: acres  
Esse viros memorant, cum quis fera bella gerenda,  
Pro patria, patriæq; fœcis, aræque tonantis.*

220

*Vt spaciū Ionathas crudeli fortiter hosti  
Præripiat, sonitante tuba, sonitante phalange,  
Occupat Azotum subito: procedit ubique*

Antiochi  
fraudulentiæ.

Antiochus  
insidiatur  
Apollonio.

Macchabe-  
orum expe-  
ditio cōtra  
Antiochum  
& Apollon-  
ium.

B 4

Ordi-

IAC. FALKENBURG.

221

Ordinibus factis equo distamine turma  
Magnanimū Heronm, fidens virtutis, & eius,  
Cuius ab eterno præstans misratio durat.  
Roborat ille Duces Solymæ, cui sancta Sionis  
Templa, p̄ cultus curæ, iuvenesq; senesq;

225

Macchabæ  
orum victo  
ria.

Cominus ut iaculis pugnatur ubique cruentis,  
Prælia continuante deo, qui feruidus ense  
Aggravat interitum, miserandæque fata virorum  
Victor erat Ionathas: fugientes bella Syriscos  
Cedit ubique, potens truculentæ cladis, abactos.

230

Ionathas ca  
pit Azoti,  
euerit sumu  
lachro Dar  
gonis.  
Capit & As  
calonem.

Donc & Azoti sceleratum limen, & aram  
Dagonis multo turpatam sanguine fœdat;  
Omnia subuertens gladio, rapidisq; fauillis.  
Hinc petit Ascalonæa iuga, & tentoria figit,  
Signa reportando patriæ victricia genti.  
Ascalonæa igitur plebes stupefacta ruina  
Nobilis Azoti, victorem frondibus ultro  
Obuia paciferis, viridisq; excepit oliva.

235

Ionathæ  
cedit dono  
Accaron.

Urbe igitur Ionathas beliaci Marte subacta,  
Regis Alexandri placato ritè furore,  
Accipit validam mox muneris Accaron ergo.  
Addit Alexander preciosis aurea gemmis  
Balthæa, quæ regale genus testentur, honorem  
Regis amicitia & partium, cum fœdere sancto.

245

Apollonius  
vindictæ cu  
pidus initie  
gat Epipha  
nem ad re  
staurandum  
bellum cō  
tra ludæos.

Cessit APOLLONIO sed non fiducia pulso,  
Vindictæq; gravis rursus meditata cupido.  
Venit ad Antiochum Epiphanem, ditione tenebat  
Qui Syrios, Asiamq; suis subiecerat armis.  
Nuntiat aduentu se cognouisse Simonis,  
Innumbris seriem templi fulgere talentis,  
Gaza, opibus, gemmis: quarum vis maxima Mundi  
Diuitijs par sola foret: quam saxeæ moles,

250

251

Vix

APOLL. LIBER I.

253

*Vix ferat aëria, vix fundamenta, Sionis.*

255

*Armipotente manu modo Rex præoccupet urbem,  
Ius, sese iura neget præfectus Episcopus arcis*

260

*Iam fore, vim metuens, templis quod cederet Onias.  
Rex igitur gazæ cupidus, radiantis or auri,  
Quæstorem, fisci, suum mox Heliodorum  
Præfectum mittit Solymam, qui cuncta superba  
Vasa sacrificij tollat, sacrosque lebetes,  
Ante ministerio quibus haud fuit usus aruspex.  
Vnâ etiam Tyrius Mnesthides, acriter ense  
Pontifici minitans, nisi scrinia proferat auro,  
Prodiacrat dirus patriæ quæ traditor ore.*

265

*Quæstorem at subito diuini numinis ira  
Perculit: egroto nam plaga nouissima senit  
Corpore, mille neces, et atrocia fata precantis,  
Dummodo dura quies, et mors violenta referret  
In quemcunque locum, terræ, Ereboque patentem.*

Heliodorus  
diuinitus  
punitur.

270

*Adomitore DEO cum sese vlticibus angi  
Sensisset morbus, quos pharmaca nulla, per oris  
Æthiopum, Arabumue ingis quæ sita tulissent  
Ariolus solus precibus placauit Oniam*

Idem sanas  
tur precib.  
Oniæ pon-  
tificis.

275

*Numen, et astringerum votis mouet ipse parentem.  
Audiit omnipotens vatis lachrymantis Oniæ,  
Fuderat ex humili fidus quos corde, precatus,  
Heliodoro iterum vitam, donansque, salutem.*

280

*Orta erat hinc Solymis inter dissensio fratres  
Pontifices, quorum primanus, semper, Onias,  
Religione DEI summi celebratus ubique est:  
Moribus huic aliter dispar, truculentior angue,  
Ac serpentigenis crocodillis, dirus Iason.*

Fratrū duo-  
rum, Oniæ  
& Iasonis,  
disidium.

284

*Is quia militiam, sceleratæque, castra sequutus  
Ætate abs ineunte fuit, desciuit ab æquis*

B 5

Ritibus

IAC. FALKE NBVRG.

285

*Ripibus, & patriæ fuit infensissimus hostis.  
Ethnica religio, detestandusq; maligno  
Huic idolorum cultus tantummodo cordi,  
Fraus erat, ambitio, male suadaq; cura nocendi,  
Nequitia imbuta ut Regum cisalibus aulis.  
Is regno fratrem populis, crudelis alastor,  
Pontificem, pietate fuit qui insignis, & ara  
Longa ministerium per tempora rexerat olim.*

290

*Oniz fuga. Secessit profugus, metuens grauiora pericla  
Integer, & vitæ puræ studiosus Onias.  
Applicuit Daphnen, quam curuo littore claudens  
Antiochanorum contermina terra recondit.  
Fata vocant, sed fata viro crudelia lethum  
Huc peperere fuga. Quis enim fata aspera voto  
Mollat, aut precibus potis est auertere pestem?  
Hic libertatis studio dum fretus asylan*

295

300

*Andronis  
cus inters  
ficit Onian.* *Arripit innocuus, fuit interfellus ab acri  
Andronico, sceleris quædam condemnarat Onias.  
Non impare tamen cædem commisit atrocem.*

305

*Antiochus  
necat Andronicum.* *Andronicus: tulit huic pænis iussa ultio fusi  
Sanguinis innocuæ, Antiocho mandante seuerø.*

310

*Rebus ita exaltis, patria secessit ab urbe  
Impius Antiochus, superat Niliiq; skuentum,  
Dives ubi frugum gemino regina Ramessis  
Urbs, fluxio portas turritas cincta coronat,  
Nubibus interea tetræ, sub nocte silenti,  
Per quadraginta soles sunt visa relatu*

*Prodigia  
Solyinis  
vita.* *Horrenda, & cæcis asperissima bella tenebris.  
Nam licet ipsa quies superat formidine mentes  
Prodigij, & terrent animos caligine formæ  
Noctis in abstruse, magnum generatq; timorem:*

315

316

*Assamen band ductu narrabile, quantus & horror,*

Et

APOLL. LIBER I.

317

Et metus obstupescit iners mortalia corda,  
Nubibus ignis cum promicnuere cohortes.

320

Emicnuere viri summo (mirabile) caelo,  
Terribili specie, signis candentibus oris,  
Brahea quos, cataphrasium in morem, cinxerat aris.  
Omnibus his fulgent hastilia longa lucertis,  
Flammea, crispulum & violens simulantia telum.

325

His ex aduerso prorupit, en, altera turma  
Insidiens (imitante nemus, sylvasq; profundas  
Nube caua) à cunctis pariter gladij; rotantur,  
Lancea, tela, globi, iaculis habilesq; pharetra.  
Admirandus erat procurfus, & ordo stupendus  
Vulnifici phalibis, ferro qui mistus acuto,  
330 Sydera flamminomo longe praecelestis aere.

330

Fulgebant inter vexilla comata sarissus.  
Non secus, ac caeli radiantia lumina Phoebè  
Spargit, inaccessos radios, fulgore micanti,  
Inter, & exuperat reliquas longo ordine stellus.

335

Iumq; intra teli iactum cum venit uterque  
Ordo virum, ruptis concursus est undique sparis.  
Apparet, veluti bellatrix turba reducto,  
Cuspide fortanimes ferit inde viriliter hostes.

Confictus  
sit in nubi-  
bus.

340

Altera pars clypeos, obiectat, duriter armis  
Aduersos feriens, rutilosque recolligit enses,  
Congeminat tactus, recidinaeque corpora truncent.

345

Horrida telorum seges, impluviumq; sagittae,  
Arma, viros, equites, vexillaq; fluxa furigant.  
Excutit hunc sonipes, fractaq; inscribitur hasta  
Nube reiecta via: is medio cadit agmine: totis  
It fragor ordinibus: crepitabat machina Mundi  
Horriditate noua, totus velut irruat axis,  
348 Et tremefacta graui tellus succumbat Olympo.

Sicut

IAC. FALKENBURG.

349  
350

*Sicut ubi miseros homines insania belli  
Sanguinolenta vocat, certamina maxima, cladum,  
Pestiferasq; neces generat malefuna cupido  
Militia, & mentes spe Mars conturbat inani:  
Præsertim illicitis quando execrandæ voluptas  
Efferuet bellis cupidè, dominatur & orbe  
Ambitio populis, ratio quos nulla gubernat.*

355

360

*Tempore quæ longo postquam spectacula visa,  
Buccina dum clangit, sonitus crepat atque tubarum  
Obstupefacta fuit plebes miseranda Sionis,  
Clusit enim effugium trepida simul error, & horror.  
Quisque precabatur cælesti: numina supplex,  
Allenient casum ut vite, functaq; damna,  
Pondere qua tanto pressere miserrima regna  
Israeligenium, subuersa funditus urbe  
Igne, dolo, ferro, vi, vulnere, lauce, rapinis.*

365

370

*At DEVS omnipotens votum non audit illud,  
Ob graue peccatum populi, scelerataq; gentis  
Præmata Iudææ. Quin candescente furore  
Zeligero, grandem stragem finit ire per oras,  
Rex cæli, Solyma ferro pereunte cruento,  
Vrbem dum pulso Menelao, vastat Iason.*

375

Antiochus  
vastat Hies  
rosolymam

*Iudæos igitur perpeffos grande periculum  
Obruit hic grauius. Quoniam dititione subactas  
Audit ut Antiochus Solymas, & Iasonis astu  
Ægyptum totam crudelibus attrahit armis.  
Opprimis incantos ciues, Solymaq; patentis  
Reliquias gladio ferit: acta fanilla domorum  
Mirè operata rapit: nigrescit turbidus æther,  
Dum ruit in cineres Nullo præcelsa, Sionis  
Fert tabulata Notus: Syriæ dominantur atroces  
In triuijs, templiq; ruunt à culmine turres.*

380

Non

APOLL: LIBER I.

381

Non habita etatis ratio, non vlla senectæ,  
Nulla iuuentutis: perimuntur ubique locorum  
Fœmina, vir, puer: hic dempto discrimine seruit  
Luxuria satrapæ flamma grassantis, & arcu,

385

Virginitas, & castus amor, thalamusq; pudicus  
Aggressi teneros infantes matris in aluo,  
Participesq; nouæ lucis mactare crepundijs.

390

Tam miseranda fuit Solymæ vastatio victæ,  
Tam grauis offensus, cum ladiur, ira tonantis.  
Millia caesa foro sunt octoginta cruento.  
Sunt quadraginta varia diuendita genti  
Millia, quæ capta patria petière perenne  
Exilium, patribus caesis, populoq; cadente  
Vulneribus totidem, quot sidera nocte relucens.

395

Septuaginta iugum castris seruire gerebant  
Millia, cum denis, saeuo victore coacta  
Perpeti & arumnas, variumq; ferendo laborem.  
Pondere sub nimio donec defessa salutem,  
Et posuere animas, rapti crudelibus umbris.

400

Adde, quod euerso depradatoq; sacello  
Cunctipotentis, atrox encenia barbara templis  
Antiochus celebrans, dominum ridebat Olympi  
Impietate sua. Quid enim blasphema, scelestæ,  
Lingua procaxq; nequit, Stygijs furiata colubris.

405

At ne sic poterat compesci saeuæ tyranni  
Ira, furorq; nocens, & amor sceleratus habendi,  
Eruat ut gentem totam, quæ clade superstes  
Horribili fuerat, squallore, siti que profundo  
Extremam ducens vitam, sine fine gemendis:

410

Mittit APOLLONIAM Rex, qui implacabilis ar-

412

Tigridas, & seuos vincens feritate leones.

Apollonii  
expeditio  
aduersus su-  
daos supero-  
stices.  
(det,  
Transiluit

IAC. FALKENBURG.

413

415

420

425

430

435

440

444

Horrenda  
caedes Iu-  
daeorum.

*Transtulit in Solymas sanctam terramq; Sionis.  
 Finibus Elebræi imperij vaser omnia fraude  
 Dissimulans placida Dux primæ pace quieuit.  
 Donec inexpleto violentia mista furore  
 Canduit, atque ansa est fundendi oblata cruoris.  
 Israeligenas omnes vocat urbe dolosus  
 Sidonius, totum vulgus, sanctiq; Senatus  
 Patricios, gestatq; manu diplomata Regis  
 Antiochi, cum dona pijs, portetq; salutem  
 Iudeis, qui damna prius ter maxima passi.  
 Conuocat (ut breuiter) populares, cum genearchis,  
 Publicolisq; viris, dicturus iussa Monarchæ  
 Antiochi, sed summa fuit fraus abditæ corde.  
 Nam simul ut totis spectatum proruit agmen  
 Porticibus (rerum nouitas vocat) ocyus omnes  
 Horribili factò iugulantur ubique tumultu.  
 Disperiere grani cuncti discrimine vite,  
 Nil veriti immanem, nihil agmina dira, latronem.  
 Sauciem rabidis immanior ille cruentam  
 Bestijs, hic tantam violens exercuit, omnis  
 Credita Iudæa ut fuerit gens cæsa sub axe,  
 Tam sauis armis, truculenta & clade virorum.  
 Solus Olympiaci fugiens fugiendo sacellum  
 Ipse Iouis, syluestrem & Mucchabæus Iudas  
 Obsedit rupem, fuerat quæ cauitibus horrens,  
 Accessu nullo superanda abs hoste senero.  
 Hucce nouem fratres secum perduxit Iudas,  
 Reliquias misera & gentis, quæ ponè sequuta est  
 Urbe excedentem, desertaq; lustra petentem  
 Huc, ubi dura fumes radicibus ære re fossis  
 Compefcenda fuit, tribulatio proxima quando  
 Duruit, & grauior tempestas orta maiorum est.*

II. c.



APOLL. LIBERI.

445

*Hæc ea sanguinei stratagemata sæva furore  
Regis APOLLONII, sic se tulit impiger armis,  
Nescius heu casus, miserandi erroris abysso  
Nescius ipse sui, dum feruida sanguine placat  
Pectora, dum mentem refrigerat atque cruore,  
Supplicijs tribulans populos, gentemq; subactam.*

450

*Sed cupiat pressos ne desperatio, rursus  
Est Deus omnipotens populi miseratus ab alto  
Hebraei, & Iudam præstantibus induit armis,  
Numine iam propiore suo: velut omnibus æui  
Temporibus DEVS est miserator ubique suorum,  
Qui modo clementem riuè in sua vota vocarint.  
Nam DEVS omnipotens nunquã non rebus in artibus  
Auxiliatur, & est promptissimus omnibus horis.*

455

*Huius ut auxilium speratum venit Iudæ  
Insigni retulit victricis signa trophæo.  
Ipse etenim Simeone, suo & cum fratre Iosepho,  
Et Ionatha, paruaque manu, Nicanoris arma  
Contuderat, Gorgæq; Syri, Ptolomeus ad vrbes  
Quos Iudæ misit sæua ditio: premondas.*

460

*Bacchidis hinc etiam sæpe effera fregerat arma,  
Atque Thimothei, deuictæ principis belli,  
Cuius nomen atrox abhorruit edere sanctus  
Scriptor, ob immanis satrapæ crudelia facta.*

465

*Iudæis gesta res infeliciter oris,  
Intonuere truci fama iam quando tyranno  
Antiocho, quas ille minas, quæ diu malorum  
Fulmina non sparsit, disperdere funditus urbem  
Constituens Solymam, quæ uno non condita lustris  
Maior at Antiocho, virtutis dextera summi  
Obstitit irrequieta Dei, mittentis atroci  
Horrida tela cæui, quæ perniciosi tulere*

470

475

476

Deus misere-  
retur Iude-  
orum.

Iudas Mac-  
chab. de ex-  
ercitu Pto-  
lomei R.  
triumphat.

Antiochi  
ferocia di-  
minutus cõ-  
pescitur.

Exitum

IAC. FALKENBURG.

477

*Exitium vitæ crudelis quippe tyranni.*

*Nam ferus ut frustra tentatos ære reliquit*

*Persepolis Persus, profugus redijtq; paternum*

480

Antipage-  
na fulmine  
exunita.

*In Nili imperium cognovit fulmen Olympi*

*Pessundasse suam genitam, quam coniugis instat*

*Arfit, & incestu genitor viciarat adulter,*

*Concubitu illicito cum polluit Antipagenam.*

485

Antiochus  
pediculari  
morbo pe-  
rit.

Lib 1. Mac.  
cap. 9.

*Vermiculari igitur morbo correptus: atroces*

*Corpore corroso mœrenula livida morsus*

*Huic quia multiplicat, nimium graeolente mœphysti*

*Obrutus est, fœdo verpus turpissimus humore,*

*Atque putrescentim membrorum pestilite.*

*SIC qui contigerat fama sublimis Olympum,*

*Vermibus erosus cecidit: cui gloria rerum*

490

*Parta malè ut fuerat, malè sic descendit in Orcum.*

Apollonii  
pœnitentia.

*Hæc ut APOLLONIVS vidit tristissima quæque*

*Funera, nec poterat dotalis commoda forma*

*Nancisci, pressa diuinitus Antipagena*

495

*Antiochi à gnato meriti stipendia poscit.*

*Nam tremefactus ubi diuini numinis ira*

*Est animus, mens atque viri, perpendit omnes*

*Quam sint conatus vani, qui numine spreto,*

*Israeligenis vel criminem vellere tentant.*

500

*Est in conspectu iuxta lachrymabilis horum*

*Pernicies, quorum blasphemia læsit Olympi*

*Rectorem. Tacite tunc secum consultat ager*

*Cum pietate animus: quæ calcitrare molestum est*

*Adversus stimulum, & lethale tonantis acumen.*

505

*Sic igitur dum cuncta graui meditatur oborta*

*Noster APOLLONIVS cura: sua facta fuitur*

*Impia: nec pietas rebus frustrata secundis,*

508

*Quæ tranquillarent animum, sed corpore multis,*

Es

APOLL. LIBER II.

509

510

514

*Et varijs pelagi iactandum saepe periculis.  
Nanque impossibile est, ut qui profitesur Olympi  
Numina, contritione suum facinusq; fatetur,  
Quin ferat arumnu. uis a praesentis, & acre  
Mundo exercitium. duro quia tempore vera est  
Experiunda fides, velut ara probantur in igni.*

HISTORIAE DIVI  
APOLLONII  
LIBER II.

1

5

10

15

20

21

**N**unc obiter referam, quam tribulatio sancti  
Maior APOLLONII fuerit: quis casus agat  
Insignem pietate virum: cur tristis ubique (res,  
Deprimat, & geminet miserum fortuna laborem.  
Tu mihi, seu precibus clementem porrigis aurem  
Christigenum, ter sancte DEVS, quibus intima votis  
Pectoris ara cales, gratesq; exhalas ad axem:  
MAXMILIANA EVM seu pneuma virentibus arvis  
Elisy coelestis habes, pietate quod ornes  
Perpetua, quod nos lugemus ab Orbe reuolutum,  
In sua regna DEVS, subeunt cum summa pericla:  
Adfer opem, tenui dum gaudet arundine Musa.  
Antiochus Iunior, vir crudelissimus Orbis,  
Senior & feritate patris, cum premia posces  
Audyt aëtorum: tribui & stipendia sacris  
Deberi Heroum, Solymas qui clade tulerunt  
Indignatus erat grauiter, Tyriumq; prehens  
Iussit APOLLONIVM, ceu maiestatis aut  
Laforem, repetundarum dignumq; reat.  
Improba quinetiam mens Regis ubique maligna  
Suspitione laborabas: velut ille dolose

Antiochus  
iunioris, Eu  
paroris apa  
pellari, vita.  
Maccha 2.  
cap. 10.

Antiochus  
insidiatur  
Apollonio.  
Anno 148.  
post obit  
Alexandri  
Grac. Mon.

Ambiret

IAC. FALKENBURG.

22

*Ambiret regale decus, trabeamque Canopi.  
Acrius hunc igitur Rex infestabat, & armis  
Territat extorrem patria, Tyrijsq; profectum  
25 Lictoribus, valida quæsitum classe fatigat,  
Per mare, per terras, per & oppida florida ponti  
Iapphetici pelago Tarsis consemina vasto.*

25

Apollonii  
naualis su-  
ga.

30

*At prius ipse suam committeret agmine classem  
Quam cum Rege sero, sitiens non sanguinis Heros  
Eupatorem praeuenit aqua, terraque morantem  
Exul, & applicuit Tarsensi carbasa portu.  
Ut tamen effugio miseram defendere vitam  
Possit ab insultu cuiusvis, unca carine  
Tutius in tactum & retinacula ponere litus  
35 Innumeros modios secum vehit aequore farris,  
Innumerosque cados, spumantia mustaque cellis.  
Sic igitur Cilicum quando bonus adstitit oris,  
Et iuxta Taurum miratur inania longè  
Saxa, situm scopuli, ac telluris inhospita regna,  
40 Limatum, Regi fuerat qui charius aruspex,  
Charus & ante alios, comitatu talibus insit:*

35

40

Apollonii  
querela.

45

*Optime, Selencia & plebis praestantior Heros,  
O' Limate, mea spes optatissima vite,  
Afflētis animis quæ iam sententia porro  
Surgat: & exulibus quem post fera fata laborem  
Allatura refer, cum me sauiissima Regis  
Ira prennat: vitam tot dura pericula tentent  
Eripere innocuo? Res est amplissima fama  
50 Perdita, dum per tot profugi noctesque diesque,  
Heu dubium tranamus iter, spes nulla futuri.  
Proscriptum penitus me rex pessundedit ætæ:  
Bella minatur atrox, & bella reposcit in huius  
53 Exulis interitum, quem cura, laborque prophanus*

*Turbauere*

APOLL. LIBER II.

- 54 Turbauere diu, rapidi murmurque profundi.  
 55 Quid facimus, naulum superat vix trauce remo,  
 Qui tulit effugium his animabus, & altera iussit  
 Regna sequi, prorsus trepidis incognita nautis?  
 Huic tristi placidus comes hac dabat ore vicissim:  
 Nate Dea Tyria, cui nobilitas origo.  
 60 Semina fulminei clarissima ducit Olympi  
 A Ioue, parce metu, Spes tranquillissima prorsus  
 Signa dedit, fore te saluum, tutumque furentis  
 Insidijs domini, qui te truculenter auita  
 Expulsum patria, crudelibus appetit armis:  
 65 Hec Cilicum tellus, non fœdera denegat ulli  
 Hospitij, modo sit Regi infestissimus illi,  
 Qui te proscripsum vitæ damnarat & eris.  
 Gens humana loci, Tarsenses nomine dicunt.  
 70 Felix Seretum hæc filo, coccòque rubenti,  
 Purpureo diues succo, vicina ministrant  
 Quem maria, & nendis aptissima lina tapetis.  
 Hanc inter, Regem Antiochum & fuit orta simul tas,  
 Qua nunc regna maria, terrestria & arua laborans,  
 75 Sunt inimicitia tantis dominatibus acres,  
 Imperium ac utrinque potens, belloque domique.  
 Hic sat tutus ages: sine fulminet ille profundo,  
 Et meditetur atrox virus diffundere terris.  
 Certus amicitia veluti non terminus extas,  
 Sic solet ira brevis nihilum generare furorem,  
 80 Quum ratione caret, disbar sibi mente remota.  
 Confortare igitur, nec ubi vacat ansa timoris,  
 Despuisse metu fractus videaris iniquo.  
 Talibus ut flentem flens consolatur, & alga  
 Candidiore sali gressum circumtulit Heros:  
 85 Inuenere virum, qui se proficitur & urbis  
 C. 2. Indigenam,

Limatus  
Regem Ae  
poll. conlos  
latur.

IAC. FALKENBURG.

86

Milichius  
princeps  
Tarsidos.

*Indigenam, minimum nec Tarsidos urbe, ferentem  
Iura suo populo, cuiusmodem araq; Deorum.  
Milichio nomen fuerat, cui principe lecto*

90

*Foemina digna, domi pensum tractabat herile.  
Hac Dyonisiades fuerat, clarissima stirpe  
LICENII, primas qui tunc exercitui urbis  
Praefuit, & princeps in praelia duxerat agmen.  
Hunc ubi Milichium venientem lictore vasto  
Errantes videre viri, mox talibus orsus*

95

Apol. cum  
Milichio  
colloquium

*Diuus APOLLONIVS, mentem dictisq; serenat.  
Maeste, vir, ingenio, & par mansuetudine diuis,  
Siste gradum, nec te veniendi discere causas  
Poeniteat. Fato profugos diuina coëgit  
Lictoribus vestis subducere vela voluntas.*

100

*Dux ego APOLLONIVS, Tyrijs celebratus in oris,  
Antiochi, regno pulsus tamen ipse, furore,  
Exilium non sponte peto Ptolomaidos arui.  
Sed quia Pentapolim insidere capessere sortes,  
Consultusq; DEVS, cui flammea sidera parent,*

105

*Hacq; tenemus iter moti pietate Monarchæ  
Fertile rus celsæ lustrandum duximus ante  
Tarsidos, & Regi munuscula tradere vestro.  
Nam quia fama tulit, denipta ubertate priori  
Propitioq; minus cælo, penuria quanta  
Publicolas damnosa premit panisq; cibiq;  
Commiseratus, opem vestris animabus, & ingens  
Subsidium sero corporibus, vino, atque farina,  
Queq; tulit Tyrijs modo foecundissima tellus.*

110

115

117

*Vnica saluandis cura imploranda carinis,  
A dominoque roganda tuo, qua rebus egenis  
Adferat auxilium, tutum patiatur in istis*

*Quod latuisse locis miserum, non exuliz unquam*

*Dignum*

APOLL. LIB. II.

- 118 Dignum in iniustitia, sed vi, atque furore fugatum.  
 Armorum mihi cura vacat: placabile posco
- 120 Hospitium, pulsus pacemque rogamus amicis,  
 Non Etenim inde cores regno sumus inde futuri,  
 Principe militis ferrum tractare parati,  
 Quo Mars cunctique vocat, pariter qui cladibus urbem  
 Hanc implere parat, pradamque auertere captam.
- 125 Nec studium geniale boni dubitamus amici  
 De fore, Rex idem consanguinitate propinquus  
 Cum fiet hic Pentarchia loci, generisque propago  
 Ipse mei, iussitque volens inuisere regna  
 Me sua, fors fuerit nostro si inimica labori.
- 130 Hec monumenta sui, certi pignusque fauoris,  
 Discedens patria dederat tellure benignus  
 Alti stratus gestamen Ophiraea intertextum  
 Sindone, fulgentes et iaspide (crede) pharetras.  
 Nec non fortanimo genitori ancilia donans
- 135 Aurea, Threicium cupido superaddidit arcum,  
 Frenaque bina, meus quo cursibus excitus arno,  
 Fert sonipes, spaciū celerans contingere metæ,  
 Cum veniant populis spectacula Olympica letis.
- 140 Euge, igitur, portus dignatum, ipsique receptu,  
 Ut quoque tranquilla dignetur pace Monarcha  
 Ipse tuus (quoniam potes omnia) perfice, praeses  
 Optime Tarsigenum, nec tanti gloria facti  
 Desinet, aut tanta flaccescet gloria laudis.
- 145 Sic ait. ille manu prensū, curisque grauatū  
 Solatur, futique vices memorando subinde  
 Instabiles, simili iactatos sorte recenses  
 Magnanimos quosque Heroes, Regesque Ducesque,  
 Quos seu foeda fuit solio frustrata paterno
- 149 Ambitio, quibus aut innoxia iniuria sceptri.

C. 3.

Nos

IAC. FALKENBURG.

150

*Nec mouet aspectus tantum diuinus: at ipsa  
Integritas morum iuuenili in pectore florens  
Multa monet, docet atq; virum, quam maxima forma  
Commoda virtuti sociarit diua creatrix.*

155

*Nuntiat hæc igitur Regi responsa sereno  
Milichius regni Proquestor, & indicat ore,  
Aduenisse virum, qui tot fortissimus armis  
Contudit ense viros, Solyma cum perderet vrbes.  
At superum monitis versum impietate cruenta,  
Corporis, atque animi moderantem cepta ferocis.  
Hospitio dignum, generis præstantia Regi  
Quem sociat, Tyri prognatum sanguine Mnesthe.  
Huncq; patrocinio dignum, qui iure misertus,  
Subleuat esurum frumento largior, vrbs.*

165

*Regis Tar- Rex, incredibile est, quantum stupefactus inhaeret  
sentis Alti- Nomine APOLLONII, nec quid dubitare licebat  
strati facili- Hunc fore, qui patria statuas virtute trophæum  
tas in R. A. De sæno Antiocho, mens crudelissima cuius  
pollionium.*

170

*Tigride non feritate minor, rabieque colubro.  
Intra tella iubet duci, & venerarier ostro  
Sidonium iuuenem: quem cum Rex ipse fauore  
Prosequitur facili: magis inclinatur amore  
Egregij Herois coniux pulcherrima Regis.  
Et quia discessum profugi, metuitq; grauatum  
Mater APOLLONIVM curis, vaga vela dasurum  
Adscisci generum miro properabat amore.  
His etenim ambobus Diuum pater, atq; hominum Rex  
Coniugio sobolem, thalami fructusq; negarat.  
Unica duntaxat superabat filia sospes,  
Cui Lucina fuit nomen, quæ & sola superstes  
Regni heres totius erat, relictæque futura.*

180

181

*Hinc admirando cultu præduntis Indi*

*Margaridis,*



APOLL. LIB. II.

- 182 *Margaridis, ab acòque grani, pèctisq; tapetis*  
*Aulæo variante domus laquearia toto,*  
*Instruitur mensa hic, vario dapiumq; paratæ.*
- 185 *Purpura culta Ducis, reginæ amplissima gaze*  
*Lucinæ decus eximium, & pulcherrima forma,*  
*Forma dÿs inuisa poli, mirandæque cunctis*  
*Gentibus, ac Tyry Herois facundia lingua,*  
*Dininam dapibus ciliarunt gratiam, & ipsam*
- 190 *Numen adesse Iouis fortes dixerè Quirites.*  
*Lauticies non hic, perfusæque pocula dulcis*  
*Nectare defuerant, radiantis imagine cæli.*  
*Pluvina quid referam? quo Rex mitissimus Orbis*  
*Mutiget exilij curas, animiq; dolorem*
- 195 *Prorsus APOLLONIO gnata sic comiter insit.*  
*Quid, Lucina decus Charitum, Clarisq; cateruæ*  
*Pars veneranda tue, melycum torpescere carmen*  
*Nunc suis, haud solito exhilarans consuevit cantu?*  
*Tu presente nihil producis Apolline quicquam,*
- 200 *Laude pia dignum? Mentem nec APOLLINIS eius,*  
*Qui tibi proximior recreas Parnasidos hymnos?*  
*Eia age, tange chelim, lyricumq; poema retracta*  
*Pectine bellerepo, sic te Sappho inclita, Musa*  
*Pieridesq; colant, & numina Pallados alma.*
- 205 *Dauidis pariter quondam cecinere triumpho,*  
*Ore prophetissæ, Saule indignante maligno*  
*Nec mora, virgo parat digitis meditarier orsa*  
*Angelicis melycum carmen, dum pectine sacrum*  
*Pulsat ebur, quo non festinius vlla Calypso*
- 210 *Protulit, Arcadiusve puer, vel Thracius Orpheus,*  
*Ille arbuta licet, nemus, & durissima saxa,*  
*Traxerit atq; feras: licet optimus autor Arion*  
*Carminibus monit rigidos delphinas abyssis.*
- 213

Apparatus  
regalis con-  
uiu.

Lucina Res  
gis Altitra-  
ti filia ci-  
tharistria.

C.4.

Inmo.

IAC. FALKENBURG.

214

215

220

225

230

235

240

245

Apollonius  
Citharædo.

Lucinæ re-  
pentinus  
morbus.

Immo, sponte manu citharam Gryneus Apollo,  
Delphorum posuisset agris, cantante decora  
Virgine Lucina, formam comitante Diana,  
Tam tenero tactu concinnat amabile Dina  
Carmen, & auditum conuiuæ mulcet amici:  
Sic celeri secas ungue chelim, faciliq; retractat  
Pollice dulcis sonas chordas theodofia Nympha.

Dum mirarentur, sit quanta scientia Dina  
Psalmographæ, reliqui conuiuæ, omnesque stupefunt  
Attoniti: flocci pendit Sidonius artem,  
Idem Rexq; Tyri. causum quasitus, amicis  
Non voce, at signo respondit, honesta parenti  
Præfatus, simul atque chelim ferit ungue sonoram.  
Et si qua festiua dedit pia carmina virgo,  
Maius APOLLONII visa est sonuisse canentis  
Dexteritas, rerum maiorq; scientia, & artis.  
Hic primum violentus amor, Paphiaq; pharetra  
Sauciat ingenuam citharædum corda duorum.  
Ardet amans iuuenis Dea florentissima Regis,  
Virginis ardet amans Heros pulcherrimus alina.  
Par utriq; animus miro exardebat amore,  
Quem tamen ingenuus pudor, & constantia primum  
Texit, & incertis iussit subsistere rebus.  
Ceu solet esse frequens mos, atq; receptus amantium,  
Vt timeant tuto portu, metuantq; periculo  
Infestante parium: caci sint Sole sereno:  
Ilachryment summo perfusi gaudio: amica  
Fulmina plus metuant tonitru Iouis, æthere lapso.  
At quia iam patefacta fuit vis certa fauoris,  
Gnatæque discessum Tyræ præsensit, incermem  
Se simulans, magno curarum fluctuat æstu.  
Hunc amat, hunc solum intempesta somniat umbra  
Noctis,

APOLL. LIBER II.

- 246 Noctis, & huic soli mens est captiua, sitque  
Obruta tristisq: nil prater ambile corpus,  
250 Conspectus, dulcesque manus, dulcemque loquelum  
Operat amatoris, qui cordi illapsus, & agram  
Mancipat infirma mentem, & depascitur aestu.  
Sic amor ipse licet sit perniciosus amanti,  
Et sese interimat proprio furias a cupido  
Motu agitata suo, tamen & se fascinat amens,  
255 Alienusque putat committi crimina culpa,  
Si non respondet, nec par in amore calefcit.  
Infirmari igitur, male sano brachia motu  
Discere, incertam causari nocte quietem,  
Turbare incipiens vultus mutat male sana figuram,  
260 Pectora Blandusie crystallo candidiora  
Contuit, haud dubij monstrans nocumenta furoris.  
Rex insperatum turbata mente dolorem  
Haurit & insignes medicorum consulit vrbe,  
265 Astrologumq; tribus, si qua dispendia vitæ  
Astra ferant genita: vel si, valetudine laesa,  
Sit modus amissa referendi damna salutis.  
Dum sic indulgent luctu, summoque dolori,  
Rex bonus, & Regina parens: mansuescere necdum  
Tam graui ipse dolor medica vult arte puellæ  
270 Coniugis ipse parens prapere consulta facessens,  
Hanc memorare iubet causas, mortique grauiamen,  
Debilitatis abest quando inde notabilis index,  
Tunc impune toro surgens miseranda puella,  
Dulcis in amplexus patris ruit, oscula figens  
275 Plurima, sic tandem & pulsa formidine futur:  
O genitor, mea spes, ac illustratio cordis  
Sola mei, summi veneror quem lege Tonantis  
277 Subdita: dimidium vitæ es qui semper amata:

Rex turbatur  
ob morbum  
filie.

Lucinæ  
oratio.

Da

IAC. FALKENBURG.

278

280

285

290

295

300

305

309

Da veniam, precor, alme pater, si gnata pudore  
Ipsa, pudicitiam, posito, vitam, atque pudorem  
Auxilio servare tuo statui, atque renasci.  
Nam quia fata volunt, quae sunt meditata salubre  
Sat mihi nunc, sceptrisq; tuis contrarius ibis  
Ipse DEO, qui se tanto dignatus honore est?  
Hic animus certè peccavit; (libera cuncta  
Nunc fateor) si non veniunt hac numine summo.

Scis, pater, ingenuam veluti, morumque pudicam  
Semper amatricem gnatae hanc eduxeris omni  
Tempore: nec quicquam fuerit magno ore sonandum,  
Præter numen, amans quod nos complectitur ultro.  
Scis etiam insignes quam me cupièrè puellam,  
Et geniti summis atavis, & Regibus orti  
Oravèrè Duces, multi tua castra sequuti,  
Illelli nostra specie, vultusq; figura:  
Mens aliena tamen veluti summosq; refugit  
Horriditate procos, & adâsque exosa iugales.  
Id tibi si nulla te præter, constat abunde.

Nunc genialis anor (si non fatalis) atrocis  
Sauciat enitè pharetra: me vulnerat mo  
Corde dolor, nimio Regis succensus amore.  
Hunc pudor ipse licet prohibet me dicere, cogit  
Summus amor, casto succedens rite pudori,  
Edere APOLLONIVM, qui ceu flagrante fauilla  
Corripit hanc animam crudelis, & obruit igni.  
Hunc amo, què cunctis ceu præfero mente Monarchis,  
Sic (si fata volunt crudelia) ob huius amorem  
Vita mihi mors est, & ineluctabile funus.

Te precor ergo pijs lachrymis, fletuque profuso,  
Si tibi dulce meum fuit, aut optabile quicquam,  
Ab genita miserores tuæ: da dextera dextram

Poscat

APOLL. LIBER II.

- 310 *Pescat amorē nouo, nem me crudelibus actam*  
*'Dissidijs, saxi patiare Cupidinis arcu*  
*Sic infestari, & tua pectora, maxime Regum.*  
*Si mihi connubium violato iure petendum*  
*Virginitatis, & alterius subisse cubile*
- 315 *Inuitam coges, pater ab scis quā male multis*  
*Cesserit, inuito quorum data nupta cubili,*  
*Aut quibus emptus amor pretio, fiscoq; dolo so.*  
*Nam nisi castus amor, connubia sancti secundet,*  
*Uniat & vero nexu geminata duorum*
- 320 *Corpora desinet antē primū concordia, ponat*  
*Principio quā firma bonae vestigia pacis.*  
*Hec nisi praestiteris genitor certissima vitae*  
*Imminet, en, finis, fastidit aq; saluti.*
- 325 *Aut quae sic urit me tollit flumina fasillis,*  
*Succendenda rogo: vel si nequit igne cremari*  
*Pectoris ignis atrox consumi proxima Ponti*  
*Me vada suscipiant,mersura ceraunia & vudis.*  
*Fac resonet lituus Lucinam, da fera morsu*  
*Bellua dilaceret, solam (tua pignora) exeat.*
- 330 *Tunc genitor rursus delibans oscula gnatae:*  
*Parce metu citherea graui frangiq; dolore*  
*Desine. Di patrij, quorum memoranda per Orbem*  
*Sola viget pietas, tua nunc incepta secudent*
- 335 *Numine prosperiore (precor) dulcissima proles.*  
*Coniugium siquidem reor id fatale futurum,*  
*Cūm mihi fors fortuna canat, cultique Penates,*  
*Externis generum regnis connubia gnatae*  
*Rite petiturum, mihi qui succedere regno*  
*Debeat, & regere imperij dominatibus vrbes.*
- 340 *Iam tibi si perspecta satis mens illius, euge*  
 341 *(Si modo non remoratur iterue profectio sardat*  
*Suscipienda*

Rex conso-  
latur filiam.

IAC. FALKENBURG.

342

*Suscienda (salo) coeant in fœdera dextra.*

345

*Is mihi gnatus erit, vino me quique parente  
Gaudeat, & generis nostri spes maxima surgat.  
Huic noster tribuatur honor, cum ritè sepultus  
Astra petam, rutilum fueroque euectus ad axem.*

350

*Nunc igitur (tua cum res hic, & cepta gerantur)  
Tumet eum alloquitur: tibi si contrarius ultro  
Ille repugnarit: frustra fecundus amaro  
Concitis hæc luctus præcordia, amore calente.  
At sedet huic animo si par sententia vellem  
Vos equidem castis sociari legibus olim,  
Quid dixi me velle olim? Volo protinus istud  
Instituat opus, quod me senio, granatum,  
Et cupidum recreet prænisa gente nepotum.*

355

*Dixit ut hæc genitor, studio celerabat, & hec  
Cuncta sua amplexu uxoris, gremioque profudit  
Gaudia, mutato prodens vultuque favorem  
Propitium iuueni Tyrio, gnatoque pudice.*

360

Oratio  
Lucinz.

*At fuprat fandi quando data copia Nymphae,  
Oscula, præueniens, exordia cepta loquela,  
Mille dabat: non illa oculos, faciemque decoram  
Vertit ab aspectu Tyrii, sed æmula gemendo,  
Exprimit has tandem suspiro pneumate voces.*

365

*Fœmina colloqui quod prodiga temet, amice,  
Alloquor, & quod te compello voce fauente,  
Ne, precor id studio vano, lingue me procaci  
Attribuisse velis: quoniam castissima vita,  
Dissides à vicis, animi (mihi crede) nefandis.*

370

*Nec sic detestere meum, Dux inclyte, morem,  
Fœmine & culpæ ut transcribas cuncta sereno  
Cepta animo, quæ nunc tibi proloquor, ausa ignotum  
Compellare virum, secretaque pungere dicta.*

373

Quin

APOLL. LIBER II.

374

375

380

385

390

395

400

405

Quin mea dexteritas & honesta intentio iussit  
 Notitiam tentare tui, pepigisse fidemq,  
 Ingenuam, quæ in te mihi perspectissima nunc est:  
 Addo, nostra quod hec se sanguine scindit ab uno  
 Posteritas, mansura eadem estq; propagine nostri  
 Accedit pietas, quæ te vada luida ponti  
 Tentantem, tuto cupit hic consistere portu,  
 Audacter quò te moneam, qui extraneus, exul,  
 Et refici lacera peregrino litore classem.  
 Dic mihi, cur hospes nostras accesseris oras?  
 Virginibus qui mos Tyrijs? Latonia custos  
 An nemorum, famuleq; huius gestare pharetram  
 Consuevere, feras syluis clamore prementes?  
 Fama etenim nostras nuper peruenit ad aures  
 Quam gelis agilis, quam sit pharetrata Diana,  
 Curibus insignis, velus & præuerterit apros,  
 Docta canum virides indagine cingere saltus.  
 Huic iterum placido Tyrius sermone subinfert  
 Ductor APOLLONIVS, proneq; amplexibus hærens  
 Amplexu fouet, & demissa monilia collo  
 Contrectat, placita dans plurima basia Nympha.  
 Quis magis optato queat esse beator æuo,  
 O' Lucina, decus sceptri, prælustre superni  
 Sydus & ipsa poli, Tyrio, cui contigit uno  
 Tempore commodiore loqui, purissima, & alma  
 Virginis attrectare manus, coramq; videre?  
 Vilitas nam sola tui (mihi crede) petita  
 Cognitione manet, sicut cum gemma metallo  
 Luxuriat, clausa in re nobiliore solescens.  
 Causa subest Lachrymis, si lamentabile tempus  
 Enumerem, fatique vices, duosq; labores,  
 Qui profugum patria, furias Regis ob iram,

Oratio R.  
Apollonii.

Per

IAC. FALKE NBVRG.

406

*Per mare, per terras, immiti clade fatigans.*

*Nam me naufragio bis dura pericula vitæ.*

*Concomitata meæ pelagi surgentibus undis.*

*Hic iactura graui rerum, partiq; secuta est.*

410

*Ecce at mihi spes tempestas tertia postquam,*

*Prosperiore vado me posse relinquere portum,*

*A patriæ statione meæ detrudere classem*

*Impero: cogit hyems, & vis inimica tyranni*

*Antiochi, qui me duro certamine Martis*

415

*Vlro excedentem, monitis fatalibus, ira,*

*Ignem, rogo, pelago duris & territat armis.*

*Tunc Tyrijs fugiens terris, Sidonia linquo*

*Castra meis populis, & propugnanda periclo*

*Mœnia qua ratione queunt: nec perfidas vrbes*

420

*Deserui, mihi sed cautum formidine pœna*

*Ipsi propinquorum ut fugerem commercia blanda,*

*Quos apud Antiochi tam commercata salutem*

*Fraus fuerat nostram pretio, missisq; salentis.*

*Tunc mihi sollicitè cunctanti, quale futurum*

425

*Hoc iter, ipsa feris cum bruma approximet Euxis,*

*Hac animo tristis potior sententia visa est.*

*Non hoc ista potest tempestas remige sisti,*

*Absoluit (tacens, mecum sic rebar) APOLLO.*

430

*Bruma propinqua iubet reliquos desistere nautas*

*Fluctibus horrendi pelagi, tu temet in undas*

*Abicies, lentus furibundum veltus in æquor?*

*Fortè etiam medios venies delapsus in hostes,*

*Si tibi Neptunus fuerit contrarius undis.*

435

*Sic insperato metui per sepe periclo.*

*Tunc colluclavi mecum, mihi suasis amicis*

*Mens mea pollicitis, fore non contraria fato*

437

*Cepta pio, patris si regna inuisero Regis,*

*Nempe*



APOLL. LIBER II.

438

Nempe tui patris, qui me poscebat alumnus  
Quamprimum est genitor Mnestheus sublatu ab Orbe.

440

Namque liquet, veluti Syrophœnix sanguinis autor  
(Qui se iactabat Ceturæq; Abrahæq; nepotem)

Sis nostri, cuius gemina est stirpe propago,  
Notificata suoramo, cui nempe Phylethon  
Creus, & Albanor fuerant pregnante Melissa.

445

Iamque Philetiades Mnestheus, Altiſtratus atque  
Ceu coluere simul patrnelum iura duorum:

Sanguinitate mihi es pariter sic iuncta perenni.

Nam Syrophœnicis se sanguine scindit ab uno  
Posteritas, quæ in me, te sola & sine quiescit.

450

Altera causa subest aduentus, florida virgo.  
Me quoq; traxit amor (quis enim lenis ardor amā-  
Vs commendata totiens insignia formæ, (iūm)  
Atque tui vultus liceat spectare figuram.

455

Crede mihi Eſonius toties optata petisset  
Aurea colchidos haud, fucataq; velleræ Iason,  
Ni celebrata foret diuinæ formæ Medææ.

Rarus (crede mihi) ad Troiam venisset & Achæus  
Rex, nisi formam Helena vel concupisset in vrbe,  
Cernere ruit semel capta, cognoscere & illam,

460

Africa pro cuius rapto, atque Europa, laborant.  
Forma pudicitia si non cognata fuisset,

Luxuriosa (proci) non turba petisset amore;  
Penelopsis radio texentis pendula fila.

465

NEMO turpe colit, veluti nec turpis amatur.  
Forma occulta etenim quædam fomenta ministrat,  
Et trahit ad sese sensum præstantis imago  
Virginis, ac sancto collucens corpore fulgor.

469

At ego quid dicam, purissima virgo, stupore  
Ingenti oppletus, qui non tantummodo vidi,

QNA

IAC. FALKE NBVRG.

470

*Qua mihi fama tulit de te, verissima semper,  
Omnia sed præsens hac contemplatio vincit ?  
Forma tibi verè cum præstantissima, certè  
Virgine diuina dignissima, pura, salubris,  
Et nixeo, & roseo nunc florentissima vultu.*

475

*Accedit formæ speciosa amplissima dotis  
Copia, diuitijsq; potens, & alumnus abundans  
Quo pietas, probitasq; mihi laudanda tenore  
Virginensiq; pudor, studium, & meditatio honestæ  
Simplicitatis, amor superum, cultusque parentum ?*

480

*Huc mihi dulcis ades requies, & amica voluptas,  
Cum collaudandi studio, quo maxima mentem  
Artis Apollineæ vegetans intentio stringit,  
Vt te non dubitem vel Apollinis esse magistram.  
Non mulcere chelim, testudine ludere non sic  
Crediderim Musas, Erato, diuamq; canentem  
Melpomenen: tanta est tangentis gratia neruos  
Dulcisonos, tanta est melyci resonantia cantus.*

485

*O mihi tam sanctam fas sit tetigisse puellam,  
Iungere & artificis dextra commune duobus  
Hoc studium citharæ, quod non discrimen aëreum  
Ipse volens, animam nihili faciensq; salutem?  
Da mihi te facilem, tua numina cede petenti,  
Dimidium ô anima nostræ, tuque optima virgo.*

490

495

*Non mihi cæcus amor furiosa mente pudorem  
Excutit: at potius pudibunda mentis adauget  
Signa, & virtutis, quam non, nisi candor, honestas  
Approbat, integritasq; mea hæc, quæ fernet amicam,  
Non mihi disparibus sociandam moribus unquam.  
Cæcropiæ id leges testantur: proximus omnis  
Ducat vt, obstante haud consanguinitate propinquâ.  
Mos etiam Hæbræis ille est, terrisq; receptus*

500

501

*Hicce*

APOLL. LIBER II.

- 502 *Hisce tuis patrijs. Iam nulla propinquior usquam  
Extat amatorem quæ me compellet aperte,  
Ni genus antiquum nostro renouetur amore.*
- 505 *Et nisi APOLLONIVS pretium pietatis opimum,  
Lucina in gremium saclo veniente reponat  
Tota sepulta ruat spes posteritatis oportet.  
Ut taceam Regi Tyrio quod iuncta pudico  
Ferreris thalamo : quanquam dos omnis abesset,  
510 Tu mihi nuda placere poter sine comptior extet  
Alicra, margaridâ totum quæ corpus adornet.  
Captus amore tui sic exardesco puella,  
Ut tuus hoc animus dominetur pectore toto.  
Tu mihi sola places, de te suscepta voluptas  
515 Est mihi : tu Sol, ros, radius stellæq; cornuscus,  
Quam fouet hoc pectus, quod te genialiter ardens  
Appetit, ut Veneris vehemens agit Hesperius astrô.*
- Hæc Dea dum tacito secum rem corde volutat,  
520 Spemque dolum simulans, manifestò cedit amorì,  
Et Regi breuiter cunctanti talia reddit.  
Fortunate puer, Rex ô clarissime regni  
Sidonij, quæ te formarum Dina creatrix,  
Propitiuè DEVS tantis assuescere rebus,  
525 Imperio insere suo, facundus ut istas  
Eloquio tantas rerum perquirere causas  
Occultos possesq; animi indagare labores.  
Nullus enim ore tuo sermo provenit, is idem  
Quin stimulos nostro sub pectore vorset, APOLLO.  
530 Nam velut ipse dies nequit occultarier umbris  
Adueniente Deo : sic qui latet hactenus imo  
Pectore fixus amor, nunc surgit, & ignea spargit  
Sæmina, nunc animus studio consagrat amoris,  
533 Ni præstes, quod sponte petis, consensus & idem est.*

Lucina oc-  
cultâ amo-  
rem manis-  
festè prodit  
Apollonio.

D

To

IAC. FALKENBURG.

534

535

540

545

550

555

560

565

Te propter mortis tradar : te propter acerba  
 Vulnera perpetiar, si non miserebere, præstans  
 Rex, nostri, allevians tristissima corda dolore,  
 Sed ne quid tantis cogas diffidere ceptis,  
 O anima pars summa mea, depone timorem.  
 Sum patris unigena, & magno dilecta favore,  
 Charius ille meam pensat (mibi crede) salutem  
 Thesauro Lapithum, gemmis totius & Orbis.  
 Quam prius ille meum sinat exarescere corpus  
 Tabifico igne, meo qui nunc calet ossa, medullas  
 Vrit, & abrepta requie depascitur artus.  
 Ille prius, luctu squallens, moriatur oportet.  
 Et quia concessa est libertas tota, procorum  
 Agmina fastidire : mibi concessa facultas  
 Seligere optatum, vulgata lege, maritum.  
 Tu mibi rite places, de te concepta voluptas  
 Est mibi, tu Sol, ros, tu lucidus axe Planeta,  
 Irradians menti Lucina, ac corda serenans.  
 Annulus hic index nostri sit verus amoris,  
 Pignoris atque loco certissima dextera, dextram  
 Qua retinet, blandis permistaq; basia labris.  
 Cetera pectus habet, quod te suspirat, anhelum,  
 Et mibi coniungi te rite precatur, APOLLO.  
 Vade igitur, moesto referens responsa parenti  
 Conualuisse suam genitam, non arte magistri,  
 Aut medici : at sanam presentia reddidis una  
 Unius saltem cytharædi, & APOLLINIS almi  
 Auspiciis, mentes hominum quicq; ora serenat.  
 Audijt ut genitor, remanens quanta cupido  
 Caperit eximium Regem, Tyriumq; toparcham,  
 Coniugio quantum genita, thalamoq; ingali  
 Rite impetrando, precibus, studioq; labores

Regis Alti.  
 strati gau-  
 dium ob as-  
 deptum ge-  
 nerum.

Connubis

APOLL. LIBER II.

566

*Connubio Venerem, & virtutibus addit honorem.*

*Tunc citò decreta regali dote puellam*

*Confociat inuens mirando flore iuuenta*

*Percelebrem: tunc templa petunt arasq; Deorum,*

570

*Ingenis comium pompa, grandiq; paratu.*

*Ad latus excelsi Regis, comitata puellis*

*Regia progenies, & gemmis fulgida, & auro*

*Emicat ac scandunt penetratia sancta sacelli,*

*Archiereus precibus peragit dum sacra Tonanti.*

575

*Sic ut ubi rutilum pelago ascensus Olympum*

*Præuiat Auroram formosus Lucifer aëtro.*

*Ant Iouis aurato solio Saturnia surgens,*

*Quando manu presum spacioſo tramite ducat,*

*Cuncta nitent fulgore Deæ gemmæ, atque metalli.*

580

*Sic ubi coniugium stabilit firmatque sacerdos,*

*Regia magnifico luxu regalis honorans*

*Exceptat turbam plausu, studiisque fauenti.*

*Diditur omnis honos conuinis: fausta precantur*

*Coniugibusq; nonis: non Bacchus non Ceres alma*

585

*Disciunt mensis: repetunt clamore Cytheron,*

586

*Nupta sui thalamum sponsi dum fausta capeſſit.*

Coniugid  
R. Apoll. cū  
sua dilecta  
Lucina.

HISTORIAE DIVI

APOLLONII

LIBER III.

1

**H**En male Sors miseris seruit mortalibus Orbe

*Quis fuerit cum visu potēs, splendēsq; repente*

*Frangitur, & pauidos fallit temeraria sensus.*

*Coniugibus fera fata breuem tribuere quietem*

5

*His, nimium infelix & gaudia disſulit ætas,*

6

*Dum Fortuna virum morosa fustigat, & aspera*

D.2.

Prosperita-  
tis comes  
miseria.

Fortunę ins-  
Eſt conſtantia.

IAC. FALKENBURG.

7 *Est misera domina, intentans nocumenta salutis.*  
*Integer exactus fuerat quando annus, ab ipso*  
10 *Tempore, quo Regalis Hymen sua cepta peregit,*  
*Lumen APOLLONIO & Lucina tenerima sponso*  
*Præbuit optatum tenebris: en tota malorum*  
*Lerna, malique Dij conspirauere bonorum*  
15 *Coniugum in occasum, funestaq; damna salustis.*  
*Nupta grani fecunda utero, cum proxima partu*  
*Esset, ut interdum importabilis embrio ventre*  
*Signa daret, lucis satagens, non abfore longè*  
*Tempus id, ipse suo natali forte dolore,*  
*Obstetricanti facturus ubiq; laborem:*  
20 *Niliacis ruit, ecce, iugis festinus, anhelus*  
*Nuntius, Antiochum referens ceu vermibus esuns*  
*Listore Niliaci procures liquere iacentem,*  
*Antiochi exosi nomenq; genusq; nefandum.*  
25 *Nuntiat is pariter diuinitus Antipagendam*  
*Extinctam, posci Tyrium hunc in regna Dynasten,*  
*Supplicibus votis populi, plebiq; rogatu*  
*Vnanimi nam ni venias, feret alter honorem.*  
30 *Vicit APOLLONIVM fama constantia, & ingens*  
*Ambitio capit imperij, trabeaq; Canopi.*  
*Quæ rerum nouitas, chara cum coniugis aures,*  
*Impleuit, nihil illa minas perterrita senas,*  
*Imperium formidat & acre, at pallida vultu*  
*Lamentans, lacrymis has miscuit ore querelas,*  
35 *O infelicem, mihi, te coniuge Rege*  
*Reginam. Quid enim nunc desponsata marito*  
*Magnanimo faciã? Quod (quæso) miserrima tempus*  
*Exigerem, dempto mihi te dulcissime coniux?*  
40 *In te tam fuerat constans fiducia solo*  
*Fixa puerperio, miseram torquerier isto*

Apollonio  
defertur re-  
gnum Aes  
gypti.

Apolloni  
ambitio.

Querela  
Lucinæ.

Si

APOLL. LIB. III.

39

40

45

50

55

60

65

70

*Si audisses vasto seiunctus gurgite ponti,  
Non te tardassent durissima saxa Zacynthi,  
Scyronisue ingum, conuulsaq; regna Zoëti,  
Aut Strophades, quondam tenuit quas dira Celeno.  
Constituis tamen (heu) pregnantem linquere, forsas  
Gaudia nec praecepta tibi contentus? Abire  
Si tamen urbe paras, tecum me tolle per undas,  
Obsecro, ne dicar thalamo viduata iugali.  
Aut quoque, quod restat, reliquum, dulcissime coniux,  
In te rise spei, nunc aufer: sola relinquitur  
Fac misera, & partu videam tristissima proles  
Funera, relinqui. tuas mecum ire sub umbras.  
Non poterat regnis patrijs contentus abire,  
Non Syria Sobala, praeclara ac urbe Damasci,  
Gefforumq; potens, firmum tibi condere regnum?  
Vt semper damnosa fuit praesumptio fallax,  
Virtutisq; fuit temeraria cura periclo*

*Huic bonus anteferens mentem, vultusq; viriles,  
Reddit APOLLONIVS, rerū & gravitate subinfert:  
Non me stulta tenet rerum persuasio, coniunx  
Inclyta, & ambitione feror. Num excludere tantum  
Munus, & imperij trabeam contemnere, sane  
Mentis erat regnum Nili neq; iungere nostro?  
Si insurandum violari posse Tyrannis  
Iactat regnandi causa: cur sponte recusem  
Et decus, & sceptrum Taneos, magnaeq; Canopi?  
Quod si tanta tamen maris est tibi nata cupido,  
Atque amor insani fluctus, metuisq; fauorem  
Praeceptum populi, Reginam qui ore salutes,  
Ni praesens venias mecum monstrata triumpho  
Cingere nunc subito, simul Euris carbasa demus.  
Obstetricis opem, chara nec deferre alumna,*

Apollonii  
perseuerans  
tia in pro  
posito.

D. g.

Vt.

IAC. FALKENBURG.

71

Idem Tarso  
discessum  
molitur.

75

80

85

Navigatio  
Regi:.

90

95

100

102

*Ut quacunq; opus est præsto sint tempore partus.*

*Sic ait, aptari mandans classemq; raseq;que,*

*Præmissis famulis denso qui remige puppes*

*Implere cauas, quas mox onerare paratu*

*Certatum vario insistunt, Baccho, atque farina,*

*Tergore cornigerumq; boum, speciebus & Indis.*

*Exoritur magnus luctus, fletuq; parentum*

*Publicolæq; py, vicinorumque bonorum*

*Ad mare veliferum Regiam ex urbe sequentium.*

*Hac pariter dulces lacrymans complexa parentes,*

*Plurima singultans dedit, imperfectaque verba,*

*(Colluctans, mænte viro: nec quid, nisi triste videre,*

*Passim erat, & gemere, & vultus laniare decoros.*

*Quinetiam cuncti procumbunt litore ciues,*

*Et pater, & dulcis genitrix, populusq; frequenti*

*Qui prece fausta rati maria, ac faustissima vouent*

*Et domino, dominæq; ratis, socijsq; profectus*

*Littore iruduntur naues: iter omne carinis*

*Nastrologus præt fortibus, & inchoat undas*

*Remigio, vastumq; secas procluius æquor*

*Tres adeo noctesque dies iter omne patebat*

*Continuas tacitum, nec quid remoratur euntes,*

*Per vada salsæ maris: latuit nimbofus Orion,*

*Atque Hyades, quarum damno est temulentia nautarum.*

*Quarta sed Eolys ubi flutibus excita sauis,*

*Incubuit pelago tempestas horrida, fundum*

*Tethys atra ciet totum, surgente procella*

*Terribili, & rapidi feriunt propè sidera fluctus.*

*Hei mihi, quam subito ceptis contraria nostris*

*Fata reluctantur, penitusque procacibus ausis,*

*Mortales miseros ludit fortuna per Orbem.*

*Haud aliter quam qui studio, summoque labore*

*Nutitur*



APOLL. LIB. III.

103

105

110

115

120

125

130

134

*Nititur excelsa conscendere culmina rupis,  
 Atque illum in præceptis, sonitru feriente tremendo,  
 Punicus error agit, rapiatque per inuia saxa.  
 Densantur tenebrae, piceis consurgere caelum  
 Nubibus, & denso glomerari turbine nimbo  
 Incipiunt, resonante salo, Zephyroque tumente.  
 Iactantur puppes pelago, nunc sidera summa,  
 Nunc liceat tetrum contingere perdisce Avernum.  
 Dum furit, & vasto completur murmure pontus  
 Efferuenit vado, tellusq; tumultibus atris  
 Excita, terrifico pulsus clamore cavernas  
 Commotura solum, veniat si infestior Ausfer  
 Hei mihi, tunc primum Rex cõurbatur APOLLO,  
 Immenso luctu, fletuque, miserrimus, acri.  
 Territa nam pelagique minis, insuetaque coriunx  
 Prodigij tanti, medio cadit infcia partu  
 Coniugis in gremium, quam sic dolor insperatus  
 Opprimis exanimem ut cuncti duxere patronam.  
 Sic compressus erat miseranda spiritus oris  
 Lucina, ut toto cessavit corpore virtus  
 Et suspirandi, atque tenerrima membra monendi.  
 Non vigor arterijs, non sensus pectoris ullus.  
 Salva tamen soboles, & gnata miserrima partu  
 Permansit, matrem dū suffocat ecstasis, aura  
 Indulgentem quasi letho, sed corde sopito.  
 Hic primum luctus, faciesque miserrima rerum  
 Surgit, & aequoreis ululatus fluitibus ater  
 Additus, ac si alibi non sit mugitus, & horror.  
 Dum lacrymat, dum Rex Tyrius tristissima flendo  
 Tempora producit: seuum tonat ore magister  
 Nauigij, iubet atque vadis exangue cadaver  
 Regina mergi: nec enim violentia corpus*

Naviganti  
 tempestas  
 oboritur.

Lucina pa-  
 rit filium.

D.4.

Exanimem

IAC. FALKENBURG.

*Exanimum maria ipsa pati, proraq; teneri  
Posse nocens onus hoc, maline si pergere salui.*

*Talia ut audieras moestissimus aure maritus,  
Mandatum violens nautæ discindere vestem,  
Dilacerare genas, testari ac sidera summa  
Ceperat, indomito cupiens se mergere ponto.  
Hunc tamen arreptum socij, toto agmine flentes,  
Hortantur, genitæ parcat, iuxtaque parenti  
Ipse sibi. Nec enim lucro data vita perenni  
Numine stat miseris mortalibus atque caducis.  
Omnia nata ruunt, & temporis aucta senescunt  
Curriculo, foenum viridis veterascit ut arui:  
Progenies hominum pariter sic fluxa recedit,  
Somnia nocturna requiei, umbramq; fugacem  
Præueniens, Zephyri valide spirantis & auras.*

Lucina in  
mare abi's  
citur à par-  
tu.

*Quid moror, urget aquæ vehemens volentia puppim,  
Raptat & intereuntis opes, quas nauis a ponto  
Eycit, alleuians onus importabile, cum Rex  
Iam desperanti similis, charissima membra  
Lynce causa pelagi committis coniugis undæ.  
Addidit auratis vestes, numerumq; monetæ  
Niliacæ, Antiochi testantia symbola nomen.  
Tunc lachrymis, votisq; quid licet ipse fluentem  
Prosequitur, donec conspectibus eripis Ausser,  
Ter geminumque vale, salve æternumque profudit.*

*Tempestas dum sic vehemens, urgentq; procellæ,  
Linter inaccessum litus dum tangere terræ,  
Et nequit ullius statione resistere portus  
Fertur in menso pelago, recubansque sopita  
Optima adhuc ratione Dea, & iacet iela stupore.  
Tunc DEVS omnipotens, qui nautam præbuit huius  
Se exigæ cymbæ, & fluitantem rexit in undis,*

*Efficit,*

APOLL. LIBER III.

167

Efficit, ut fluctus Ephesino litore sistant  
Ah infelicis Regina corpus, ab ortu  
Nempe dies quintus cum diluxisset Eoi.

170

Auspicio tunc forte dici letatus aruspex,  
Idem etiam prestans Ephesina praesul in urbe,  
Cui medicina fuit, resque unguentaria curae,  
Primus adit litus, primus dextraeque carinam,  
Et facilem longo ducens harpagine in vulvam,  
Scrutatur tenui corpuscula sindone tecta.

Lucinae corpus  
Ephesum  
defertur.

175

Papae, quanta hominem capit admiratio, tanta  
Quaque inopina rei, loculum dum tangit apertum,  
Frigida membra Deae palpan? Putre ille cadaver  
Esse ratus: quod saepe maris contingit abyssis,

180

Mortua fluminibus credant ut corpora nauae.  
At, qui carpit iter iuxta Chermontis alumnus  
(Nam medico id nomen fuerat) dum singula membra  
Palpitat, extinctam minime proclamat, at arcto  
Sic coisse gelu, tempestatisque marinae  
Horriditate manus, frigeniæque ora dedisse.

Chermontis  
medicus Es  
phelinus.

185

Nec mora, Chermontem iubet experimenta magistrus  
Artis adire suae, fore, quod luctator anhelos  
Spiritus ipse queat retineri pectore Nymphae.

190

Aprobat pharmacopus miranda protinus omne  
Dexteritate genus medicaminis, atque salubre  
Vnguentum: tepidè tunc cœu renouata vapore  
Membra calent, tactum resilit cor, et horruit agrum.  
Mota supercilio hinc deducens lumina lento,  
Gutturum dum resonant, laxata tracheaque vento  
Ingemit, et tractum fundit suspiria fibris.  
Coniugem adesse putans tristissima foemina partu  
Semi animi, Chermonta pium compellat amantem:

Chermontis  
pictas;

195

198

Tene meae cerno, coniux dulcissime, visa  
Dimidium?

199

200

## IAC. FALKENBURG.

*Dimidium? Desiste precor, desiste querelis  
Regia progenies sum salua, resecta dolore  
Languisici partus. Vixit mea candida proles?  
Ab miseranda parens fides constantia tantum  
Anne tua meruit, te exponi casibus istis,  
Et sic ferre tua precium pietatis iniquum?*

205

**Chermon  
consolatur  
Reginam.**

*Ædepol, o socij, Chermon moestissimus infert,  
Condoleo misera, quacunque est, corde puella.  
Non tuus hic coniux, non hic tua candida proles  
O' mulier. Nam te casus quicunque fatigat,  
Ille reliquit atrox Ephesini litoris vltus.  
Pone metum, D E V S est summi moderator Olympi,  
Atque tua custos vitæ, nil durius in te  
Hic reputa status: quoniam fors omnia vorfat  
Ardua, terrendi cui non deest ansa malignos.  
Promeruit quod si pietas tua tempora vitæ  
Vltiora, amat rutili te conditor axis.  
Exerceri isto te sic vult ille periclo,  
Vt tua certa fides diuino examine constet.  
Nos quoque te vita donamus, & omnibus illis  
Quæ ratio victus, quæ curaq; sedula poscet.*

210

215

220

225

*Sic ait, atque suæ thalamo dum collocat ipsam  
Coniugis, oblatas epulas tremula exhibet, vltro  
Quas illa, indulgens lachrymis fastidit obortis.  
Indignè lacerans squalens caput, atque decoros  
Articulus oculos, lucem execrando molestant,  
Hæc eiulatu tristissima verba profudit.*

**Lamentatio  
Reginæ.**

*Ergo erat in fatis, ut me miseranda malorum  
Omnigenum feras una dies? Me littore chari  
Direptam penitus patris, & genitricis amore  
Despoliet? Domino viduet? Me prole parentem  
Orbatam faciat? duris Aquilonibus actam*

230

Per

APOLL. LIBER III.

231

*Per vada sua freti, terra mox iactet inermem  
Exilio, generis, fama & perennte profusa  
Integritate mea, vita vix traduce fluctu?*

235

*Sic mea vita DEO visa est preciosa, Charybdim  
Ut fugiens, feriam vastissima saxa Pelori  
Illius, in quem me prope desperatio vitæ*

240

*Raptat, ubi ingentes Syrtes hausura malorum?  
En iaceo penitus iam semisepulta dolore  
Fœmina, cum Divis modo quæ fera prælia gessi.  
Nanque queri nequeo, sic mens stupefacta laborat  
Impete fulminis tonitrus, sic pectus anhelat.*

245

*Rumpe dolor tandem ter maxime, viscera nostri  
Corporis, ardenti disrumpe obstacula cuncta  
Sanguine & lachrymæ, quam cor dabit ubere vena,  
Tristitia eructans toto conamine virus.*

250

*Principium tanti quod sit lacrymabile luctus,  
O' DEVS, ô terra immensa, cœliq; creator?  
Non ego, dulcis amor cum me genitoris obumbrat,  
Dispercam gemitu, quæ sic (mea sacra) parentes  
Deferui, ut nunquam visura domestica prorsus  
Facta ancillarum, quæ lucubrando fideles*

255

*Exportant calathis data herilia pensa patrone?  
Non ego te, mi vir, doleam, & dulcissime APOLLO,  
Naufragus undinaga qui (proh) absorptus abyssò,  
Factus es in prædam monstris per stagna marinis.  
Siferus incensa patria truculenter adortus  
Barbarus, ense virum rigido iugulasset inermem,*

260

*Ipsa tamen moriens memet super ipsa dedissem  
Funera, vulnifico pariter deperdita ferro  
Attamen & tumulo coalescet gratia membris  
Compositis, nostrum ac momento elatus eodem*

262

*Spiritus utriusq; foret, pia fata sequendo.*

Ille

IAC. FALKENBURG.

263

265

270

275

280

Reginæ pe-  
titiō.

285

290

294

Ille perit per tot mille internalla locorum:  
Ipsa iacens pereō, dum torrentissimus imber  
Obruit hic lachrymæ, sublato sine querendi.  
Non te suspirem, soboles charissima, nostro  
Sanguine cui genitura data est, & lucis origo?  
Est tibi (si portum forsā sortita salubrem)  
Luctibus heu querulis peragenda infantia, dempta  
Me tibi matre tua, rigida prosecta nouerca.  
Est quod edoctam clavis virtutibus, illa  
Altera facta parens (raro ah quod contigit) omni  
Condecorat studio, pulchram depingat eburno  
Pectine cesariem, thalamo iungatq; iugali:  
Attamen ipsa puto, suspiria plurima certè  
Abfore vix, cupiant qua ornari tempora, vultus  
Et roseos leni medicarier ungine, vera,  
A' vera (ah) matre hac, suxisti cuius in ipso  
Viscere nativos intrinsecus ipsa liquores,  
Quæq; sub hoc fracto portauit corde reclusam.  
Sic ait, immenso turbans pia pectora luctu.  
Dein modus ut lachrymis datus est, dolor atq; parumper  
Cessit, tantarum reuoluto cardine rerum,  
Quo ferri nunquam miseranda putasset: eundem  
Suppliciter Chermonta petit, sic trahet alumnam,  
Regis ut augusti genitam, Regiq; marito  
Fœdere legitimo iunctam patriæque celebrem.  
Sed quod sponte negat patriamque genusq; dolorem  
Esse animi testem, se nomina coniugis æuo  
Corde retenturam, pariter si naufragus undis  
Disperis, manes oneres ne sponte marii  
Inuidia, semetque malis maioribus ultro  
Implicet, aduersæ pessundata fulmine sortis.  
Tunc ubi perscrutata ratis, loculusq; superstans,  
Litteruleq;

APOLL. LIBER III.

295

*Litterulaeq; brevis compendia, quis patuere  
Et series rerum, & quo casu ea mersa profundo  
Hic tenor est scripti, inuenta & sententia talis.*

300

*Tu, quicumque marii sublimior accola saui,  
Littora praesidio tenes, piscaria sine  
Te tenet ars, oro, captum hoc exangue cadaver,  
Stemmase regali cretum, sic funeris ergo  
Rite sepultura manda, miseratus ut axis  
Conditor ipse tui, benefacta salute rependat*

305

*Perpetua, quae te comitetur in atria caeli,  
Addat & his terris victuro ingentia dona.  
Hoc lachrymas nobis multas, summumq; dolorem,  
Heu desiderium matrique patrique relinquet.  
Addidimus misero centum sestertia, honesta  
Ut queat exanimum corpus tumularier urna.*

310

*At tibi tantillo lucri spes si qua nefandam  
Gignet avaritiam, pietatem supprime arbor  
Nequitiae: sacro execrere, maligne, nec unquam  
Des tibi Parca locum, quo consumuleris humandus  
More sepulchrali, fueris nisi sponte misertus,  
Et tepido cumulari humo regalia membra.*

315

*Hac ubi sollicitè Chermion perlegis, amicis  
Solatur pauidam dictis, ac talibus infit.*

320

*Possum equidem, Regina decens, meditari ex ulsio,  
Anxia sollicitam quae cura molestat, abisso  
Elapsam pelagi furiosi, quantus amaro  
Ingruat, eximius vir, & exoptata parentum  
Cum tibi cura subit: nec enim leue creditur esse  
Amisse damnum patriae, & consortij amicum.  
At spera, meliora DEVS, tibi & adferes atas.  
For sitan ipse, maris nimis indignante procellis,  
Te ratus exanimem (nam vita, puppius altis,*

325

326

Forma com  
mendandi  
mortuos in  
nauigatione  
ne.

Chermionis  
familiaris  
consolatio,  
qua Regina  
dolorem  
mitigare  
conatur.

Corpora

IAC. FALKE NBVRG.

327

*Corpora cassa nefas uelare, nec unda marina  
Sustinet in partu, luntz commissit, & undis.*

330

*Tu spera, meliora DEVS, tibi & adferes atas.  
Nam pius ipse tui coniux memor, ardua quando  
Litora contigeris, prorsum tua funera quaret.  
Per mare, per terras ueniet mox nuntius, urbem  
Qui ueliget eam, qua sis tumulata sepulchro,  
Lustrat ut inferis coniux charissimus umbras.*

335

*Non ego percuncior nomen, pia femina, Regis,  
Ne tibi successu vel temporis istud egenum  
Exilium obiciatur, & hac fortuna maligna:  
Ne tu regali vel stemmate creta, procorum,  
Machorumue dolo magis appetiāre per urbem,  
Sed tibi certa datur sanctissima femina per me  
Optio, seu nostris animus tibi degere porro est  
Sedibus (ista mihi sterilis cum nupsit uxor)  
Gratus adoptatam pietate fouebo clientem.  
Sin manus sacra consumere tempus in aula,  
Et matronarum numero gaudere pudico,  
Hic ube Cænobio veneranda sacra Diane  
Fiunt: Vestalem faciam, Diuæq; ministram.  
Te penes arbitrium est, & credita regulæ uita.*

340

345

350

355

356

*O hominū, Diuūmq; genus (tulit illa) Quod unquā,  
Innumeros hoc telluris onus uoluitis in hosce  
Innumeros casus, ob crimen trudere, & atroce  
Exitium, nece cum quo infelicitissima luctor?  
O' suspirati nimum, mea cura, parentes.  
O' coniux afflicte meus, proh dira tenella  
Pata mea sobolis. Qua inclementissima nutrix  
Materno orbatam premet ubere, & ore parentis?  
Est aolor amisse patrem, dulcemq; parentem,  
Blandulam sobolem, successu lucis iniquæ:*

*Quis*



APOLL. LIBER III.

359  
360

*Quis meus iste dolor? quæ uno charissima puncto  
Temporis amisi mea pignora cuncta? Seneram  
Opto necem. o subeat mihi terminus ultimus aui,  
Qui (nisi fonte sequar) sinat hic tabescere luctu,  
Et non posse mori, venies cum Parca pheretro.*

365

*At tu, chare pater, qui mansuetudinis ergo  
Gratus adoptatam, vita dignatus, & ade,  
Te precor, o misera famula miserere, parentum  
Officio functuræ meum, nec gratia, cælo  
Debita, beneficij temet frustrabimur unquam.*

Reginæ  
libatus.

370

*At quis sacrati memoras consortia cætus  
Sacra petam, templumq; Deæ, licet ipsa Ilithyæ  
Numina nulla colo, sed maxima numina cæli,  
A quibus eternam mentem, simul ista recepi  
(Corpora, quæ (o utinam) tumulto frigente iacerens.*

375

*Tutius esse reor, sanctæ dare nomina classi,  
Ordinibusque pijs peregrinæ litoræ terræ,  
Quam nescire quibus mihi sint commercia vitæ  
Suscipiendæ, quibus cum participandus amorq;  
Connictus placiti, quem prosperat auctor Olympi.*

380

*Ast utinam mihi nec consortia sacra Diana,  
Alteriusve Deæ fuerant visenda per Orbem.  
Heu mihi præservata necis nocumenta, marino  
Gurgite quod nonmersa fui, sine lintre cavata.  
Hoc tibi, chare pater, nostræ anchoræ & una salutis  
In summos luctus servata, dono metallum*

385

*Pondus & hoc auri, ne te mala ledat egestas.  
Navigat interea, ferturq; miserrimus undis,  
Sidonis atque Tyri princeps, natamq; tenellam,  
Qua licet, arte fouet, cunisq; involuit egenis.*

Apol: spreto  
imperio  
voluntariâ  
nauigatione  
ncm expetit

390

*Puâ etiam nutrix infelicissima matris  
Lucina, infantem gremio quæ baliulas agrum.*

Post

IAC. FALKE NBVRG.

391

Post varios tandem casus, pelagiq; labores,  
Remigat ad portus præclaræ ductor Iuppæ.

395

Dum lamentatur, fatum miserabile lugens  
Coniugis, & natam, quærit virtute magistræ  
Quæ educet, insituar Meneles monstratur, inertem  
Quæ disciplinis solita informare iuuentam,

400

Principis atque loci teneras nutrire puellas.  
Huic igitur pacta genitam mercede locabat,  
Testatus superos, se non tondere capillos  
Velle suos, natam (quæ Tarsia nomine dicta est)

405

Ni prius ingenuo coniunxerit ipse marito.  
Se tamen interea magni vada carula mundi  
Quæ sonat Oceanus, terram qui fluctibus ambit,  
Niliaco nec se imperio, sceptrisq; teneri.

410

Orat item Menelen, ne cum nutrice relittis  
Diuitijs teneram sobolem patiatur egere.  
Se (cum fata volent) redeuntem cuncta talentis  
Esse soluturum, superet modò pignus amoris  
Tarsia, quæ à patriæ retulit cognomine nomen.

415

Meneles  
improbitas.

Rursus ad indomitum pelagus vocat Eurys euntes  
Sidonium, qui per vastissima flumina vellet  
Non numerandorum populorum vidit & vrbes,  
Et qualis medio penitus iacet insula ponto,  
Teithyos occiduisq; vadis, ubi sydnus, & vnda.

420

Indoles  
Tarsia.

Debuit ut Meneles teneram eruduisse puellam,  
Imbuere atque bonis sexennem moribus, huius  
Filia discebat còætanea iuncta senella  
Tarsiola, ambarum & visa ingeniosa iuuenta.  
Filia sed quicquid Philomacia, saepe colendo,  
Scisserat, ad prompto memoratu Tarsia norat.  
Impetus Ille fuit iuuenili in pectore præstans,  
Sed diuina fuit sapientia clarior eius.

422

Sic,

APOLL. LIBER. III.

423

*Sic, ut sollerti polletet pectore semper  
Illa magis, quam disciplina imbuta magistra.*

425

*Hanc igitur cuncti laudare frequenter, & acre  
Mirari ingenium, Menele indignante proterna.*

430

*Præreptamq; tulit gnata male fœmina laudem.  
Advocat ergo suum famulum, qui villicus horti  
Duitis, & pecoris custos, rectorq; peculi  
Summus erat, mandans: Si vult se, coniugē, & omnes*

435

*(Municipij fuerat nam res, & barbarus) esse.  
Incolumes gnatos, iuguletur Tarsia ferro;  
Clam patre, clam famulis, clam ciuibus urbis Ioppæ:  
O' mens, o' dura vetula scelerata tyrannis,  
Sanguinis o' maledicta sis, molia misella  
Quæ crudele, nocens, atrox, lethumq; puella.*

Tarsia das-  
tur ad occi-  
dendum.

440

*Ducitur ad littus, verum inscia, virgo pericli,  
Ludicra cuncta putans domina dicteria dura.  
Ast ubi nudari cernis, stringiq; macheram,  
A tristi seruo Polycleto, vivere mallet  
Qui innocuam, iunxit ferroq; attingere corpus,  
Involuit subito, nimiumq; exterrita plorans  
Vnum orat, patiat, adhuc pia numina cœli  
Demeruisse prece, ac rem commendare Tonantis  
Iudicio, quæ se innocuam testabitur astris.*

445

*Indulget precibus Polycletus amicior, axi  
Et confessoram glauca dimittit in vlua  
Dum spaciatur agros, dumq; ultima tempora vitæ  
Flebiliter reputat, DOMINO mandatq; salutem,  
Iamq; redire parat, iugulum ceruice datura*

450

*Supplicio, cœloque tenus suspiria ducit  
Forte (DEO summo sic dispensante) marino  
Littore protecli piratæ, & arundine densa,  
Profiliunt prædumq; petunt, rapiendo puellam,*

Tarsia a pi-  
ratis rapitur

454

E

Quæ

IAC. FALKENBURG.

455

Tarsia a p  
ratis vendi  
tur, & a Le  
none emi  
tur.

*Quæ fuerat morti iamiam tradenda cruenta.  
Penè & ademptus erat tenera mactator alumna.*

460

*Diffugini subiti, pelagus superantque celote  
Undis sua fures, Machilentam protinus urbem  
Mancipioque petunt: mercatu exponitur insons  
Urbe puella nouo, quæ cum præcelleret omnes  
Expositas forma, precio quoque venit ingenti.*

465

Tarsia pro  
stitutio.

*Illius at cupidus leno turpissimus, auri  
Prostibulum causa qui struxerat, omnia solus  
Quæ licitabantur, ratus illam corpore quæstum  
Olim facturam, iactura timenda metalli  
Es quod nulla erit, hac Veneri famulante canina:*

470

*Ducitur infelix, vitæ at sine crimine virgo,  
Plenior huic postquam enni annis accreuerat ætas,  
In sceleratarum meretricum compita, cantus  
Quæ ludosq; ciunt fœdissima scorta molossis  
Associata suis, sordentibus undique mœchis  
Impuris Veneris suibus, Bacchi que lanistis.*

475

Tarsia tris  
bulatio.

*Execrata procos, virgo execrata cynædos  
Eiulat, & magna testatur voce per umbras.  
Non ego (phy, tantam scelerati auertite pestem  
Mente pia) faciam, moriar licet error, an astus  
Sit subterfugio, quis casto à corde requirai?*

480

*Dum lamentatur, sibi dum cupit ante dehiscant  
Ima soli, plagas capit, & feri iurgia lenæ,  
Scommata multa: videns furû, mœchumq; maniplos.  
Complicem adulterij turbam, pigrosq; cynædos  
Sæpius oblatam multis dolor armat, & ira,  
Nam ferro minisata necem, nisi cesset adulter.  
Pollicitis teneræ, & dono dare verba puellæ.*

485

486

Lenonis im  
probitas.

*Quid tibi vis (inquit leno violentus) atroci  
An ruitura nece es, malefana puella? Nec illud*

Scis

APOLL. LIBER ....

487

Scis apud immanem tortorem, in limine lenæ,  
Carnificis quod sit miseratio nulla face. Illos  
Indulge monitis, metui nisi tela, fudesq;

490

O precor (illasulis) te per sanctissima cœlis  
Numina, per clemens fatum, Iunonis & almæ  
Imperium, moderator adhuc mitissimus iram,  
Neue pudicitiam sic prostituisse decoram,  
Florentemq; malis cogar. tibi sanius istud.

495

Consilium certè fuerit, pater optime, leno.  
Da citharam, cuius mihi vera scientia constat.  
Hac ego quotidie ditem, faciamq; subinde  
Æris abundantem, donec mercede redemptam,  
Virginitas comitetur inops, emancipe lecto.

500

Sic ait, ac nixos lacerans misera capillos,  
At proiecta solo, supplex moderamina poscit  
Intempestivi conatus, principe ab eius  
Nequitia, qui sic stupro obtrudebat amanti.  
Bellina cum precibus, teneræ tum flore puellæ  
Mota, iubet cithara questum conquiras in urbe,  
Et redeat nî opulenta domum: fore crimen atroci  
Cede rependendum, cum virginitate profusa.

505

Ut tamen hic, lector, qua sit ratione puella  
Libera facta, scias, paucis, adverte, docebo.

510

Diximus antè, Ducem Tyrium, cum solueret urbe  
Tarsensi, secum soboli prius antè creandæ  
Nutricem duxisse freto, cui nota fuerat  
Nomina Liggosidæ, tenerum quæ lactet alumnum.  
Hanc simul insigni pater urbe reliquit lœpæ  
Urbe abiens, cui cum funesta supervenit hora  
Mortis, ad accitam sic ore locuta puellam est.

515

Huc ades, ô anima placitissima Tarsia nostræ.  
Me quia fata vocant durissima, morte propinquæ,

518

E. 2.

To

Tarsia dicitur  
a sua nutrice suum  
genus, & origi-  
nem.

JAC. FALKENBURG.

519  
520

Te tua scire velim (ut spero) meliora futuro.  
Hunc Lysiam reris genitorem? Hanc esse parentem  
Tunc tuam reputas Menelon? Ne fallitor unquam,  
Non nutritores sunt veri, absiste moueri.  
Regia tu soboles: tibi Rex pater: illius ergo  
Fovimus hanc teneram, mota pietate, juventam.  
Regis APOLLONII gnatam verè esse memento  
Temet, qui Tyrijs populis, Sidonis & ora  
Præfuit, Antiochi pulsus feritate tyranni.  
Huc quoque pro merito, varia gentesq; Ducesq;  
In medio posuere foro (monumenta) columnas,  
Sumptibus immensis, cæloque minantia saxa.  
Dens tibi fata statum, precor, & multesima vitæ  
Commoda: tempora dent prosperrima quæq; supremâ  
Testificata D E O S, tibi talia, Tarsia, linquo.

525

530

535

Tarsia libe  
ratio à leno  
cinio.

Sic igitur toto moestissima Tarsia vico  
Cymbala personitans, dum commoda herilia quarit  
Barbite, dum lachrymis, luctu & squallebat egena:  
Publica dum passim lustrat simulachra deorum  
Herumq; simul, pape, videt hic bellacis  
Nomen APOLLONII, Tyrio qui littore velletus,  
Et Machilentanos, celebrem tutatus & urbem,  
Tristi vexatam bello, Martisq; furore.

540

545

Illa igitur magno genitoris pendit asylon  
Gaudio, & urbigenas cunctos testata colonos,  
Vociferata refert: non hac inernisse parentem,  
Insignem pietate virum, ut nata unica stupro  
Obiciatur, atrox emptam & quam leno teneret.

Athenago:  
ras Machi:  
lenranus  
Rex.

Accurrunt cines: primus rapit arma palestræ  
Ductor Athenagoras, princeps regionis, & heres.  
Audit APOLLONII ut nomen, quo charior alter  
Non erat in terris, vel fœdere: melior illi

550

Militia,

APOLL. LIB. III.

551

*Militie saluam iubet esse, & auere puellam.*

*At si quem penitus praesumptio ludere fallax*

*Ceperit, & cupiet violator adesse pudoris*

555

*Virgini, secum ferat is sua tela necesse est,*

*Exuiosa proco, mercato sanguine stuprum.*

*Libera sic facta est pulcherrima Tarsia turpi*

*Servitio, coniunx quam principis educat, huius*

*Diuinam formam mirata, genusque piorum,*

*Sic fato, miserata, premi, casique referri.*

560

*Ergo ubi liberior modus est concessus agendi*

*Quelibet, una fuit misera antiquissima cura*

*Pectore inoffenso, ut veneretur numen Olympi,*

564

*Virgo pudicitiam cuius tutata fauore,*

*Et fore confidit instandam ingiter iri.*

HISTORIAE DIVI

APOLLONII

LIBER III.

1

**O** Ceani pelago Tyrius defunctus, abyssum  
Emensiusq; vadi, quo caeli antarcticus axis,

Apollonius  
de reditu  
cogitat.

5

*Ignotum superis poterat sydisque videri,*

*Pertusus maris inde fuit, tantique laboris.*

*Filiolae interea quartus signauerat annus,*

*Cum denis, vitæ ætatem, totidem ipse thalasso*

*Exul APOLLONIVS transegerat, axis ob iram.*

*At (patris affectum quis enim moderetur?) umicam*

10

*Dum superesse sibi genitam confidit, & optat*

*Ipsemet accusat sese, qui liquerit orbam,*

*Auxiliq; inopem, non vero ductus amore.*

13

*Quid iuvat Oceani vastum percurrere marmor,*

*(Hic iuxta meditatnr) atrox discrimen adire,*

E. 3.

Scyllæam

IAC. FALKENBURG.

*Scyllæam rabiem, Syrtes superare furentes,  
 Si non parva tibi, aut sobolis sunt commoda tantis  
 Impensis operum, cursus quem denique taces?  
 Ergo suam reparat classem, magnumq; relinquens  
 Oceani pelagus, medium secas arduus æquor,  
 Equor Atlantiados quod gurgitis haurit abyssum,  
 Calpe, & Abylamq; secans terris irrupit apertis,  
 Separat & trifidum lymphis luctantibus Orbem.  
 Hic petit antiquam pelago promectus Ioppe  
 Tarsulam, atque suam nutricem sponte requirens.  
 Soluitur in lacrymas Menetes, Lysiasq; scelesti,  
 Commonstrant tumultum genitæ, atq; fideliis alumne.  
 Vincit sacrilegi gratia attestatio patrem  
 Hospitis, accumulât qui luctibus altera vitæ  
 Tædia APOLLONIO, sitienti pharmaca Mortis  
 Terrificæ, hanc nequeat iam quando abrumpere vitâ.  
 Iamque iter emensus freta per vastissima ponti,  
 Casu, siue D E O summo statnente Deorum,  
 Intrepido cursu Muchilentiûm allabitur oris,  
 Cognitus haud ulli. Nam quæ cedentis imago,  
 Quisq; decorus erat vultus, squallore perenni  
 Contraxere genas rugis, nanosq; rigentes.  
 Non alius fueras miseri nam vultus, & ora  
 Regis APOLLONII, fuerat quàm Nebuganezri,  
 Quem D E V S iratus filius abstruserat atris.  
 Ille etenim regni folio, irabæque superbus  
 Quando suam Babylon miris iactantior effert  
 Laudibus, ac summum defraudat honore Tonantem,  
 De cælo subito vox hæc horrenda ruebat:  
 Nebuganezre, tibi cælo hæc responsa feruntur.  
 Te premet imperium candentis, & ira, Tonantis  
 Improbe, cùm regno, gazâque superbiat auri*

Cor,

Apollonii,  
 & Nebuganezri  
 nezri collas  
 tio.



APOLL. LIB. IIII.

46 Cor, sibi felicem vitam quod spondet, & annos,  
 Diripere hominum conspectibus, almaeque nunquam  
 Tempora conspicias, pecora inter inertia pastus.  
 Diripere domo patria: tibi gramen & herba  
 50 Pabula radicesq; soli, tibi turbidus undam  
 Gurgis, & inuisa referent alimenta salictis  
 Sylvestres corni, pinaster, dumus, & illex.  
 Ut tibi sat constet certo, sanctissima cœli  
 Numina quod terrasq; regunt, Regesq; gubernant  
 55 Quod nec sit toto violentia, vel maioris  
 Vltius imperij tam formidabilis Orbe  
 Latinago, quam non vastioque fragore citatum  
 Fulmen, & aetherea vi conterat undiq; numen.  
 Contigerat pariter, Rex ille miserrimus inter  
 60 Cunctos mortales, solio detrusus auito,  
 Et furijs agitatius atrox, sylvestria lustra  
 Ut coleret, feritate feras ubi vicit agrestes,  
 Ausus & Hyrcuna committere tigride bellum.  
 Graminis exaciat durissima tela Penia  
 65 Culmis, subq; dio recubans lambebat ab herbis,  
 Egreduente die, rorem, cœlestia mella.  
 Sic, ut ab herbiferis non ille recesserit aruis,  
 Quamprimum in morem cepitne Libystidis urse,  
 Tegmine setosâ hirsutior esse leonis.  
 70 Immo etiam longo protractu temporis, huius  
 (Tam grauis ira Dei est) sic diriguere capilli  
 Crassitie, ut pennas aquilarum vincere possent.  
 Vnguibus articulus sic incrassatus acutus,  
 Vngula cederet ut pecudum vastissima fonti,  
 75 Et nimis (ah) misero mortali, donec ab astris  
 Hunc dignatus amore DEVS, DEVS ille Deorum  
 77 Maximus, & toto clemens miserator ab ævo.

E. 4. Altera

IAC. FALKENBURG.

Apoll. om-  
nibus igno-  
tus redit a  
voluntario  
exilio.

*Altera causa fuit, cur non sit cognitus ulli  
Ductor APOLLONIVS, quod quique abeunte virebant  
Incolumes, fatis iam concessere sepulti.*

*Ductor Athenagoras cunctis orbatu alumnis,  
Unico Athenagora vinente, reliquerat Orbem,  
Transcriptus numero patrum, veterique caterua.  
Principis huius adhuc mater superabat adulta,  
Tarfia cuius erat studio, nutrita piaque  
Immensi DOMINI cultuque pioque timore.*

*Dum Machilentanum litus contingere salvo  
Contigit, & portus validam subducere classem,  
Tempus erat quando Dionysia laeta fauemes  
Concelebrant nautae Stromio, & donatica tollunt  
Serta puellari digito qua nexa sub umbra  
Prodosiniem ori, & pocula lata coronant.*

*Applicuisse ferunt domino quando urbis apimae,  
Mirando insignem cultu, validamque paratu  
Militiam Regis, peregrino littore vecli,  
Et pacem scitis petisse, & rebus amicam*

Athenago-  
ra & Apoll.  
furdus.

*Auxilium fessis: Rex magnificentiore urbis  
Pecunt Athenagoras, Regi tranquilla precatus  
Fata Deum, socias iubet hunc inquirere terras.  
His timido cecidere manus, his horruit artus.  
Nam validam classem dum cernit, & ardua Martis  
Instrumenta ferri timuit, ratus excidium urbis  
Presumpsisse Ducem, quo sanguine stagna coloret.  
Miratur iuxta, quam vir truculentus & ore  
Is fiet, at se trapa cuncti, famuli que sequaces  
Angelicae similes forma, veniantque figuris.  
Rursum igitur supplex, pacem cum fœdere poscit.*

*At Rex magnanimus cōmunia fœdera APOLLO  
Sancit, & exosus cunctis civilibus huius*

Officijs,

APOLL. LIBER IIII.

110

Officijs, urbem spernit, mensamq, paratam  
Lauticys, solio tantum teris ocia luctu  
Ob mortem genitæ, & tristissima fata maritæ.

115

At famuli studio visendi regna, locosq,  
Exiliunt prorps, callem iussique capeffunt  
Quà patet ad muros iter, optatque recessus.  
Corruerant terræ motu celsique colossi  
Vrbis at interea, simul occubuit quoque asylon  
Nomen APOLLONII, quod Dux non noverat vrbis,  
Vt cui nunc primum flos ipse parabat ephēbo  
Conciliare genis vultus, animumq, virilem.

120

Quando igitur princeps nec spe, nec blandiciebus  
Se commoturum Herōens sperauerat ipsum,  
Linqueret ut puppim conuinaturus in aula:  
Omnia regalis quæ sunt pulcherrima mensæ  
Vasa, granes tripodas, pictos donatq, tapetes  
Sidonio, ut pacis cupidus, frumentis: iubetq;  
Cornigeros mactare boues, implere carinas  
Parre suos famulos, dum cœnæ illabitur hora.

Athenago-  
ras conatur  
Apoll. exhibe-  
larare, sed  
fruita.

125

Confedere Duces transitis, mensæque rectæ  
Oppiparis dapibus vesciuntur, & ordine longo  
Pocula libabant Proceres spumantia Baccho,  
Dum grauis eloquio Tyrius pia numina cœlis  
Sollucitis precibus, votisque fatigat anhelus.

Nauticum  
Regis cono-  
uiuui.

130

135

Ne verò quicquam princeps clarissimus vrbis  
Hic intentatum linquat: iubet ocylus arce  
Se comas ornatu gemmis, viridique smaragdo,  
Auro Ophiræque, tenerrima Tarsia virgo,  
Nec ciitharæ sit oblita suæ, studijq, canenæ,  
Leniat ut luctus, & tristia tempora plectro  
Principis, accentu peregrini, carmina psallens.

140

141

Ductor APOLLONIUS Tyrium, cui Musica seper  
Cordi

IAC. FALKENBURG.

142

*Cordi erat, hac una se vivere credidit hora,  
Luctu & respirare suo, modulamine fretus,  
Lenimenta sui & capiens moderata doloris.*

145

*Ipsa chelim digitis virguncula florida castis  
Dum feris, & niveis ebur album sedula tangit  
Pectinibus, psallum dulci super addidit ore,  
Carminē APOLLONIVM virgo solata sequenti.*

150

Psalmodia  
Tasiz.

*Aude aliquid nostra, Rex, indulgere Thalia,  
Inclite, Musicolam non dedignate puellam.  
Pone supercilium, dulcissima carmina dicam,  
Et tibi dulci sono resonabo carmina plectra.*

155

*Te Deus aeterno sibi fadere iungat APOLLO,  
Sinec APOLLINE AM fastidis, hospes, alumna.  
Si tibi qui luctus animum pressere maligni,  
Gaudia mille feret pater, & Rex sanctus Olympi.*

160

*Me simili fortuna malo pulsamq; procellis,  
Curarum hoc voluit tandem consistere portus.  
Naufraga sum virgo, sed virginitate retenta  
Inviolata meum decus, obtinuique pudorem.  
Casta meum corpus, mundissima membraq; sanctius  
Ipse timor DOMINI rexit, Clavieq; caternae.  
Per scortes filii sed non sum conscia scorti,  
Sic rosa, quae spinis pescit violatier ullis.*

165

*Corruerat rapiens gladium ferientis ab ictu:  
Tradita lenoni non sum violata pudore.  
Nunc igitur, quoniam dempta est medicina doloris,  
Cessarent lachryma, mentis si vulnera cessent.  
Nec mihi res melior posset contingere, charum  
Cernere quam possem si funus id ante parentem.*

170

*Vnica regali sum stemmate virgo creata,  
Cum violens pelago genitricem dispulit auster.  
Spero volente DEO, referet mihi gaudia tempus,*

173

Si

APOLL. LIBER IIII.

174

*Si modo post tantas tenebras spenderet APOLLO.*

175

*Tu quoque fac, lachrymas, fugiasque molestia luctus  
Rex bone, qui nostras innuis puppibus oras.*

*Nā DEVS ille hominū rector, plasmator & orbis,  
Me sinet haud lachrymas casto finire labore.*

180

*Tu quoque te fortem præsta, augustissime Regum,  
Et tua nunc virtus animi superando puella  
Infracta vincat constantiam, amore Tonantis.*

185

*Obstupuit primo aspectu Sidonius Heros,  
Cantum insperatum dum mente profundius abdit  
Sollicita; hinc gemitum ducens à pectoris imo  
Protulit, & lachrymans suspiria plurima fudit.  
Tunc Machiléntano sic incipit ore Dynastæ.*

190

*Fortis Athenagora (licet ipse ignotus amicus  
Sim tibi, sed fueram notissimus ante parenti,  
Crede, tuo, bellique domi fortissimus unus  
Qui fuit, & fratris mihi fœdere iunctus in armis)  
Hæc ita si fuerint, quæ nunc canit ore puella  
(Si modo Tharsiole nomen non dærit) Olympi  
Numina testor, ea est mea filia, quam mihi coniunx  
Enixa est Lucina freto, turbante procella.  
Hanc propter luctus tenet iste gravissimus, istam  
(Si modo sit) propter vexant insomnia nocte.  
Hanc ego turrigera discedens exul Ioppe,  
Commissam Lysia, Menelæ liquique magistra,  
Vt disciplinis animum regat huius honestis.*

200

*Quo cum me genita vocat exoptata cupido,  
Funerea positam in mulo retulere sepultam.  
Tunc ego Ioppensi lachrymans in littore inanem  
Constitui statuam, & manes ter voce vocavi.*

205

*Si fuerit nomen (ceu dixi) Tarsia vere  
Filia nostra hæc est: da (nec quid maximus unquam*

Oratio Aa  
pollonai.

Nbs

IAC. FALKENBURG.

206

*Nos amor impedit ) rapiam, ne fortè & amore  
Comprehensam perimam. Nisi iam præsagia fallunt,  
Et succensus amor genita est, cæritissima vitæ  
Totius recolo quia fata peracta puellæ.*

210

*Apol ex ins  
sperato agnoscit filiâ.*

*O' decus, ô animi lux optatissima nostræ  
Tarsila, ô nostræ simulacrum mentis, & alma  
Vita mea, ac requies animæ placitissima nostræ.*

215

*Ergo erat in satis, ut te, mea candida proles  
Ante diem liceat venientem cernere lethi.  
Salve terque quaterque meum cor, gaudium, amorque,  
Atque tuæ miseræ verissima matris imago.  
Ipse ego APOLLONIVS genitor tuus, æquore qui te  
Suscepit medio, partu genitrice perempta  
Tradideram Lysia, & Menela, (si nomina rectè  
(conicio) Sed quæ te nunc ratione repulsam  
Hic video, nondum constat charissima proles.  
Huic iterum lacrymans, concussaque pectora palmis,  
Tarsila nata refert, ut humi se supplice gestu  
Convoluit, pedibus demittens oscula patris.*

225

*Tarsila exci-  
piat patrem.*

*Æternum genitor, Rexque inuictissime, salve,  
Præsidium ô miseræ gnata, spes, anchora vitæ  
Atque huius, cui me DEVS associavit Olympi,  
Hactenus incolumemque suo dignatus amore est.  
Nunc ego sum felix, pater humanissime, virgo,  
Dummodo tu miseræ genitæ mihi reddere vitam  
Infusus fuerat quæ cassa vigore priori.  
Linque (precor) gemitus, de te solamina porro  
Suscipienda mihi, quando lacrymabile tempus  
Expleri nequit arumnis, minusque doleulo  
O' utinam charæ licuisset amica parentis  
Corpora contrectare semel, ratione decentis  
Plenior ambuiam cum me corroboret atas.*

230

235

237

*Aut*

APOLL. LIBER IIIL.

238

*Aut mihi scire fiet fas, qua regione viarum  
Occubet, ungue locum foderem telluris adunco.*

240

*Os mihi marcescens gazam prestaret amanti  
Reliquias, misera, saclo, exuniusq; parentis.*

*Ne tamen hic cesset nostri vindicta pudoris,  
Mi genitor, te per iustissima numina supplex  
Nunc precor, hunc occide canem, qui litore raptam*

245

*Ioppensi, turpi ganco decreuerat omni  
Spurchie cunctis, ceu praedum obtrudere mœchis.*

*Dedit at ille tua mango foedissimus urbe,  
Ductor Athenagora, vindictam posco pudoris,  
Quo mihi constiterant, fatumq; salusque, miselle.*

250

*Surgit Athenagoras mensa, regressus in urbem,  
Convocat iratus cives, rerumq; statum mox  
Edocet, & iam iam delendam funditus urbem  
Principe Sidonio, nisi sit damnatus atroci  
Supplicio leno, quem Tursia, tradita rapti,  
Vix potuit salua ratione tenere modesti.*

255

*His dictis, magna est populi commotio facta.  
Fit clamor tota, subitus concursus in urbe,  
Impetus exoritur vehemens, tunc principe iussu  
Flammantis exurunt lenonis funditus aedes,*

*Leno cum  
omni suo so-  
dalitio exur-  
ritur.*

260

*Proturbant ipsumq; foco, cum coniuge, & omni  
Prostibulo, fuerant quo clausi turpius illi,  
Qui improba quæsierat Veneris monumenta nefanda.  
Omnis adhuc fuerat numerosa pecunia disis  
Tradita lenonis, populo statuenie, decoræ*

265

*Etiolæ Tyrij, dotalis nomine sortis.*

*Athenago-  
ra consula-  
tatio.*

*Magnus Athenagoras penitus perpenderet omne  
Quando statum, & causas rerum, sit quanta potestas  
Sidonio terra, atque mris: quam celtica vere  
Tursia sit, præstans diuino & corpore virgo*

269

*Regem*

IAC. FALKE NBVRG.

270

Athenægon  
sz oratio.

Regem adit, & Regi est placido sic ore locutus:  
Maxime Sidonium princeps, quem fata Deorum  
Incolumentis terris inuexit ab equore nostris,  
Tis scis, quanta meo fiducia iacta parente  
In te rite fuit quondam, quem dicis in armis  
Fraterno temet semper redamasse favore.  
Iam quoque scis, rerum & testantur plurima signa,  
Me duce quod chara est tibi reddita filia, tanto  
Tempore quesita, & iam deplorata: parentum  
Præsidio virgo quod mansit & illa meorum.  
Te precor ergo, mea hic si quæ benefacta sequetur  
Gratia, da stabilis thalamo Concordia iungat  
Coniugij gnasamq; tuam, meque, inclyte princeps.  
Ipse tuum famulum vitæ me sospite dicam,  
Es tibi promerito grates pietatis refundam.  
Adde, quod à teneris simul hic accreuitus ambo  
Unguiculis, & erit facilis coniunctio, cum par  
Ætas nostra modo sit, adultior ipse sed extem.

275

280

285

290

Apollonii  
beneuolentia  
in recipiens  
do genito  
Athæ.

Dī Superi, (Tyrius Rex addit) Amice, mearum  
Curarum extinctor, potes an diuinius ullum  
Consilium eligere hoc ipso, quod te mihi charum  
Adsciscat generum, genitam societq; marito?  
En tua sit: testata sit hac promissio dextra.  
En socer ipse tuus dicat, quemcunq; laborem  
Fata ferent, quocunque loco fortuna locarit.  
At prius ipse suas partes Hymenæus Hymen quam  
Consecret, & nupsæ sponsum thalamo addas adeptæ  
Sunt mea vota mihi prius exoluenda sacello,  
Quod me summotum à Tyrijs, & Gadibus unda,  
Angelus Oceano in medio perquirere iussit,  
Extructum sacris Ephesiorum iure Diana.  
Hic ego vota D E O soluiam, redi: cūq; tropheon  
Instituant

295

Vorum As  
poll.

300

301



APOLL. LIBER IIII.

302

*Instruam Tyri, quo me mirabitur olim  
Posteritas, & me numen mage diliget almum,  
Auspicijs cuius superata ceraunia pontis  
Horrisoni, tot sunt immania gurgite monstra  
Fixa meis iaculis, tot regna extructa, tot urbes,  
Oceano in magno quos sunt loca tuta profundo.*

305

310

*Illic facienda mihi clara, estq; professio vitæ  
Publica, quis terris, quis sim iactatus in undis  
Pulsus ab Antiocho: quaq; obliuiscata per Orbem  
Damna mihi, chara post funera coniugis olim.*

315

*Eugegitur, conficende ratim gener optime, nostram,  
Atque viæ coramitem temet mihi iunge futura.  
Tarsis nostra simul, visendam religionem  
Propter, eat, citibara releuans graue tedium abyssi.*

320

*Dant igitur liquidis fluitantia carbasa ventis  
Sidonij proceres, Machilentaniq; Quirites,  
Et cito contingunt litus famulantibus auris,  
Quo Truua specus, & venerabilis ara Dianæ.  
Pontificum turbam primum veneranter honorant  
Gestibus externis, animo & templantur Olympum,  
Suspendi sacris, ac religione Tonantis.*

325

*Illic Ilithiæ dum collegia sacra frequentant  
Munera honoratis tribuunt & plurima claustro  
Virginibus, castæ matronarumq; cateruæ  
Longo circumstant ex ordine vitæ puellæ  
Angelicis similes formis, quæ inter & huius  
Vxor APOLLINII, cunctas quæ excelluit oris  
Diuinæ speculo, cultu celebrisq; Dianæ.*

330

*Hæc ignota viro, non nouerat illi maritum.  
Singula dum lustrant, Panchaiia thura Sabæo  
Mistiquæ succendunt, & fumo templa vaporant.  
Aduentus causam petit edi ritæ sacerdos,*

333

Apoll. nauis  
gat Ephesâ  
Ioniz.

Et

IAC. FALKE NBVRG.

334  
335

Et quæ causa Duces tantis attraxerit armis.  
An pacem rebus portent, bellumne Pelasgis.  
Esse nefas (memorat) Trivia venerabile finum,  
Visere militiam, & contingi sanguine postes  
Conspersis hominum, quos Mars ferus abstulit, armis.  
Tunc Rex Sidonius pro cunctis talia redidit:

340

Apollonius  
soluit vo-  
tum.

Præsul, & Archiereus magna celebrande Diana,  
Sacrorumq; potens, metuenendi limina templi  
Ausos conscendisse tui, non vana coëgit  
Ambitio, aut animos flexit teneraria cura.  
Est mihi nam constans voti promissa fuit.  
Nanque assumpta fides isto vult fine ligata,  
Linquere, quò cesset spontanea, libera rursus  
Sponsio facta DEO, mea quam præsentia adimplet.  
Nam licet omne solum telluris, & vnda marina,

345

350

Omne genus nemorum, rupesq; plus è que profunde,  
Axis & ipse DEO parent, ac quolibet antro  
Ipse DEVS nostras voces exaudiat almus,  
(Quod mihi non dubium fuerat) sed iussit id ipsum  
Angelus, axe ruens, somnis inquirere templum.

355

Sic igitur vomi: mihi sic suscepta voluntas  
Visendi templum Trivia, fragransq; sacellum.  
Iussit enim hic scriptis me linquere cuncta tabellis  
Facta mea, & gestas res angelus, æthera tranans.

360

Commemo-  
rat Apol-  
loneus res ge-  
stas.

Hæc igitur certis annalibus infero, sancte  
Præbyter, hæc nostri series memoranda laboris.  
DVX ego APOLLONIVS Mnæstheî qui filius,  
Urbe satius Tyria, cum me fera fata tulissent (atq;  
In terram Iudæ, fuit antiquissima cordis,  
Cura mei, totam gentem pessundare ferro:  
Ignibus exustas urbes, camposque, nemi'sque  
Hebraïm, Antiochi iussu extirpare fuerunt is.

365

366

*At DEVS omnipotens, rutili qui sydera cæli  
Condidit, haud voluit discescere sanguine fuso  
Sidonium iuuenem, qui tunc fera castra sequutus,  
Sacrilagam vixi vitam, cædiz, atque rapina.*

370

*Tunc mihi, correpto grauius, fors angelus inquit:  
Hæus maledicte DEI temptor, violator & aræ,  
Tu miseris alijs incommoda multa creasti,  
Accipies iterum dispendia mille tuorum  
Regnorum, & vitæ, nec, qui soletur, habebis.*

375

*Sic pater omnipotens, quam non sperauerat, horam,  
Mens mea, non numeris immisit ab axe periclis.  
Naufragiū bis passus eram: hinc sum pulsus in atrox  
Exilium, Antiocho vitæ insidante cruento.*

380

*Accessi profugus litus Tarsense carinis,  
Cumq; modum rebar fatum posuisse furoris  
Duxi Tarsensis Regis gnatumq; pudicam,  
Et celebrem forma, quæ facta puerpera ponto,  
Interijt, pelagi concredita lymtre procellis,*

385

*De qua suscepta est mihi filia Tarsua: ac illam  
Conspicere, ac finnis perquirere in Orbe nequini.  
Demum ubi pertæsus fueram pelagi, atque laborum,  
Hanc genitam viso, soceri atque Altiſtratis oram  
Præuehor ipse volens, Lucina coniuge nostra  
Orbatus: nec enim dolor is fuisset amica*

390

*Aspēctum suserre socrus, patris atque querelas.*

*Nunc igitur, quia iam mihi reddita filia sospes,  
Incolumisq; gener, nunquam licet agnitus ante  
Gratia summa tibi, Rex ð ter maxime mundi,  
Diditur abs humili famulo, miseroque cliente.  
Hæc voti summa est, hæc nostri intentio cordis,  
Quam memori condus libro, diuine sacerdos,  
Præque labore tuo, sume hoc regale talentum.*

395

397

P

Hei

*Apoll. gra-  
titudo erga  
Deum.*

IAC. FALKENBURG.

398

400

Vellemens  
tia amoris  
in Lucina.

*Hei mihi quo succensa igni misera virago,  
Et stupefacta suum Lucina ardentior ardet  
Impete compellare virum, metuitq; videndo?  
Cunctatur, subeunt dum cuncta incognita mentem.  
Est in conspectu coniux, & gnara thalasso  
Quam peperit: tamen ignorantia fallit amorem.  
Sicut ubi fumans nemo contingere ferrum,  
Ni prius exploret digito, audeat is ante calorem.  
Iamq; recessurus Tyrius cum Tarsia, & ipso  
Principe Athenagora, dum celtica munera cunctis  
Virginibus templo donaret: ea ipsa refecta  
Corde magisterio, rem tali protinus audax  
Aggreditur, remouetq; iugum seruire timoris.*

405

410

Lucina an-  
nuli benefi-  
cio ab Apol-  
coniuge ag-  
noscitur.

*Annulus ille aderat, collo suspensus eburno,  
In mare proiecta, quem sponsus amabilis urbe  
Tradiderat patria, in monumentum, & pignus amoris.  
Hunc capis occulte, poluit, extergitq; mariti  
Et valedictura dextra ingerit inclita coniunx.  
Miratur subito regalia munera princeps,  
Et vix conspecto signo cognoscitur uxor.  
Papæ, euax, quæ tunc veniebant gaudia cunctis?  
Quæ lacrymæ mistæ singultu? quantus & ardor  
Colloqui? amplexus? dulcissima basia mixtim  
Quæ data sunt genitæ, atq; viro? Quæ sustinet uxor,  
Atque parens sponsæ gener eiusdemq; futurus?  
Non ego, si cæli radiantia sidera nocte,  
Vere rosas, ætate noua surgentia thyrsos  
Germina, puluere aut numerarem corpora terra:  
Gaudia, dulciloquos sermones, oscula, fletus,  
Vel iucunda quædam dicta enumerare repertæ  
Coniugis à domino: dulcis genitricis ab alma  
Filiola, insuetum primò cui nomen amicæ*

415

420

425

429

Matris,

APOLL. LIBER IIII.

436

*Matris, at in solium mox dulcescebat amore.  
Miratur pariter dulcissima pignora mater,  
Reddita fortuito diuinitus, incipit atque  
Discere Tarsio & Dea consuetudine nomen.*

435

*Consecrat ergo diem solenni more sacerdos  
Nomen Ephemeridas inter, referensq; Calendas  
Fortis APOLLONII, memoretur ut inclitus Heros,  
Ipsa quoad vasti durauerit orbita mundi.*

440

*Letitia exultant cuncti: sit peruia porta  
Ciuihus: hi magno studio, plausuque fuenti  
Accipiunt fortem Tyrium, cui regia coniunx  
Ad latas ingreditur, iuxtaq; tenerima virgo  
Tarsia, cum sponso, & Machilente principe terra.  
Multa bonus crebro ducit conuiuia princeps  
In longas noctes, Ephesiae inuitas & urbis  
Patricios proceres, cives, fortesq; Quirites  
Dum genero gnatae nuptu desponsas habendum.  
Credibile haud cuiquam quae collaudatio, quanta  
Delitiae dapnum fuerint, quis fulgor ubique  
Processus tanti: duratio quanta nouat  
Hic sit amicitiae conuiuias inter & ipsos  
Observata Duces, quos unxit aurea Pallas.*

Nuptiae As-  
thenagorae  
cum Tarsia.

445

450

455

460

461

*His ita transactis, Machilentam protinus urbem  
Nauigis repetunt: oritur communis ubique  
Letitia, atque hilares perfundunt gaudia sensus.  
Hic ubi iam conuiuium satis, atque superque, est,  
Pentapolin repetunt: victam tamen ante trucidant  
Iudicio Menelen, Lysia cum coniuge turpi.  
Hinc repetunt Tarsum, quam Rex Altiſtratus aeo  
Quamlibet imbellis, tamen obtinet, atque gubernat.  
Nulla super misero spes est gnatae relictæ,  
At minus hoc multo generi, neptisq; decoræ.*

Pœna sedes  
ratae Menela-  
e, & profana  
natae fidei.

F. 2.

Impre-

IAC. FALKENBURG.

462

*Improviusus adest igitur Sidonius Heros  
Coniuge cum celebri, genita, generoque fauenti.*

465

Apollonius  
reduces  
sum inuist.

*Nuntius ut retulit Regi, vexilla nitere  
Puppibus undisuis, profugus quæ auexerat olim  
Fortis APOLLONIVS (dy) qua lenitate relicto  
Prosiluit senium, cultum & diademate gaudens?  
Conscendit celsæ Rex sponte palucia turris,  
Qua veterum positæ stabant simulachra Quiritium,  
Magnanimūq; Ducum, Regum qui nomina dextris  
Promeruere suis, summum & virtutis honorem.*

470

*Illius elato prospectu cernere classem  
Fortis APOLLONII dum datur, illius ultrò  
Symbola miratur placido trepidantia vento.  
Cernit Hyperboreos depictos ordine gryphes,  
Remige ut alato cataphractum scuta virorum  
Disficient, sessorem, & equos violenter in auras  
Subsolitando necent, nec quicquam bractea feri  
Dum crepitat, brutumq; petant hastilia præda.*

475

480

*Norat APOLLONII vela esse micantia: at omnis  
Conciderat genitæ iam spes, quam credidit umbris  
Submersam, partu fuerat cum fracta cruento.  
Ast ubi conspexit generum, gnatumq; decoram,  
Cumq; viro neptem, stupuit sermone retento,  
Et vix vix tandem lacrymas cum voce profudit.*

485

490

*O mihi præ cunctis mortalibus unice Apollo  
Charus, & o mea progenies Lucina, meaq;  
Maxima pars anima. Quæ te cum nepte, tuoque  
Cum genero pietas Diuum mihi rettulit undis  
Incolumes? Eno hæc pietas memoretur oportet.*

493

*∴ Tunc pater, ac genitrix, longi matura Sibylla,  
(Regia progenies Ptolomæ principis) aui,  
Fortis APOLLONII, & Lucinæ amplexibus hærent,  
Neptis*

APOLL. LIBER IIII.

494

495

500

505

510

515

520

525

Neptis & ingenua, multum lacrymando, querendo  
Contrectant semet, donec sublata recessit  
Tristitia, & veteres abolerunt gaudia curas.

Hinc breue post tempus rursus vocatur ad ingens  
Imperium Egypti Tyrius, quod subijcit armis,  
Eyciens illos, qui se intrudere per arma.

Niliacum pacans totum dominatibus aruum,  
Obtinuit porro regnum Dux Antiochanum  
Sidonis, atque Tyri, suis huic & sublata Tarsus,  
Pentapolisq; suo domino quæ iusta, quot annis  
Pendere consuevit velut ante, tributa ferebat.  
Infans huic natus, patrio quem nomine gaudens  
Dixit APOLLONIVM, statuit Tarsique toparchum.

Coniuge Lucina cum dulci absoluerat annos  
Octoginta senex, & quatuor, hancce lacerto  
Scriberet historiam proprio cum maximus Heros  
Orbis APOLLONIVS, Graio sermone relatum,  
Qua graue dissidium fuit, tristissima iuxta  
Tempora, naufragium, errorem per inhospita regna  
Scripsit Atlantiaulos: demum tot gaudia, partum  
Imperium Egypti, socium genitamq; receptam,  
Denique placati sanctissima numinis acta.

CONCLUSIO HIS. APOLLON.

Iam, si tanta tua est bonitas, pater optime rerum:  
De bonitate tua dubiet quis pauper, egena  
Condusione licet, praedura & sorte grauatus?

LAVS DEO.

Sis patiens, virtutis amans, honor ultro sequetur:  
Se fugientem ornat gloria nunquam virum.

Cicero.

Historia est testis temporum, lux veritatis, vitæ me-  
moria, magistra vitæ, nuncia vetustatis.

Apollo, do-  
minatus, &  
vitæ causæ  
litroplæ.

Anno 211.  
post Alexia  
dril. h. c. 21.  
ante initium  
Monarchiæ  
Roin. 63.  
ante incarn.  
Christum.

IN

IN EANDEM DE VITA  
D. APOLLONII MNE

Imperante  
Cæs. Gers  
mano 41.  
Maximil. 2.  
A. contra  
Turcarum  
Imp. xi. So-  
lymannum,  
in obsidio-  
ne Zigetthi  
mortuum.

*stida, Regis Phœnicie, Antiochi Syriæ Regis senitia*  
propulsati, historia: singulari opera ac sedulitate permage-  
na, partim ex fragmentorum, dubio sermone cum Græcè  
tum Latine ab ipso errante Apollonio ante annos 1646.  
manuscriptorum, exemplari antiquato, ab Autore, tempo-  
re expeditionis Hungaricæ dilite cœlesti, in arce Leuca  
verius Dalmatiam apud Sirfinum sacrificum, hominē cau-  
dice stupidiorem & Scythia indoctiorem, inuento: & imita-  
tione librorum Macchabæorum, cum quibus magnam  
habere cognationem videtur, paraphrasi carmentali  
in poema hoc conuersam: partim verò & potiss.  
Matte proprio effictam, atque cum doctrinaliū  
singulorū, summariū ad margines notatorū,  
paratilis, in libros 4. Autore Ia. Falkens-  
burgio, L.L.D. Comite Palatino, pes-  
reginansibus & comminodatis,  
digestam.

EPICRAMMA

Georgii Milichii Hierapolitani,  
Germani.

*Multiplices hominum casus, & fortia fulta,  
Germanus paucis explicat hisce libris.  
Inuenies hic & vitij & virtutis alumnos,  
Quos venerere bonos, quos fugiasq; malos.  
Inde rosas, violasq; legas & lilia grata:  
Hunc scelerum auctores sineris esse feras.*

In octij detestationem, eiusdem.

*Sunt labor, arsq; Dei, & vigilantia reddit opimos:  
Pulvinar Satana desidiosus homo.  
Nil medio melius, medium tenuere beati  
Carminē sic vates dicere grata student.  
Grata Dei sparsa est diuinos fama per actus,  
Qui iuuat hos, famam promouet ille Dei.*

EX



# INCLYTA MAR

*chie Academia Francofordiana ad Viadrum pa-*  
*tria, ante annos iv. discedenti, familiariter, ad DN.*  
*Philippum Melanthonē G. Sabinus. item*  
*Albinonre Viennam, ad Vicecancels*  
*larium Imperii, D. Seldium, Casp.*  
*Peucerus. & publicē*

**R**ector Academiae P. Vniuersis, quibus haec literae ex-  
 hibitae fuerint, cum ea summisionis reuerentia &  
 officii mentione, qua vti erga vnumquemque de-  
 bet, S. D. De quibus causis institutum, vt testimonia pu-  
 blicarum literarum dentur petentib. ex iis vt id nobili huic  
 iuueni Iacobo Falckenburgk Neomarchiaco impertires  
 mus, praecipuas secuti sumus, qui apud nos triennio inte-  
 gro ita vixit, vt mores & studia sua pbaret vniuersis, quib.  
 notus esset & familiaris atque a praecipuis diligi mereres  
 rur. Educatus. n. in studiis literarum sub opt. Magistris cum  
 fundamenta harum posuisset in maris Baltici nobis affinis  
 bus regionib. postea a parte in Academiam nostram hanc  
 missus, ea secum attulit, quibus superstrui laudabile doctri-  
 nae aedificium posset. In opt. itaque disciplinis & artibus  
 celeriter progressionem fecit luculenter, cum & publicam do-  
 ctinam frequentaret & priuatim consuetudine & opera  
 vteretur eorum, a quibus excoleretur. In poesse talem exhi-  
 buit temper, vt quibusvis mirum in modum placeret. Inde  
 aggressus studia civilia minime infelicitate hanc ingressus est  
 & publicis ac priuatis Doctoribus vrens, tantum in his pe-  
 fecit, vt si haec persequi ei contingat, spes sit indubitata vti-  
 lem cum Reipublicae futurum, qui legibus interpretans  
 dis, aequitate explicandis, controuersis tollendis operam  
 nauet patriae & iuris sit & iustitiae consultus.

Ad caetera quod attinet, placide & moderate eum vixisse  
 comperimus & probitatis ac pudoris laudem esse consecu-  
 tum, quam nos quidem praecipuam esse arbitramur, cum  
 propria sit iam hominum neque temporibus vlla ex parte  
 adiuuetur. Hac praedicatione merita laudis, quod est virtus  
 eis praemium, ornare hunc alumnum & conterrancum nos-  
 trum volumus & debuimus. Atque hoc modo simul in-  
 posterum etiam quasi obligare suum & eorum ipsius ad  
 tenendum conficiendumque hanc curam vitae & studiorum  
 & par

42

45

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55

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65

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75

80

83

& partium laudem tuendi amplificandiq; in his præsertim sæculi nostri corruptis moribus & iudiciorum peruersitate.

Postremo cum significaret nobis se deinceps in alia doctrinæ loca ad prosequenda studia sua proficisci velle, & ad externorum mores & ingenia cognoscenda animi conuertisse: Non tantum ad suos, sed multo magis ad externos cum literarumstrarum testimonio instruendū censuimus. Nam & qui sint aduenientes hospites sciri prodest & occurrendum apud alios hoc modo improborū fraudi: Neq; n. hoc nouum est, sed ab antiquo multuagātes, impudenter mentientes ac procaces, secundū Hometententiā: θαρσαλλῶ καὶ ἀναίδεις γένεσθαι, καὶ ἰδιότροπον ἀληθείᾳ μυθήσασθαι.

Esti autem verum est suis quemque moribus ac studiis commendari inprimis & ἔργα χρίσας ἐλέγχειν: Tamen & iudicium bonorum valere de vnoquoque plurimum par est, & in non paucis fallit species.

Huius igitur testimonio nostro fidem vt omnes habeant, oramus, & simul hunc iuuenem omnibus, à quibus nomen Marchiæ gentis Saxonice non contemnitur, sedulo commendamus, vt eum & nostro & suspensius respectu ac nomine, clementia, patrocinio ac beneuolentia cōplecti & eum defendere ac tueri tum subleuare & adiuuare benigne studiosq; velint. Inprimis autem hoc officium eos decet, qui in hisdem studiis versantur & quibus hæc laudem & dignitatem conciliarunt: vt sint vel discipuli iustitiæ vel secundum vetus Elogium sacerdotes huius, à quibus & hoc præcipue petimus. Ad communem enim omnium vsum homines natura procreauit, non ad separatas occupationes singulorum, ideoque studiorum & officiorum communicatio liberalis in hac vitæ societate esse debet, vt ab ijs, qui cum humanitate & doctrina commercium habent, studiosè præstetur. Minimè verò dubitamus ac potius persuasum habemus perfecturum hunc Falckenburgium nostrum esse, vt neminem in ipsum munificentia aut beneficii collati poeniteat vnquam. Et nos gratificationem atque obsequium par vel hisce etiam maiora pro nostra parte omnibus re promittimus. V.

*Omnis, omans animis, spe damna leuabat Apollo:*

*Omnia spe florent, prospiciente DEO.*

*Sperandum est donec meliora ferentibus astris,*

*Sic compos voti spes animosa sui.*

SOLLICITVDINVM,  
AD HV MILITATEM,

*pietatem veram, Deiꝝ cultum, viam ostenden-*  
*tium, libri singularis Eglogæ,*  
NOBILISSIMIS AC ILLVSTRISS.  
*Illustribus, & Honoratiss. Heroibus*  
*& Dominis,*

Nicolaæ BACONO, magno Angliæ Cancellario.

Edvardo Comiti LINCOLNIÆ, Admiralo.

Thomæ Comiti SVSSEXIÆ, hospicij Ma.R.

Henrico Comiti ARVNDELIO. (Camerario.

Francisco Comiti BEDFORDIÆ.

Ambrosio Comiti VVARVICI.

Georgio Comiti SALOPIÆ.

Henrico Baroni de HVNSDON, Marchiarũ ori-  
entalium versus Scotiam custodi, & villæ Bar-  
wicensis præfecto.

Henrico SYDNEIO, Hibernici regni Deputato,  
& Consilij Regij in principatu Walliæ præfide.

Francisco KNOLLES, Regij hospicij Thesaurario.

Iacobo CROFTE, hospicij R. Contrarotulatori.

Christophero HATTONO, Vicecamerario, &  
Guardiæ Capitaneo. &c.

Inclutissimi ordinis Perischelidis Equitibus, Militib.

Britãnis, cum Prosapie, Potentia, tum Fortitudine &  
Prudẽtia Clarissimis, DN. R. ELIZABETHÆ  
Principis intelligentiss. Consiliaris secre-

tioris consilij aulicis, &c.

Dominis suis elementiss. & colendis. obseruans  
sue humilitatæ & officii causâ dicatæ.

A V T O R E

Iacobo à Falckenburgck, Suxone Brandeburgo.

Vive Deo & latus præsentibus vttere fatis,  
Hæreat in solo spes tua fixa D E O.

Londini, anno Domini 1578.

## AD EOSDEM MAJOR

Potentissima, Coss.

1 **S**int licet exigua hæc nullius metra valoris,  
 Votaq; pro festis quæ meditarer, erant:  
 Attamen hinc vestri volui meminisse, Senatus,  
 5 Nomine qui Regni, conspiciunt; Domus.  
 Illustrus genere est & quilibet inclytus actis,  
 Auxilio patria consilijq; pater.  
 Qualis in Augusti Mæcenæ claruit aula  
 Tempore, quo celebris Musa Maronis erat:  
 10 Talem & in Angligenum regno se quisque verendum  
 Exhibet, & doctis doctus amore fauet.  
 Gallicus, Hispanus, vel si quem sermo Latinus,  
 Sen innuat Italico promere verba sono:  
 Guttur, culta, suo magni gravitate periclis,  
 15 Et Ciceronæ, verba, lepore, fluunt.  
 Quo duce coniungit dextræ, ut, libera, Reges,  
 Omni odio, & belli semine corda gerant.  
 Hoc duce nunc inter mundi firmata Monarchas,  
 Ceu novæ, transactæ fœdera pacis, eunt.  
 20 Pergite fœlices, fors vos non deseret alma,  
 Cuilibet atque dabit prospera quæque DEV S.  
 Vestra etenim assiduâ pietas immititur horis,  
 Floreat ut toto pacis in orbe bonum.  
 Angliæ læta feret, canet Angliæ læta triumphos,  
 25 Quando Leonis, avi, lilia, iuncta Iovis.  
 Quisq; favore igitur dignus, cum talia præstat.  
 Nullus erit, qui vos non veneretur, amet?  
 His satis, & mihi cum fuerint in carmina vires,  
 28 Rite veham iustis Vos super astra modis.

Celsitudinib. & Amplitud. VV. additis.  
 Ia. Falckenburgk, I. V. Doctor.

## LIB. SOLLICIT. AEGLOG. I.

## IONAS.

*Tergitur satius profugus superno  
Numini vates, triduum tenetur  
Priste: sed rursus renouit precantem  
Numen IONAM.*

In Rebelli-  
onis statum  
paraphrasis  
historica.

## DEVS. IONAS. NASTROLOGVS.

**D**ivisum imperium quamvis sub rege maligno  
Rechabea, cuius quando internuntius aris  
Censuram minime iustans iussisset Adoram  
Pendere publicolas: populi hunc furiosa peremit  
Seditio, & saxis comploderat undique corpus:  
Solicitudo tamen soli mihi tota regunds  
Competit, & sceptri firmandi tota potestas.  
Ergo Israeli Regem, statuiq; Monarcham  
Ieroboam, reliquum contraria fata sequutum  
Qui populum regat, atq; novum sibi condere regnum  
Instituat, Iudæ quod nomine dicier optat.  
Iam quoque disposui per te quæ regna, quot urbes  
Municipes teneas Nebathæ vultribus armis  
Filius: ut fines vastato limite regni  
Occupes Eremathys campis, latusq; marinum.  
Ocyus, enge, igitur, tu Gathepherane propheta,  
Surge, tuos lumbos præcinge. profectio longa est  
Suscipienda tibi: Rex namque subactus Hasaël,  
Sirus, & indomiti populi, dum claret ubique  
Religio nostri sanctissima non inis, istis  
Finibus, hæc tibi sit (volo) longa profectio curæ.  
Cathuræa tibi gens est adeunda, vetusta  
Progenie magni Semis quæ gaudet, & olim  
Assyriam Niniuen congesto marmore fundat.  
Illius indigenis sermone memento senere

Regi lib. 1.  
cap. 11.  
1. cap. 14.

G. 2.

Dicere

IAC. FALKENBURG.

26

*Dicere fastiferum tonitru, vastissima coeli  
Fulmina, perniciem aeternam, nisi pessima mutant  
Flagicia in melius, sceleratq; fulta relinquunt.*

30

*Interitum dicas populi, grandemq; ruinam  
Totius urbis, aqua picea, summaq; crepante  
Sulphure, quod Sodomam vastauerat, atq; Gomorrhā.  
Ne resipiscendi spacium, temnantq; salubre  
Dogma creatoris. sed contritione reuerſi  
Incolumes peragant venientia tempora vite.*

35

*NON. Mittere nonn' alium poterat, qui talia curet?  
Sunt mihi gentiles adeundi tramite tanto?  
Assyriamne petam, quem iam premit ultimus aui  
Terminus, & fati non nescia, cana senectus?  
Hoc pede conculco iumbam, premit arida claudus  
Alter, ad Assyrios abeam? non plurima tanti  
Expugnanda forent obstacula tramitis egro.  
Præterea, trinio, quod nunc conculco, misello  
Nudipedi tentanda foret qua parte viarum,  
Ignoti penitus longinqua profectio callis?*

45

*Quò me conuertam? nanque implacabile numen  
Vrget adhuc. Cedam potius patriamq; relinquam,  
Discedam profugus per aperta pericula rerum,  
Quæ mare progenit, pelagus Zephyrifq; sonorum,*

50

*Gadium in  
sula Oceani  
circa colū  
nas Hercu  
lis, finis or  
lim tetrarū  
Occident.  
Thules itis  
dem, in qua  
Solstitiis  
nox & dies  
penē nulla,  
Septent.*

*Nec tamen æthereo Domino sua iussa faceſſum.  
Mittat, qui mittendus eris: me proxima tellus  
Gadibus accipiat prius, aut tristissima Thyle  
Frigore. Num gentes dominum vertentur ad axis?  
Quid Ioëlus agat, quid Amos, Oſaus & augur?  
Hos cur non mittis, quorum robustior ætas?  
Non eo: vela dabo, protensaq; carbaſa ventis.  
Conſicuit. placuit ſeu tanta rebellio, Iona,  
Sine irasceſtur, quid tum, Si numina contra*

55

57

*Bella*

LIB SOLLICIT. AEGLOG. I.

58 *Bella cruenta pares? Quærant, quibus ista placbit*  
*Conditio mala mancipij. Tu proprius esto*  
60 *Ipse tibi dominus, proprius es qui iuris ubique.*  
*Vos Suphanitidas compello: soluere nautum*  
*(Insanire libet quoniam.) sum sponte paratus.*  
*Ducite me quocunque feret fortuna Dyq;*  
*Prosequar, ecce, volens, nec me labor ipse gravabit,*  
65 *Remigijs præesse ratis, (qua robore multo*  
*Polleo) seu validum pelago torquere rudentem.*  
*Nauterum vultis? Sum præsto. sydere lato,*  
*Ipse gubernaculum, malo lentante carinam*  
*Revero: me cogente maris premet anchora fundum.*  
70 *N A S. Iuppiter, oh stygiis video nonni ipse Charontem,*  
*Tantopere officium qui spondet amabile nautis?*  
*Umbrarum ne tu ductorem, Hebræe, ferocem*  
*Astrificæ dederis, quando certamina raris*  
*Offerrent, testudo ratem lentaret in undis,*  
75 *Carbasa velifera prætendat araneus alba*  
*Naucule, compacta foret qua coriice glandis.*  
*ION. Contemnunt ista mea munia? Linqvito. verè*  
*Non ego pollicitus fueram: desultite sannis*  
*Obliquare caput, porrectæ & scommata lingua*  
80 *Deserite: hic requiem deses, somnumq; capeffam,*  
*Securus quid ventus agat, quid proferat Auster.*  
*N A S. Hic remoraris adhuc oper. u, Charo improbe, ce-*  
*Pendito vecturæ nautum, ne, si qua procellis (ptast*  
*Tempest. u furiosa ruet, turbaris & equor*  
85 *Emoriare metu, sentinamq; arripe cymba.*  
*Pror. i viros, eadem fortissima corpora puppis*  
*Sollicitat, tu summa pet. u, somnumq; capeffe.*  
90 *ION. Sōniculosa quies iam nunc me illeccat, idipsum*  
*Vt facerem, quod nauta iubet: Vos stringite remos*  

G. 3. Pnp-

IAC. FALKENBURG.

90 Puppibus : hos artus recreet mihi somnus, IONA.  
 N A S. O, inconsultis, miseri qui verrimus aequor,  
 Syderibus, fervente salo, qui lizida ponti  
 95 Cærule præcipiti remo sulcatus, & undas,  
 Fortuna heu miseros contrà luctante profundi.  
 Prospicere obliti portu prognostica tantæ  
 Ah tempestatis, qua præcipitabimur ævo.  
 Mercurius Marti, cerne, ut fiet ipse propinquus  
 In statione pari, plenos dum colligit orbes  
 100 Luna vagabundo consurgens nubila centro?  
 Prodigium infelix. ô lamentabile sydius.  
 Clauatur ecce niger collectus nubibus axis,  
 O socij, prona iam nunc incumbite remis.  
 Pro se quisque Deos, n' atque fata precetur,  
 En portento so veluti luctamine fluctus  
 105 Surgit atrox, cælumq; ruit, terribilissimus axis  
 Fulgurat, ac vasto conquassat fulmine cautes  
 Equoreas, premit unda ratem, penitusq; fatiscit  
 Accipiens falsum mare, disrumpente procella.  
 Pro se quisque viri (moneo) graue numen adoret,  
 110 Dormitas, Hebræe senex! nunc somnia damna  
 Sacrilege, & fidi qua sit violentia, cerne.  
 Surgito, ni sentire cupis clauamq; trinodem,  
 Aut triplicata graui corio retinacula carinae,  
 115 Forsan sortis talis, urnamq; mouere  
 Profuerit, socij: taxillis scribe nomen  
 Quisque suum, forsan latet infallibilis error  
 Hac coniectura subita. Quemcūque dabit fors  
 Morte cadat, modo iam placentur numina cæli  
 120 Reliquijs, Tu carpe manu: tu deinde sequare.  
 Tu modo signatam prendisti, Hebræe, tabellam,  
 121 Improbe, quem merito noxium sua fata flagellant,

Chr



LIB. SOLLICIT. AEGLOG. I.

- 122 *Cur tua fuscatur sic littera, verbero? Diuum*  
*Cui suus almus honor non redditus ani è sacello,*  
*Quàm raibus tentare Thetis violenter es ausus?*
- 125 *Quæ tua conditio? Quibus huc procurris ab oris?*  
*Vera canas, ne si tempestas horrida fluctus:*  
 ION. *Sat metuo, tamen hic posita formidine dicam,*  
*Sive anima Zephyri placandi: vultina siue*  
*Heu miserè cadendus ero, cum murmure pontus*
- 130 *Desierit scopulos, & vincta cacumina dorsis*  
*Aquorei pulsare, minæ pelagi que quiescent.*  
*Sum famulus summi placet, qui sidera cæli,*  
*Qui mare, qui terras, qui cōdidit omnia mundi*
- 135 *Climata, quæ radians summo sol spectas ab orbe.*  
*Nescio, me quicquam patrassè malignius, illum*  
*Quàm (veluti par est) non sum veneratus ad vnguē.*  
 NAS. *Perfide cur tantum peccasti? crimine tanta*  
*Irritare ausus cælestia numina vermis?*  
*Quid facimus? ruit ecce Notus, Corusq; profusus*
- 140 *Flatibus, Eoliam disruptans turbine sauo*  
*Crediderim, rapido quæ nos premit æquore clausos?*  
*Quid tibi vis? qualis matelandæ vel hostia Divis?*  
*Nam, futor haud rerum te vult succumbere ferro,*  
*Vt reor: aut certè interitum tua culpa meretur*
- 145 *Cunctorum, qui nos casus perducis in istos,*  
 ION. *Peccavi fateor, solius maximus error*  
*Promeruit grandem pœnam, miserandaq; fata.*  
*Innocui letho me propter tradimini omnes.*  
*At cupitis saluos si vos, me prendite, pressum*
- 150 *In medios pelagi morientem trudite fluctus?*  
*Hinc mare pollicèor, tempestateinq; serenam.*  
 NAS. *Compressum subito celsis è puppibus omnes*  
 153 *Trudite sacrilegum, socij: subvertite transtra.*

G. 1.

Sic

154  
155

160

165

170

175

180

185

IAC. FALKENBURG.

*Sic satis est. Perfer quæ te meruisse fateris.  
Sic tua perditio tecum: tu plectitor undæ  
Supplicio, aggressus metuendum ludere numen.  
O DEVS omnipotens, cæloq; ereboq; potentem  
Quem moniti tantis agnoscimus, atque fatemur,  
Prodigijs, nostris clemens miserere precamur.  
O socij, socij (rogo) contemplantini, ut ingens  
Aduatet assimili scopulo cætus, maris alti  
Turbator: præsens bellum sperate parati.  
En, petit eieclum, quem pñc inuissima tangunt  
Fata Dei, Hebraum, templamini ut arduus illum  
Sorbuìt improbitate senem, Dirisq; grauium.  
Sit tibi propicius rutili Rex magnus Olympi,  
Qui tempestatem valido cum turbine pressit.  
ION. Ad iua fyderei sanctissima limina templi,  
Horribili sorptus ceto, monstroq; marino,  
Quo non æquoreis grassatur atrocius undis,  
Mitto pius lacrymas, DEVS ò ter maxime rerum  
Conditor, æternum cuius vis vinida durat,  
Optime cælituum rector, iribulatio mortis  
Proxima, & accrescens angustia summa coëgit  
Fundere continuos, ardenti voce, precatu.  
Sum miser, & pelusi tumbæ lacrymabile funus,  
Nec tamen hoc vita est mea funere pressa, iacent cem  
Morte soporati, & quibus adfuit vltima finis.  
Tu tamen exaudis (tribulati pñcumat is ingens  
Indicium) fletus, vocem dum percipis ægram,  
Heu misere pulsi sub tartara dira furore.  
Tu me præcipitem spumantis in æquoris undas,  
Alme pater, zelo dederas, miserumq; premebas.  
Fluctisonans gurges magnarum & abyssus aquarum  
Nunc circumvallant animam: me turbidus undæ*

*Disco.*

LIB. SOLLICIT. AEGLOG. I.

186

*Discolor atque sinus, Borea ceu flumine transit.*

*Nec tamen a facie ceu proturbatus Olympi*

*Languet totus adhuc : nec funere terreor isto*

*Mersus, ut abscedat fiducia numinis auro.*

190

*Nam licet hic violens, & ineluctabilis horror*

*Mortis adest, pateat mihi ianua tota barathri:*

*Non licet incumbens me claudat vecite tremendum*

*Ferrato telluris onus, centrumq; polorum,*

*Pectoris abijciam vim robur & illud, Olympum*

195

*Quod referat precibus, celsissima nubili tranans.*

*Non licet immensa telluris operta recondunt,*

*Incubere poli, mea sint habitacula pristis*

*Viscere : terra, fretum, mihi sint infestaq; Ditis*

*Tartara, terribilis monstri dum torqueor extis,*

200

*Fu est desperare, pater sanctissime rerum.*

*Illibata etenim, per te, mea vita profundo*

*Restat adhuc : tua sit, tua, oportet, in aenum*

*Hec anima haec, quam non inferni in lunte linques.*

205

*Tanta etenim pietas verè est tua, maxime mundi*

*Præses, ut extremo luctamine funeris atri,*

*Spem dederis vitæ, quam nunc victoria mortis*

*Esse ratam iussit, Fidei pia iussa secutam.*

*Mi Deus, extincto si iam mitescere zelo*

*Incipies, fidei præstans decerne trophæon:*

210

*Illa tuum nomen redamatq; medullitus, imi*

*Pectoris igne calens, & te veneranter honorat*

*Perpetuo pangens memoranda carmina laudis*

*Iustitiaq; tua, superat qua sydus, & axem.*

215

*Iam mihi panduntur nitidissima limina templi*

*Cœlestis, supplex iam vota salubria fundam,*

*Vota redemptori fundam vitæq; animæq;*

217

*Quæ misere inferni iam deplorata subibat*

*Atria,*

IAC. FALKENBURG.

218

*Atria sulphureo Ditis stagnantiæ cœno.*

220

*Iugiter hæc veniat mihi collaudanda parentis*

*Æterni bonitas. Animæ is pars maxima nostra.*

*Unica sis Iona spes, & dulcedo salutis,*

*O DEVS: hic omnis Meriti fiducia cesset*

*Impia. Tu siquidem miserans miserando misertus,*

225

*Atque inopis misereris adhuc, cui gratia curæ*

*Sola tuæ est, Stygioq; lacus mernisse fuitur*

*Sc, si opera enumeret meritoria certa salutis.*

*Perpetua est DOMINI miseratio: gratia fidei*

*Libera, quæ tribuit, quibus expedit, optima dona*

230

*Gratuito: haud meruit prohibitæ simulata fauorem.*

*DEVS. Pignora redde: tibi fuerant data namq; seque-*

*Cete marine. virum nihil est tibi suris in istis. (stro,*

*Euome, fac siccumq; petas. sit sospite visa.*

*Tu preme lætantiæ pontum, Neptunia regna.*

235

*O Zabulonitides Iona, qui Gathpepheræ*

*Urbe oriundus, adesto ebodani, cetumq; relinque*

*Horribilem, linguas latitantia claustra profundæ,*

*Quæ triduo tenuere, Dei dum spernere iussis*

*Ausius, ab ultreici timuisti numinis ira.*

240

*I, Niniuitanos moneas, Regesq; Ducesq;*

*Publicolasq; simul cunctos, desistere cepto*

*Incipiant tandem scelerum molimine prauis.*

*Ni peragent: summi tu nuntius esto furoris:*

*Dic urbem pessundandam cœlestibus iri*

245

*Prodigijs, tonitru. piceo torrente, fauilla.*

*ION. O Deus, o anime columen, pereuntis Auerni*

*Faucibus, hanc nisi tu saluasses morte propinqua.*

*Te Charitum numeri cœrent, ænoq; celebrent,*

249

*Herrida qui Satanae fregisti tartara, Ionam*

*Eripiens miserum, vitam tribuensq; beatam.*

*Ascen-*

## LIB. SOLLICIT. AEGLOG. I.

250

*Ascendo, fugio monstri insatiabile guttur,  
Atque cadaueribus redolentia viscera caesis.  
Hunc ego vix apicem dentis, teximè cacumen  
Corpore, qui humanum genus absorberet apertis  
Rictibus, & totum stomacho conuolueret orbem.*

255

*Ne magis irascare, DEV S, ium protinus ibo  
Ad Ninivitanos, quibus hæc mandata ferenda.  
Fidus ero, toto præstare conamine, quicquid  
Minus, & officium vultis, poscentq; Prophetæ.  
Tu quoque sic, sint certa, mihi qua dicā, ut urbe  
Funditus eversa, me spectatore, reuertar  
Veridicus, rerum dicans novitate penates,  
Grande foret vicium fidei, si redderet ipse  
Dictorum mendax: populo at tu parcere velles  
Post Ninivitano. Quare mea sensa sequutus  
Funditus hunc, versa Ninive, deperde ruina.*

260

265

*Ecce, urbem ingredior Niniven, clarissima quondā  
Atria Noigenæ Semis, quo cretus Eberus.  
Vos populi Assyrii, testor sublimia cæli  
Numina, firmamenta poli, telluris & orbem;  
Nisi quadraginta spacio scelerat.3 dierum  
Vita malos mores, ac detestabile crimen  
Liquerit, emendans animas telluris hiatus,  
Tenariaq; chaos vos absorbebit abyssi.  
Vos moveat Sodomæ, & miseranda ruina Gonzorrhæ,  
Vos moveat cataclysmus atrox, qui funditus orbem  
Fluëlibus, & cæli confuderat omnia mundo  
Regna casarrhællis, perimens animantia cuncta.  
Vos pater æthereus non dedignatur amore,  
Atque favore suo, modo convertimini ad illius.  
Criminis, & scelerum non amplius ille requirer  
Iudicij exactam censuram, mitis is omni*

270

275

280

281

Tem-

IAC. FALKENBURG.

*Tempore supplicibus fuit, atque facillimus ire.*

*Tu rex, qui fastu grauis, ambitiosiq; gestas  
Pectora, quæ parto nondum contenta parentis  
Imperio, in messem peregrinum mittere falcem  
Instituis, lenis haud metuens ludibria sortis,  
Tempius, ut enigiles, & credita munera summo  
Numine iustitia, virtute regasq; virili,*

*Amplificare tuum si vis moderamine regnum.*

*Vos cines, reprobi populares, secta, tribusq;  
Patricij proceres, pueri, tener, eq; puellæ:  
Vos, (inquam) vobis loquor hæc, conuertite mentes  
Numen ad æthereum, quia iam crepat axis Olympi,  
Perdat ut hanc Niniven, cunctis perentibus igni  
Sulphureo, piceis ficulus, torrente, fœuilla,  
Sicut ab incenso sublata Gomorrha, iacensq;  
Circuitu regio, fuit æthere, & obruta flammis.*

**DEVS.** *Quid? Niniuitanos mouit tua cōcio quicquā,*

*O Iona? quid nunc faciunt? an numina nostra  
Contemnunt homines? metuunt non maxima damna?*

**ION.** *Non metuant? sicco rex horridus ipse reliquit  
Prosilens trabeam, decus omne, thronumq; parentis,*

*Aspergit cineres capiti, & nigrantibus artus*

*Turbidus obuelat tegumentis, nulla cubanti*

*Matta, regesq; iacet substrata dolore sepulcro.*

*Fælitat istud idem regina, sati, atque nepotes,*

*Qui miseras turbant luctis & plangoribus ades.*

*Eiulat infelix per compita tristitia matrum*

*Turba suam sobolem, parcissima ad ubera lactis*

*Rarius admit tens: ieiunant omnia bruta,*

*Ieiunant homines, passimq; ululatibus astra*

*Accendunt, metuumt, trepidant, fugiuntq; ruuntq;*

*Præcipites, ac si præfens vastatio adesset.*

*Haud*

## LIB. SOLLICIT. AEGLO. L

314  
315

*Haud secus, cuius tam quando populosus in urbem  
Irruit hostis, atrocem exercens strage peremptum  
Funerumque necem, facies tristissima rerum est.  
Nunc videas raros medio discurrere circo.*

320

*Nanque iacent cuncti pullati, & sordidi amictu,  
Pannosi, laceri, cinere, & fuligine teiri.  
Nec gemere Assyria cesset malus incola terra.*

325

*Te metuunt, miseros tua inssa seuera coartant.  
Id factum prima tantum sub nocte, redemptor,  
Quid fiet, veniet cum quadragesimus astro  
Lucifer, & totius rerum mutabitur ordo?  
Rex ferus ipse auro, varijs distinctaque gemmis,  
Africa damnavit conopea, regis & uxor.*

330

*Quinetiam peccori parcissima pabula prebet  
Incola fixi, uti telli, stabulique profani.  
Forstani id renit, quod maxima tela Tonantis,  
Nec quicquam sublata, ruent sine vulnere cuius  
Cuiusquam, modo si mansuetior inde futura est  
Mens, superata, Dei, precibus votisque profusis,  
Quae lacrymis, & mista graui promittere dolore.*

335

*Hec fuerat series, mandatorumque tuorum  
Consequia, has studio vigilante peregit Iona.  
Sola tua implorata pijs miseratio turbis.  
Atlum aiunt, nisi subueniet tua gratia, prorsus.*

340

*DEVS. Me solum implorant? me plebs desiderat unum?  
Nonne putas homines iustos hos esse, prophetam  
Audire Dei qui tam felicibus usi  
Auspicijs? Cuius hos iustos esse necesse est.*

345

*En (quoniam fuerat tantummodo gratia cura  
Nostra) inuet porro mea mansuetudo fideles.  
I Iona, veteri cessasse tyrannide zelum  
Dic Niniuianus: dic numina nostra probare*

Con-

IAC. FALKE NEVRG.

346

Contritione fidem populi, manifesta sequuntur  
Inducia irarum, quos votum lenis ardens.  
Agnoscent porro facilem dominum, atque parentem  
Placatum, nullo quem vitæ tempore linquam.  
Pœnitenti Triadem dicti, grauiumq; minarum.  
Ne metuat, perijt scelerum vindicta repente.

350

ION. Non eo, si perdenda mihi vel vita, furore  
Inflammati animo, tantis dum saucia curis  
Fluctuat hac anima, & mortem deposcit acerbam.  
Hoc ipsum fuerat, quod me prius ædæ paterna  
Detinuit segnem, & sero tua iussa sequentum.

355

Hoc ipsum fuerat, cur vastæ petenda charybdis  
Ante foret, tanti quàm numinis esse ministrum.  
Nanque ego cognoui penitus, vclut antè professio  
Protestatus eram, quod sis miserator ab æuo.

360

Longanimis, pius, immensa bonitatis, & ipse  
Fons pietatis, amans facilis clementia ubique.  
Scius, te Charisum, non de consuetudine amoris  
Vinci posse, patrem, qui munere semper abundat,  
Quo cumulet reprobos, quibus post sua gratia parta est.

365

Tolle igitur lucem inuisam, nexuq; resolu,  
O DEVS omnipotens, anima luctantis atroci  
Consiliu mortis, nec enim iam viuere possum.

370

DEVS. Tu videas, si post instæ irascēris, Iona.  
ION. Ast ego peritabo hic, cupide tragicosq; tumultus  
Vrbis & interitum spectabo ruentis in Orcum. (Ius,  
Non omnis forsan verè est confessio facta,  
Synceròque profecta animo: latet anguis in herba.  
Quis modo terribilis sonitus, fragor arduus, horror  
O quis plausus erit tonitru cum stridula fundet  
Fulmina: nimborum cum tempestate furenti  
Depluet imber aquas, electro, aurasq; resina

375

377

Sul-



LIB. SOLLICIT. AEGLO. I.

378

*Sulphurea? libeat miracula tanta videre.  
Nunquam alias vidi: nouitas me detinet ista.*

380

*Cur pastoralem myrtum frondosiq; corna  
Non iacimus, patula viridi sub tegmine fugi?  
Hinc etiam pingui quæ sponte cucurbita crescit.  
Gustabo, tellere: (malum) coloquintida mera est.*

385

*Mirer, si quid fata boni largita fuissent.  
Parcior est horum pietas apud ætria Iona.  
Si deliquissim tantum, quantum improba gens hæc  
Pro malis cerasum ferrem, pro carice si agum.  
Tantus respectus pietatis in æthere summo est.  
Sit licet: attamen hic animum satiabo maligno  
Interitus istorum, pereat modo barbara turba.*

390

*Dy nemiorum. Quantum crenit coloquintida nostra  
Per noctem? quantum capitis pendula baccis  
Luxuriat? certe hac subter spectabimus urbis  
Interitum, propius modo sol consurgat ab ortu.*

395

*Quid facis Omnipotens: cur iam non depluit imbrem  
Pestiferum, medium dum sol conscendit ad axem?  
Hæc, paulum abfuseram, viridaria nostra teredo  
Fodit: en velut arefcit: pro quantum ob alto  
Crania nostra calor ferit, obnigratq; colore?*

400

*Hic ego conficior, nec adhuc periære nefandis  
Assyrij. Mori ar, DEVS ô ter maxime mundi,  
Quid miserum torques? vel quis labor usq; labor n̄ est?  
DEVS. Perfer adhuc nondum futis opportuna reluxis  
Funeris hora tui: ruct infperator aura,*

405

*Tunc ubi tempus erit, fuerisq; vehendus ad astra.  
Te decet irasci, Iona, pro regimine vili,  
Quod tibi summotis coloquintida præbit umbris?  
I O N. Irascor meritis, merito succenseo vermi,  
Quæ mihi plantatum germina corroferat aruo.*

409

DEVS.

410

IAC. FALKE NBVRG.

DEVS, Ecce, doles succo quod cassi cucurbita, morsu  
 Aruit exiguis vermin, qua nocte renata est  
 Praterita, aut hodie flaccescens concidit aura:  
 Non ego, mi lona, doleam? non tristia pulsem  
 Pectora, si tantam discretam turribus urbem  
 Innumeris, penitus sub tristia Tartara flammis  
 Merfero, tot populis qua nunc habitata, reuixit  
 Religione pia, clarè informata, sacrifq; &  
 Cede DEO, peregrè atque redi: tua tecta requirens,  
 Discito adhuc melius venerandum scètere Numen.

415

419

## PECCATOR.

Arguit Christus grauiore fato  
 Impium, diras minitans, & Orcum:  
 Rursus at confert miserationum  
 Donaroganti.

De vitæ huius  
 manæ misere-  
 ria & gratia  
 Dei sermo  
 cinatio, s. s.  
 112.

ALASTOR. IESVS.

1

5

10

15

O DEVS, ô hominum, rerumq; æterna potestas,  
 Cuius in immenso maiestas maxima cœlo,  
 Non modò perpetui voluit sibi condere regni  
 Imperium: at iuxta & nostri misererier auro,  
 Gustus Edenitici quibus ardua funera pomi  
 Attulit, ob culpam peccantis turpiter Adæ:  
 Suscipe, multiplicat quas vox mea fracta, querelas,  
 Et grauiæ erumne propè subruta mole, dolorem  
 Dum mihi luctificum generant mala gaudia vitæ.  
 Obrutus insano scelerum luctamine vecors  
 Deprimor, & meritum lacrymans expendo grauamẽ.  
 Te tua, conformis, bonitas augusta, tonanti,  
 CHRISTE, throno æterni iussit genitoris in Orbem,  
 Auxilio facilem descendere: rursus ab Orco  
 Te reducem, è Mundo sublimia scandere ad astra,  
 Cur

## LIB. SOLLICIT. AEGLOG. II.

16

*Cur? Quoniam Mediator eras: tenuere beati  
Te medium, quorum iacet infestissimus hostis.*

20

*Gurgit e Tanario, per se deiectus: at illi,  
Te statuente, tenent radiantia sidera cæli.  
Me tamen, heu misera, & mortali sorte caducum,  
Undique circumagitant nocturna pericula vitæ.*

25

*Perculit inualidum grauis insipientia pectus,  
Quod sapit exitiale, nisi succurrere manus,  
Rex, DEVS atque mens: vim tempestatis obortæ  
Ni turbare parus, portu & dignabere cymbam.*

30

*Deliquium patitur mea mens onerosa nefandis  
Præstigijs Satana, qui nunc exerces atroci  
Disidlo hanc animam, & crudeli clade fatigas.  
IES. Quis lacrymat, nostrasq; fores quis frangit ala-  
Verbere cessarit nisi iam, multetur atroci (flor)*

35

*Supplicio: exanimis nil robore bellua pollet.  
Vos, famuli, reprobum iugulate, scelestus ut iram  
Sentiat ætheri demitoris, & illius arma.  
Quid tibi vis? Qua spe nostram sic impetis aulam,*

40

*Flagitiose? refer, iam isthinc desige gradumq;  
Sanctorum hic locus est, & non violabile numen  
His habitat cæli penetralibus, æthere gaudens.  
Illum scelerum tu sordidus atria Diuum  
Vis habitare polo? Quinimmo cede, nefande,  
Limite sydereo, non audio, cede sub Orcum,  
Tartarus obscænos ubi flumine subrotat omnes  
Sulphureo, Satana fuerant qui castra sequuti.*

45

*AL. Eheu, vae misero mihi terq; quaterq;, Quid ultra  
Infelix mediter, cui desperatio pernix  
Proximat, extremam vitæ spem ponere cogens?  
Tun' me multiplicis depresso pondere damni  
Sic negliges, vota, atque preces sumentur inanes?*

47

H Vror

IAC. FALKENBURG.

48 *Vror adhuc lachrymis, turbato fonte dolorum.*  
 50 *Regrediar paulum tamen audi summe redemptor*  
*Humani generis: tibi mens mea tota dicata est.*  
*Questibus: heu cepti mora longa facessat I E S V*  
*Optime: te sitis hic animus, rogat atque salutem.*  
*IESVS. Improbe, cede DEO, quæ te meruisse fateris.*  
 55 *Perfer, & obdura. Quid inexorabile fatum*  
*Sollicitas lacrymis? Nihil immortalia curant*  
*Numina sollicitos stetus, vanosq; precatius.*  
*Arboris ipse male fructus certissimus index*  
*Degener esse solet, viciosaque pemmata stirpis.*  
 60 *Sic quia mens corrupta tua est torpedine amoris,*  
*Quò DEV S immensus colitur, quo proximus Orbe,*  
*Qui generet fructum diuino munere dignum?*  
*Heu quam difficile est iustus saluetur ut astris,*  
*Dic ubi iam maneat intò sceleratus alastor?*  
 65 *AL. Saluator Mundi fortissime, dulcis I E S V,*  
*Desue chiliadas precor enumerare patratæ*  
*Inprobitatis, & anticipet clementia normam*  
*Iudicij exacti: cesset censura libellam.*  
*Gloria tu patris es, laus augustissima, summi,*  
 70 *Rex benedictus eras terris velut hisce, futurus*  
*Olim etiam Iudex, iustum statuendo tribunal.*  
*Tu pia Davidis soboles, mansuetæque proles.*  
*Pharmaca, quæ grauibz præstât medicamina morbis*  
*Tu perhibes valudè ludibria turpia suis*  
 75 *Esse: iubes eadem egrotis, sine fraude, parari.*  
*Te sine nemo subit vastissima culmina cæli.*  
*Agne Dei, tollens humeris funda, atque nefanda*  
*Crimina terrigenum generis: miseratus egeni*  
*Auxilij, asser opem, fracto mihi iamq; licet ictos*  
 79 *Porrige, dum terrent horrendus tonitrua fontem.*  
 IES.

## LIB. SOLLICIT. AEGLOG. II.

80

*IES. Vindicis ira fero quoniam nunc canduit igni,  
Desine sollicitare DEVM, qui pectora scrutans  
Cunctorum studio, postremum ducit ad unguem.  
Non persona DEVM fallunt, fucatæque verba.*

85

*Non omnis Domini qui multiplicaris honores  
Murmure, qui plustem vel magnificaris Olympi,  
Indigetum numero veniet sociandus ad astra.  
Qui iuuat empyreos tota reboare taberna,*

90

*Fulmincosq; deos vocatis tollere in alium  
Gustare, si mentem labes teterrima Dis  
Obsides, infamem cor nequam gestat, atrocem  
Impietas scelerala tegit sub corde furorem?  
Nonn' iniustitia grandi scates improbi Iudæ  
Vis, animo demum quam multiplicabat iniqua  
Fraus, dolus, exerts fallacia & oscula lingue?*

95

*AL. Concedo, o patris æterni sanctissima proles.  
Nec reputo dignum memet qui cælica capiet  
Gaudia, se famulum tuum ferat Orbs superstes.  
Continuata etiam, tonitru plaudente scelestos,  
Cura animi in tantum est, formidine pulsus, ut acris  
Uterius prorsus nil ausim voce precari.*

100

*Euge tamen (rogito) ne me maioribus unquam  
Muneribus dignere, DEVS. leuidentia confer,  
Tenuia, parua, suo vix pondere, Sole sereno,  
Conspicua: ille ego sum Cananæ pastus alumna,  
Vilius aut si quid Syrophœnicum urbe, catellus.*

105

*Hæc largire mihi cœlæ præsegrina massa,  
Prorsus abundabat mulier quibus inclita terra  
Sidoniæ, Belus dederat quam munere Sida.*

110

*Non' miseratus eras Pauli, tot cadibus urbes,  
Tot lurocinij, sermorum quippe tuorum,*

111

*Qui ausus erat Solymas, vastamq; implere Damascum?*

H. 2.

Si

IAC. FALKENBURG.

112

115

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135

140

143

Exod. 11.

*Si tardare voles, Satana sum præda futurus.  
 Hæc male despondere animum, cunctis Saule, Cainus,  
 Achitophelus item, quibus impia, fœdaque diram  
 Accumulat Stygis amnis diffidentia pestem.  
 IES. Quæ scelus execrabile, adhuc fastidia nobis  
 Progeneras? An adhuc famam captabis inanem?  
 Novus equidem, strepitum veluti terrere sonantis  
 Frondicula folio, ac gutta crepitantis aquæ:  
 Iure D E O potes an tu decertare: furentem  
 Teq; canem, causamq; inam, sub atrocita Diis  
 Tursara præcipitare potest, quiq; obruere Orco?  
 Adde, quod horribilis patet obvia ianua fosse,  
 Transitus esse soles per quam manifestus, ad ipsam  
 Persephonem, Furias, Nemefin, diramq; Megeram.  
 Huic tua visa, caput, cor detestabile Divis,  
 Sensus, & ingenium, debentur, & omnia facta.  
 Nam DEV'S ipse refert: huius miserebor Olympo,  
 Cuius in æternum fuero bonitate misertus.  
 AL. Et tamen ipse pater rursus, placidissime IESV,  
 Fastidicis tribuens oracula sancta Prophetis,  
 Quamprimum (dixit) tolles suspiria peccans,  
 Qui manifesta sui studij peccata relinquet,  
 Ipse ego confringam, pharetra resonante, sagittas,  
 Nec quisquã: memorabo huius non amplius unquam  
 Offensam, qua nos prius irritavit Olympo.  
 Idem ait: æternum velut, & græve maiestatis  
 Numen habet nostræ sua tempora, duras & ævo  
 Imperium: nolo sic peccatoris atroces  
 Supplicij infandæ pœnas, dirumq; gramamen.  
 Noster at hæc animus facilis desiderat ultro,  
 Ut convertatur damni formidine, relictum  
 In renovatus iter, vestigia nostra sequutus.*

Ecce

LIB. SOLLICIT. AEGLOG. II.

144

145

150

155

160

165

170

175

Ecce Acolastus adest, qui sume, & prodigus eris:  
 Peccatrix en adest matrona, fatentur in omni  
 Se scelere, & culpa praeosos: tu crimina munda.  
 Nos tua nunc animas promissio, gratissimūq;  
 Pollicitum pulsare iubēs quo claustra, ferire  
 Articulisq; seram pateant ut tigna, domusq;  
 IESV. Durities posset forsant tibi maior olim,  
 In te etiam fieri moderatior, abdita puri  
 Vis animi docilem sese praeberet alumna  
 Si fidei, accenso cordi qua Pneumatis almi  
 Lumine, dat patrij simul incrementa fauoris,  
 Quae DEVS omnipotens plātat, rigas, auges, et ornat.  
 Ergo cupax nostrae fieri si pectore posset  
 Rite voluntatis: tibi iam miseraio nostra,  
 Et genialis amor conferrent maxima verē  
 symbola iustitiae, culpa perennte reatus.  
 At video, grandi sese tempestate malorum,  
 Nequitiae studioe male, velut ipsa lucerna  
 Aruerit, vera fidei fomenta ministrans,  
 In iustus alias: defecit lampade diues  
 Pallados humor: alunt vix vltima margo micantem  
 Absumptaeq; fraces, flammis trepidantibus, ignem.  
 Credis ac ingenuē mentem saluare nouandam  
 Posse tuam, nostro te praeniente fauore,  
 Pneumatis almi fisci, reparantis sensa, vigorem  
 Sāllus eris, fidei nam iustificabere solo  
 Assensu, per quam DEVS omnia donat amich.  
 AL. Siste gradum, ō IESV ter maxime, siste, proinde  
 Credo equidem totus, sum quantus, & impiger istud  
 Confiteor sancto renouatus pneumate corda.  
 Incipiunt penitus mea sensu calere, medullas  
 Dum penetrat vigor, ecce, nouum, mouet omnia iuxta  
 H.3. Viscera,

IAC. FALKENBURG.

176

*Viscera, praeipiti velut igne soluta. potestas  
Numinis aetherei: nouus incipio esse, recensq;  
At quæror, & cordis doleo tenuissima sensu,  
Progenerare leues motus, fideiq; genimen.*

180

Esai 41.

*Quantulacumque tamē fuerit, ne hanc desine, Christe.  
Ne, (rogo) quæ quassæ est, per te frangatur, arundo,  
Nec linum extinguas, densis quod fumigat umbris.*

Matth. 9.

*Si vis, o domine, en saluabor: dæ modo verbum,  
Mundus ero, tota peccati aspergine tæsa.*

185

Psal. 11.

*Nēne recede à me, clemens miserere, nefando  
Me Sygis eximulante carc, & suralibris hydris.  
IES. Vno Christiadium, fidei diuissime phœnix,  
Quis temet tantum iussit sperare fauorem  
Numinis, ignescens precibusq; laceffere fatum?  
Magna fides tua, magna, potens, uberrima fructus  
Syderei, cegit me acres propellere rixas.*

190

*Te spes, te fidei, Charitum genialis amorq;  
Poscere iussit opem nostram. Ceu credis, abunda  
Dotibus aetherei Domini, cape gaudia vitæ  
Gaudia, quæ cursu sacclorum perpe te durent.*

195

*Quod reliquum vitæ sperest, tribue omnipotenti  
Sponte D E O, cuius vestigia pronus adoras.*

200

Deut. 6.  
Luc. 9.

*Te nullus sycophanta leuis, non scurra nefandis  
Præstigijs vocet à studio, cultuq; Tonantis.  
Dilige proximior loco tibi sanguine iunctos,  
Totius exegesis legis, seriemq; facessens.  
I decus, i nostrum, præsentibus vitæ fatis,  
Nec pecces, grauiora timens fieri vltima primis.  
ALAST. Fiet, & accrescei memorandi gratia facti.  
Hinc igitur cedat cum nomine Alastoris omne  
Nunc animæ vicium, genij dirumq; grauamen  
Sanctificatus enim Solus diluxit amico*

205

207

Calium,



LIB SOLLICIT. AEGLOG. III.

208

*Cœlitum, dicar qui iam, sine crimine vitæ,  
Nomine Milichio, cuius fama æthere fulget.*

210

*Feruo totius amore tui, sanctissime IESV,  
Polliciti: totum cor flammigat igne sacra  
Pneumatis: est DEV Sin nobis, conmerita cœli  
Largita est deitas humana stipe creatis.*

215

*Eia agite, & mecum laudes celebrate Tonantis  
Sydera, terra, fretum: ludent immania cœli  
Corpora, pennigera volucres, animalia terræ  
Cuncta DEV M, liquidi & quæ pascit roris origo.*

220

*Antè tamen summo debentia nomen IESV  
Pectora Christiadum, grates, hymnosq; decentes  
Vocè tubæ, cytharæ, testudine, buccinæ & ipsa  
Cordi inexpleri concentibus optima pargant  
Carmina, quæ cœlos hilarent, telluris & arua.  
Sint tua sint pedibus nostris pia iussa lucernæ  
Instar, inoffenso quæ monstrant lumine callem,  
Maxime cœlitum Rex CHRISTE, refector & cui.*

225

ASINVS.

*Cerne præclarum, Sion ô, triumphum:  
CHRISTV Sinferni Satanaeq; victor,  
Te petu, lugens tua damna, vili  
Vellus asello.*

BARTHOVS. CRISPVS.

1

*C*Rispe, rudem vidisti asinum, qui tractus onagro  
Arcadico, stolidæ spectacula plurima plebi  
Exhibuit ramis frondentibus undiq; pulmæ  
Cortice quæ salices, & odore imitatur aquosæ,  
Cinctus is, & iuuenem secum lentabat asellum?  
Ipse ego, cui similes nunquam spectare triumphos  
Contigit, esse Midæ, certè aut Apulæi dixi

5

7

H. 4.

Prodigia:

In trium  
phalè glo  
riosis. victo  
ris c. i. salua  
toris nostri,  
in Hieroso  
lymas in  
gressum, pro  
vero Dei vi  
ui cultu, ens  
comion.

IAC. FALKENBURG.

8 Prodigia: aut stabulo prolapsa cadauera Circes.  
 10 Reddiderat temulentum sic insania vulgus,  
 Pars asino ut vestes substerneret: altera vocem  
 Tolleret, Illyricis velut, & Carthaginiæ altæ,  
 Littoribus mango cupidos committit onagros,  
 Qui clamore nemus complent, ripamq; marinam.  
 15 Sunt homines juxta qui aderant, iurare parati  
 Se haud generasse asinos, paleis & fursure dignos,  
 Ni grandi imponant asino, sua pignora, asellos.  
 CR. Pontificum ludis soles, impussime, sacros,  
 Qui de more diem celebrandum constituere,  
 20 Traditione patrum, recolatur ut orbe triumphus  
 Salusfici CHRISTI, qui nos à morte redemit  
 Sanguine purpureo, Mundi cum viciima factus?  
 BAK. At mihi semineciisum, moucātq; cachinnos  
 Ludibrij portenta noui, spectare licebat  
 25 Auriculata virum inuenta, dolatæque pridem  
 Artificis studio, qui illos faciebat onagros,  
 Per loca sublicio fulcris trahere atque rotarum,  
 Quæ loca christigenum fuerant sacrata sepulchris.  
 Quamlibet his alius etenim datur ille honor, omnis  
 30 Ut canis impurus, & equi sine crimine cippos  
 Aspergant locio, & tumulata cadauera passim.  
 Plebs cumulata foro, Hebraumq; imitata puellos,  
 Fæmæ elephantigenæ, promiscua pandit, asello,  
 Verbere pulsa viam, & semet dum calcitrant amens.  
 35 Nec fuit hic solus quem diximus, acer asellus,  
 Cumano genitore satus, comitata parentem  
 Filia pomposum est, quæ cuncta redarguit index.  
 At utrunque regens animal, frenansq; lupato,  
 Bartholemi, visus mihi verior, Hercule, ubique  
 39 Est asinus, tantum species pecuina proteruum  
 Reddiderat,

## LIB. SOLLICIT. AEGLOG. III.

40

Reddiderat, spinis pascendum & carice acuta,  
Ille Reatinos asinos, Mulosq; Panormi,

45

Visus & Alpicolas burdones vincere pande  
Crassitie scapula, cui nec cessisset amator  
Arcas aquae dulcis Erymanthi, & bellu i prati.  
Nam supra id mentes hominum quod vertere fuso

50

Instituit, probrosa putas spectaculi vero  
Nonne Deo fieri, cum sic, ratione sopita,  
Insanit stupidum tanto phantasmate vulgus?  
Hac ea stulta tibi dabit ostentatio scanae  
Barbaricae exemplar verae pietatis, & huius  
Processus, Solymam quo ieras saluator in urbem?  
Nonne foret satius causas pendere rerum,  
Inscitiâque animis rudibus detergere: crassum

55

Pectoris oppleti vicij removere veternum,  
Pondere quam pondus, pecus aut onerare ferina?  
Vt non mundanus fuerat CHRISTI ille triumphus,  
Sic praesentari non vult rationibus illis,

60

E' quibus effluxu ceu largo insania manat  
In rude vulgus, agitq; ut, religionis amore,  
Qui subeunt culti pinnacula splendida templi,  
Secedant plerique domum, nil prater aselli,  
Ipsi asinis similes, spectacula turpia vernis,  
Futilitate suae linguae, producere possint.

65

Sed melior ratio, compendia certa salutis  
Quae ingenti studio, quae ingenti quippe labore  
Indagat, verum perpendit corde triumphum  
Salusfici domini, qui non mundanus, & illis  
Assimilandus erat, quo Heroum turba subactis  
Hostibus in patrias urbes rediere trophæo.

70

71

Cesaribus, quorum virtutibus orbita Mundi  
Paruit, imperium fultum dominatibus omne,

Atque

IAC. FALKENBURG.

72

75

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85

90

95

100

103

Atque satellicio valido, cum cedere ferro  
Perdomitas gentes licuit, campestris, lucos,  
Sanguineo torrente simul conuoluere ponti  
Æquora, captabat laudem cum nomine virtus,  
Et decreuit eos summos (de more) triumphos.  
Immo hos barbaries solos tulit esse, deorum  
(Qua patièrè prius, belli feruente tumultu,  
Regnorum) dignos qui templa sacra recludant.  
Noster at hic victor, videt, ut mansuetus in urbem  
Ad diros properet, crudeles atque tyrannos.  
Flet miserè Solymas dum contempletur, & ingens  
Imperium generis quo ducit originis ortum.  
Plorat is interitum iamiam crudeliter urbis  
Prorsum euertendæ duris victoribus: urbis  
Nempe suæ, toties voluit quam numine, firmo  
Præsidio, patrijs cælo iutarier armis.  
Immo cuius opes, collegia, phana, deorum  
Progeniem, ciues, gnatos, tenerasq; puellas  
Sic tegere instituit, gallina puerpera pullos  
Ceu tegis accipitrem contra, sese excutit ultro  
Remigio alarum, & manifestum tendit in hostem,  
Vnguibus, ac acie pugnas depellere rostri  
Docta sui, ne vis pullos premat vlla latentes.  
Pergit adhuc mitis mansuetus uellus a fello  
Venerat in mundum ceu mansuetudinis ergo,  
Tapinosus referens ceu mansuetissimus agnus,  
Cuius in ore dolus, nec erat deceptio fallax.  
Iste licet dominus sit totius Orbis, & ingens  
Vendicet imperium sibi iam telluris, & Orci  
Misi adest, portans exoptatissima pacis  
Munera, cælestis patris omnia dona, Deorum  
Qua numerare chorus nequit, angelicæq; catervæ.

CRI.

LIB. SOLLICIT. AEGLOG. III.

104 CRI. Na tu tot saeculis pomposo ostensi theatro,  
105 Fastidire mihi, spectacula tanta, videre.  
BAR. In rebus vanis oculatus si esse, & haberi  
Tu cupis, & morem fisco pretendere falso,  
Nonne audis, austeram, minax, quam sitq; severam  
Vox ea, tautologos quae nos vetat esse loquela,  
110 De minima siquidem ratio reddenda Tenanti  
Voce, bona est causa, diverso aut fonte, secuta.  
Scandala iam gignunt si verba maligna, Quid actus  
Impius, & detestanda nocumenta lairae,  
115 Qua ferme & brutis diuinum reddit honorem?  
Hic animis opus est, o Crispe, petacior a quo  
Est natura humana alioquin, quam quod a felle  
Obsequium praestet CHRISTO, qui talia damnat.  
Nec puto te melius domino praestare potenti  
Seruitum te posse axis, quam sub iuga CHRISTI  
120 Corda Redemptoris si sponte immiseris, illum  
Corpore, corde, animo, manibus, gestansq; medullis.  
CRI. Tamen etiam domino rationem subijcis ipsam?  
Stultus ego, populi concursum reb. ir inepti  
Sufficere ad festi celebranda encenia sacra,  
125 Et praestare DEO gratum qui velut a fello,  
Poscat idem memores fidei simulare ministros.  
Ergo mihi tecum fuerat certatio sola  
De pecudis sterili, quae pariete nigricat, umbra.  
BAR. Sed ne de brutis dum nos animantibus ingens  
130 Exitiale simul ranis, muscisq; mouemus  
Prelum, in Arcadicos asinos mutemur, ad ipsam  
Rem velis, & equis nos contendamus, amice.  
Poscit enim faciles aliud praestare ministros,  
Quam studio spectare palam, rationis egentem  
135 Bestiolam, maior retrahit quam bellus, si eno

Dum

IAC. FALKENBURG.

- 136 *Dum trahit, ipse animo gestans simul Indiciū onagrū:  
Nempe Prophetarum meditari cantica corde.  
Dicite (quod Zacharius ait) nunc urbe Sionis:  
Filia sancta Salem, letissima subila prome:*
- 140 *Rex tuus ecce venit, Mundi dominator & Orci.  
Miseris, multo & mansuetior, imperij quam  
Seras Penitri subvertens milite portas,  
Sanguinea veltus curru, ferroq; Monarcha. α*
- 145 *Libertatis adeit vindex, mansuetus, atrocem  
Qui tamen & Satanam, & cūctos dominatibus acres  
Tartareis, coges sua vincula ferre gravatos.  
Is genus humanum puri libamine sparget  
Sanguinis, & terras stagnantes sanguine vino  
Imbuet, ut cūctos, quibus horrida contulit orius  
Principium tellus, mortales eluat vda  
Proluione sui, riuoque rubente cruoris.  
Quinetiam cuius cœlorum regna fidei  
Vt referet, Christum votis qui implorat IESVM.*
- 155 *Ille pius, subit hac cui res incognita mentem,  
Non merito ē CHRISTI vitæ spem concipit almæ?  
Non quicquid misero scelerum luctamine forti  
Defuerit, capis id crucifixi ē vulnere CHRISTI?  
Non is conatu, non totis viribus idem  
Inuigilare solet, venientem qualiter apte,  
(Numine concomitante) DEVM capiatq; locetq;  
Hospitio, fidei proponens fercula puræ?  
Pacifica certē frondens pietate, virescens  
Germine sapinosi: tum mansuetudinis almæ  
Frondibus ornatus, palmam CHRISTO obuius offert,  
Deq; triumphato Satana vexilla reportat.  
Immo, sponte DEVM victorem voce sequutus,  
Iubila multiplicat, ter latum Hosanna canendo,  
Latum*
- 160
- 165
- 167

168  
169

LIB. SOLLICIT. AEGLO. IIIL.

*Letum Hosiana, satus benedicto germine David,  
Quo celebratur adhuc, renouata mente piorum.*

TENTATIO.

*Quem Satan tentat truculenter atrox  
Vt necet captum, & laqueo renouat,  
Vber hunc fons, & miserationum*

*Eripit author.*

PHILOPATER. BERNHARDVS.

**Q***uam graue iudiciū summi, Bernharde, Tonā.  
Esse reor, qui non numeris mortalia corda (tis  
Agminibus, tota vsta, superata malorum*

*A truculento etiam Sasana tentatier ultro  
Et finit, & simulat sese nescire iuuamen.*

*BERN. Na mihi tu pelagus curarum, frater, abyssum  
Solliciti affectusq, cies, dum rominis hostem*

*Christigenium memoras, qui nos truculenter adortus,  
In mala prestigijs, mortem & pertraxit atrocem.*

*PHIL. Ast ego (crede mihi) magis horreo, cui quasi  
Hoc certamē atrox oculos infestat, & amēs (presens  
Cor quatit, horrenda cels tempestate malorum.*

*Historiam referam; quam non, nisi morte propinqua,  
Iusserat antē suum genitum Franciscus amicos*

*Inter vulgari, ne vel iactantia fumam  
Laderet, aut in se stolidi ludibria vulgi*

*Irritare paret, miseranda sorte subactus.*

*Hunc caeleste graui castigans verbere numen,  
Cum innumeris dapnis, naturum funere, morbis,*

*Perfidi, iq, truci quorundam opplesset amicū  
Tentat & extremum, quae su constantia mentis,*

*Si, DEVS, hunc pariter casu turbaret atroci.*

*Vix genitor tumulo charissima pignora condit:*

*De grumnis  
& verē Chri  
stianorum  
consolatio  
nib in iudē,  
atque aduer  
sis, meditas  
tio.*

*Vix*

IAC. FALKENBURG.

24

25

30

35

40

45

50

55

*Vix e pauperie data respirare facultas:  
Vix mala semineci laxat fortuna querelis,  
Promere quas morbo nequit augmentante dolorem,  
Funditus omnis erat rerum combasta supellex,  
Corruit in cineres domus eruta funditus atros.  
At (fuit id prorsus mirabile) cuncta domorem  
Contingentem, & minima fuerant intacta fuilla.  
Perfidus ut quis iurasset, atrocibus unum  
Hunc meruisse virum quassari cladibus istis.  
Altera lobus erat facies, vultusq; manusq;  
Languentis, sed erat mens inuictissima diui  
Crede viri, tantum voluit quem maximus olim  
Mundi regnator tribulari Damone sano.  
Incinerata domus iacuit, iacuitq; corona,  
Et mensale decus natarum, gnauiter ipse  
Quas pater imbuerat documentis, CHRISTE, tuq;  
Cognitione prius, dum vita pudica manebat.  
BERN. Euictus tanto, nondum miser ille, dolore,  
Ceperat illicitis actis abrumpere vitam?  
PHIL. Quid? victus lacrymas luctu fudisset acerbo?  
Nocte cremata domus tota est: cum luxit Olympus,  
Aspicit indigno nihilatum puluere regnum  
Ipse suum, sumansq; solum, iugurique miselli  
Reliquias: maiora DEVS mihi iussit, inquit.  
Sic merui, visusq; nocens sum numinis ire.  
Forstans obsequio calui iustissima non sit  
Numina ritè Dei. Quia, sed, vindicta merentem  
Me premit, erigitur rursus fiducia leti  
Pectoris, & vincit nocuum patiendo dolorem.  
Sit modo mihi facilis Mundi mediator IESVS,  
Misget & culpam patris ad caeleste tribunal.  
Quae Dominus dederit, Domino subleuat recedunt,  
Indignantem*



LIB. SOLLICIT. AEGLO. IIIIL

56

*Iudicante mihi, Benedictum nomen in aenum  
Sit tamen illius, qui me tutatur ab alio,  
Non secus, ac patria Iobis pietate misertus.*

60

*BERN. Pertulit is grandem certe patiendo dolorē.  
PHIL. Nescius ipse sui damni, quo durius egrum  
Sors agitabat atrox: hoc incommotior ille  
Perstuit erumnis, se, non pia fata, molestant,  
Accusansq; reum, ac dignum maiore ruina.*

65

*Hoc tantum fuerat nimis mihi visus in uno,  
Quod gnata occasus sic planxerat ille sepulchra,  
Quae Sophia exemplar fuerat, Charitumque piarum.  
BER. Miraris? Non nosse patris tibi contigit agros  
Affectus (puto) solliciti, quem turbat amaror,  
Et defunctorum grauior iactura remordet.*

70

*PHIL. Iam miser ingenti (Quis enim tā fortis ubiq;  
Quem fragili non sorte premat fortuna caducum,  
Aut DEV Sipse fidem non experiat: aquasq;  
Gurgite ceu Iona, Pauli terrestribus aruis)  
Squalidus inceptis luctus tristat, omni*

75

*Præsidio humano, sibimet, cessante, relictus.  
Nullus amicitiae quondam sectator opime,  
Affecta nō mensae ullus adest, sycophantaue turpis.  
Prospera felicitant homines, comitesq; sequuntur  
Luxuriae, Lapidum qui turpia castra frequentant:  
Ast ubi profugata isces, malè cuncta, voluptas*

80

*Pauperie; fugiunt, fugiunt per saxa per undas,  
Nocte igitur quadam (res est verissima) fessus  
Dum carsis Phœbus declinem pulsat Olympum,  
(Dira mihi rerum, & facies tristissima surgit,  
Horreo nam referens, terret memoratio facti)*

85

*Audi, Franciscum tentatio qualis adorta est.  
Omnia sollicitis numeris dum calculus auget*

87

*Damm*

IAC. FALKE NBVRG.

*Damna domus: rerum iam deplorata ruina  
 Tristitia, non generat, parit & suspiria cordis:  
 Ecce autem Tentator adest, strata gemata tanta  
 Fraudis, atrox, astutusq; parans, sic protinus orsus.  
 Constitit ante virum, facie teterrimus atra,  
 Flammis oculis: propexo vellere cuncta:  
 Unguibus horrendus raptum simulantibus: unca  
 Fœdatis vultus promiscide: flammeus ore:  
 Anguibus intextus thoraca patentia diris,  
 Omnia Lucifero similis, quem teliger olim  
 Depulit in tenebras Michaël Archangelus Orci.  
 Incipit inde viro: Quid nunc, Francisce, Deorum  
 Ludibrium, ac tantis agitat casibus, vlti à  
 Anxius es? Lucus solem anticipabit, & umbras  
 Perpetuo, nulla sine aduentante malorum?  
 Reris posse Deum iam te servare futuro,  
 Defunctum morbis, cura, grauiusq; periculis?  
 Fide mihi, facio tibi spemq; fidemq; clientis  
 Te mihi precipuo signandum iri ocyus albo.  
 Mundi ego sum princeps: penitus defossa talenta  
 Me dominum statuere sium, cœloque potentem.  
 Quid lenius verbo? Assensu quid vilius unquam  
 Esse queat cordis, fulua cinnummus in arca,  
 Mitigat & curas, tollit nocumētāque vitæ?  
 Crastina diuitijs te lux mirabitur, auro  
 Fulgentemq; graui, thesauro illoque, (memento)  
 Quo tua posteritas, & qui nascentur ab illa,  
 Vndant rerum cornu, gazæque, triumphent.  
 Quid lenius verbo? Assensu quid vilius unquam?  
 Dic: anima hec Satāe est: Satanas mihi iuge per ævū  
 Sit pater: illius mea mens famulatur honori.  
 Quid lenius verbo? Mihi nec prius ipse parāris  
 Autographum,*

LIB. SOLLICIT. AEGLO. IIIL.

120

*Autographum, praesens quam cernas noctis in umbra  
Venturae cumulos auri, fulviq; metalli.*

125

*BERN. Ne mihi tu vitam mirè infelicibus aetam  
Auspicijs memoras, transactaq; sacula luctu.  
Casibus in tantis sed quae solacia Iobus  
Admisit, cum non gravior queat esse duellum,*

130

*Quam nos cum Satana si digladiamur atroci?  
An fuit assensus scelerati Ditis opimo  
Pollicito in specie, qui vim promiserat auri?  
Ille Supernatem nomen in sua vota vocabat?*

135

*PHIL. Amenti fuerat pius ille simillimus Heros.  
Palluit: extimuit, geniti cubito laetusurgens:  
Ah cessa ne vota DEO, ardentesq; precatus  
Fundere, chare puer: Satanas nos urget apertis  
Insidijs, animam manifesti fraude petendo?*

140

*Funde preces filii, patris & miserere precantis.  
Cura pio certè tua CHRISTO infantia, propter  
Innocuam vitamq; tuam, teneramq; iuuentam,  
Proteget heu miserum tanta discrimine luctu.  
Sic ait, ingentem horrorem, prope consternatus  
Mente, dedit: trepidat thalamus, corpusq; virile.*

145

*In puero fuerit maior num terror, an horror,  
Scit DEVS, exanimem ferme charissima mater  
Mane toro relevans, defunctum exclamat amicis.  
Exiit tandem ille Heros animosus, & audax  
Alloquio Satanae, quem his dictis fulminat ultro.*

150

*Mene petis? Tibi nostra salus, scelerate, nefande  
Impetitor precio, ceu merx spoliata, locetur?  
Tunn' animam hanc CHRISTO quaesita sanguine tollas,  
Perfide Christigenum fraudator, & hostis IESU,  
Martyrio affecti propter teterrima Mundi*

151

*Crimina, tu quorum fueris turpissimus auctor?*

I

Militas

IAC. FALKENBURG.

152

*Militat hac uni CHRISTO mens nostra, triumphum  
Qui de te retulit, Satana afflūtissime, quondam.*

155

*Hinc apage, hem scelerate draco, referāre Gehenna  
Hinc furiose canis, quā te reliquit IESVS  
Ille triumphator, cæloq, Ereboq, tremendus.*

160

*Plurima quid referat? Impegit, malè cautus, alastor,  
In scopulum veræ fidei, cui CHRISTVS asylon,  
Et tutamen erat, Satana crudele minante.*

165

*Perfidus impostor, veterator & improbus, aura,  
Se tulit hinc citius, Zephyroq, furente, procella.  
Et certamen erat tanto cum Demone magnum.  
BER. Ann' habuit commune aliquid tentatio præsens  
Cum saluatoris nostri luctamine, tristi*

170

*Quem Satanas variè dirus vexabat eremo?  
PHIL. Omnis ut ad Christū per dēdū occasio fraudis  
A cane cepta fuit stygio: sic perdere quemuis  
Instituit Furijs agitata ea bestia fundi  
Orcadij, verè viridi latet anguis in herba.*

175

*Questio prima fuit fortem tentantis IESVM  
Præstigatoris; quā spe descenderit axe,  
Filius æterni patris, & verissima imago,  
Ut miser esurie periret, durāque Penia?  
Obijcit ergo nigra durissima fragmina rupis,  
Et iubet ut panes faciat, cum farre liquato  
Conficitur massa cumulus, qui coctus ab igne  
Utiliore modo mortalia corpora pascit.*

180

*Sed vaser hic Satanas aliud meditatus alastor,  
Illud agit, tanto ut de fectu panis, & ascet,  
Auocet immensum IESVM à bonitate parentis  
Syderes, mentem pascatq, cupidine victus.*

183

*Dixit enim: summi satus es si, Christe, Tonantis,  
En quā sollicitè genitor sua pignora curat?*

Te

LIB. SOLLICIT. AEGLO. II. III.

184

185

*Te necat ille fame miserum: te numen Olympi  
Scilicet immensum curat, te diligit, ornat?  
Non potius malis servili è stirpe creatum?  
Assa tibi veniet per inane columba polorum  
Scilicet, aut venient corni te ut gustare pascant,  
Fercula diuino velut à resulère propheta.*

190

*Dic, silicis mutetur ut hic substantia iam nunc  
Informis. Lapidum quoniam commestio nulli  
Est audita prius, tanta atque carentia victus.*

195

*Ecce vides, hominum sceleratus ut hostis eremo  
Salusifico Domino primum inculcare nefandam  
Nitiur ingluuiem, sed avaritiæq; profanas  
Illecebras, fons est simul & quæ vena malorum.  
Nam ratiis oppleto stomacho, sensuq; grauiato  
Crapula, & ebrietate malis, quis erit modus ille,  
Qui retrahet mentes ab cunctipotenti amore?*

200

*Tam subitò de epulis, Epicuri dogmate fœdus?  
Hoc igitur studio ventris, curaq; profusa  
Luxuria, atque siti thesauri, perfidus ille  
Terrigenas quot non truculenter mancipat hostis?*

205

*Cum videamus adhuc, velut alto cespite, sectum  
Hoc genus humanum luxu, atque cupidine nummi,  
Qui vitis animi fomentum grande ministrat.  
Et studuit pariter tali stratagemate nostrum  
Fallere Franciscum, dum condutione pusilla*

210

*(In specie) aggreditur, fucato & subdolis astu.  
BERN. Vafrietas mira hac Cacodæmonis. Hei mihi,  
Peste premit nostri, populū, nūc tēporis, omne, (quāta  
Cinriculo, cui nil iam gratius orbe nefanda  
Luxuria, secum quæ non finita malorum*

215

*Agnina producit, totum in sestantis Mundum.  
Inglunie nonn' en plures perière canina,*

I. 2.

Quam

216

220

225

230

235

240

243

1  
2  
3  
4

## IAC. FALKENBURG.

Quàm iacere solo gladij mucrone perempti,  
 Sine vides celsas monito vertice turres,  
 Nobilissimi casar, aut viliorare tabernas?  
 Hic iaceo populi cinilia facta sequestrans  
 Quem soli, a reliquis ruralibus, atque feroci  
 Rusticitate foris, muri, dirimuntq; fluentia.  
 Forsitan hac etiam vires tentatio Pini  
 Parte suas aperit, gentes quis conficit orbis,  
 Quae veniunt raro potest nisi ad arma, manusq;  
 PHIL. Maxime. Et hac fuerat tentatio talis Adami.  
 Quem licet haud fructum stimulaueras ulla proci  
 Esuries, hortu qui nascebatur Edeni:  
 Ceperat hunc vexare tamen sitis aspera vana  
 Gloriosa, qua non potuisses rite beari,  
 Mandato grassante Dei, penamq; ferente.  
 Debueras certe tot fructibus uber opimis,  
 Retribuens grates Domino, contentus abire,  
 Luxuria haud maledolere illellamenta nefanda,  
 Fas, vetitumq; sequi contra, stimulante furor.  
 Inde patet liquido: Quomā Franciscus is Heres,  
 Religione Dei fuerat suffulius inanis  
 Haec Satana prorsus quod erat persuasio, cassa  
 Spem sua, tentat quando hunc euertere gaze  
 Pollucis, ex qua luxu fomenta reposcit,  
 Haerit & ingluvi, quae à summo numine versis.  
 Non enim potius est dirus perflare tyrannus,  
 Ille licet totum secum trahat impiger Orcum,  
 Presidium qua parte DEVS, Christumq; locatis.

## Epigramma

Elia palungeni, Germani.  
 Res olim varias in Canis diphosophista  
 Trallabant sermone vago, sed tempore nilro

De

LIB SOLLICIT. AEGLOG. V.

*De verbis t. omnia Cane Contentio sacra  
Orra rapis cacas furiosa in praelis mentes.  
Que quam am dūm possis ratione, Th. alia  
Ista dices : quom tu suspensio, lector amice,  
Perlege iudicio: nec te legisse pigebit.*

EVCHARISTIA.

*Contulit CHRISTVS mediator Orbi  
Symbola, firmo & monumenta patto,  
Cum suum corpus daret, & eternam  
Rite petendum.*

CONFESSOR. DIACONS.

*Cum me sollicitudo grauis premas, atq; malorum  
Tempestas curis & ineluctabile ten. prius:  
Omne meum studium, vires, animaq; facultas,  
Torpes & ingenuum, quod me perduxit in airox  
Exitum vite, quo desestandus alaistor  
Abiectus Domini meritis conspectibus angor:  
Ab quo me vertam? Quare arti: miserrimis omnes  
Inter mortales, venerandum flexero numen?  
Fata reluctamur vicis, auspera scelesse  
Qua minis a mibi Diras, mortemq; nefandam.  
Arida salta suu, & sum conturbata pauore  
Corporis ossa mei: non respiratio mentis  
Cor vegetas frallum, patiturne calefcere sensus  
Heu consternatos violentis fulmine fass.  
Vulnus foris obsidet, gladiusq; cruentus:  
Flammis ferox agitat dolor intus: acerbis amator  
Sanguine & l. cryma, quam desperatio gignit  
Ultima: peilem acutis durissimus impetus Orci.  
Non ego peccani, Satana qui castra sequutus,  
Mili: o nunc contra CHRISTVM, sanctamq; piorem*

*I. s. Progeniem,*

*Pro statu  
temporis et  
sato & elud  
palsim vel  
rixoso vel  
colmirulo,  
de caniz  
Dominice  
cēmunionē  
commemur  
ratio.*

IAC. FALKENBURG.

Progenies scelerum dum symbola pectore gestis  
 Nam vexilla, mens qua nunc exercitus ultra  
 Extulit imperium Virtutis, & arma frequentas,  
 Illa sunt penitus suis picta coloribus arte  
 Mortis: eam execranda Fames, Sitis atque sequuntur  
 Religioforum, Blasphemia, Luxus, avara  
 Pestis, proffensa & Pietati adversa Tyrannis.  
 Dux prior, Infernus. Satrapa, Gula, Inertia, Torpor.  
 Segnior his castris nec inani surgida vento  
 Ambitio cedit: non Ludus, & Alea complex  
 Ebrietasque abest, sorge aut tentoria fixis.  
 Constitutum Dux aliter, & illecebre bellum  
 Expetit, humanum sitiens ferus ore cruorem.  
 Emittimus sed nos horrenda rade donas Aeterni  
 Vestibulo Salanas, fallis stipendia solvens  
 Digna meis, summos cruciatum agmine monstrans.  
 Hei mihi, v. e. misero, peris, solamen egenis  
 Ni quod habes rebus, in, qui dominatibus axem  
 Incolis, atque tuo data maxime certa potestas  
 Praestitero scelus solvendi turpe ligamen.  
 Te precor, p. venerande pater, cui celsus ingens  
 Spiritus eloquium sacer est largitus, & aram,  
 Da faciles rediens, da mens, qua crimine squallet,  
 Purificata luem mundaet, seg, induas armis  
 Iustitiae petitor celsi quis cultus Olympi.  
 Igne novo CHRISTI feror en succensus IESU.  
 Ius per mirandum, fidei & sanctissima voto  
 Dogmata, contentum fore me pietatis, & almae  
 Virtutis studio: rigidas deponere lanceas  
 Mens iubet, aeterna suiens compendia vita.  
 Dummodo se scelerate draco fugiamus, & ebrietas,  
 Intus in cinis riguerunt corda, caputque.

D I.



LIB SOLLICIT. AEGLOG. V.

DI. O' scelerum sentina venis fœdissima, belli  
 Luxuriam fugiens? Iam te tua crapula pernix  
 Deseruit? Iam rapior atrox scelerata reponis  
 Arma manu? Pietas que te, terroribus ætæ,  
 Perpetuas causas iussit fugitare doloris?  
 Sed quia te cogit nunc impasientia cordis,  
 Cognitione sui, veniam sperare Tonantis,  
 Es petis admissi iam placamina maligni  
 Criminis, ipsa tua est quo coram infantis, & etas  
 Conspiciat a virgine habet submissio laudem.  
 Laxari poterint fortasse ligamina pravi.  
 Nunc effare tamen, quo te molimine recti,  
 Dignatus DEVS hoc animo, ut scelerata relinqueret,  
 Viribus affectans eolorum gaudia cordis?  
 Scis elementa etiam vere pietatis? An unquam  
 In mentem venire tibi pia vulnera CHRISTI?  
 CON. Præmissi petis pietatis? inepior atas  
 Prima fuit. Dura nam tyrocinia præter  
 Militis hand didici. vana hic pietasq; fidesq;  
 Laudande specimen probatis rariis armis  
 Conspicitur, nisi si probitas comitis crebro  
 Dicere: tercentum crucifixi vulnera CHRISTI  
 Commemorare ioco: simul ut quis candens ira  
 Sacramenta vomit decies millena Tonantis.  
 Est luctu repensata mihi temeraria belli  
 Optio, furta, peces, solis et studiumq; rapina.  
 Noster amor bellum fuit, & mea summa voluptas  
 Exerere manus, ac detestabile bellum.  
 Hic nos prædantem, spoliantem ac sancta Deorum  
 Phana sacrocinij petimo dum rure colonum,  
 Obiectata suis virguncula (territa tristi  
 Cade patris) memoremq; DEV M minus at a furens.

l. 4.

Tunc

IAC. FALKENBURG.

*Tunc (seis fata viam, respiscendiq; dedere  
 Forte modum, seu vita fuit seruanda puella  
 Innocua) obruerat mentem subitaneus horror,  
 Iudicijq; timor, perhibent quod sine dierum  
 Affore, terribili reprobis, sub indice CHRISTO.  
 Ex illo cepit me tempore triste malorum  
 Supplicium terrere nimis: plerunq; viderem  
 Cum reprobos sauo non tantum sulphuri, & igni  
 Dammandos, verum rigidas expendere poenas  
 Hoc etiam Mundo, Nemesis grassante seuera,  
 Innumeris vidi miserè cessisse rapinam,  
 Sanguine parta fuit pressi quæ saepe popelli.  
 Ergo ad te venio lachrymans: tu solue reatu  
 Hanc animam, (tibi quandoquidè data tota facultas)  
 Hanc nocitura mea tribuens solamina menti.  
 Si tamen hæc elementa forent, ac cognitione  
 Digna satis, teneo exactè: Pater optime, cælum  
 Qui colis. Angelicum noui simul ore parergon.  
 Notus etiam: Credo dominumq;, Deumq; potentem.  
 Sed si certa fides rerum, non constat ubique.  
 DI. Proh fatum omnipotens, tantam negligenter, alastor,  
 Et securè, agere hanc rem, tanti ponderis vnami  
 Te titubante (scelus) vix ore fateris adhuc ne,  
 Scire preces, dominus charos quas Christus alumnos  
 Edocuit: tua certa fides, assensus eorum  
 Dictorumq; manet? sex o scelerata malorum.  
 (ON. Non ego sat merito venio accusandus ad aras  
 Hæce Dei, doctor sanctissime, veriùs illi  
 Qui vetuere rudes laicos enoluerunt libros.  
 Hinc mea cura fuit, nocuum depellere vulnus,  
 Cum capulum quisquam stricto mucrone petiuit.  
 Quid tamen esse fides poterat, dic, optime, porro?*

DI.

LIB. SOLLICIT. AEGLOG. VI.

117

DI. Pone supercilium austerum, frontemq; proteruā,  
Atque Fidem distis habeas, qua maxima virtus.

120

HANC sperandarum quoniam fiducia rerum  
Procreat, ipsi etiam constanter credimus illud,  
Quod sensus oculi nunquam cōtingere possunt,  
Donec in hac vita mortali peste grauamur.

125

Hinc, homines, interq; DEVM, dic esse placentem  
Rite voluntatem, qua mens connectitur illi,  
Ducta rei sperandae, quam promissio praestit,  
Indice, qui nunquam fallax queat esse, perinde  
Ceu DEVS esse nequit sibi met contrarius ente.

130

Cuius ut ipse rei certus potes esse, fideli  
Sacramenta fide capiat cor, corporis, atque  
Sanguinis unigeniti CHRISTI, qui regnat ab aeo.

MUNDATIO.

Mundat hic lepra viciū Redemptor  
Inclutus, tabi medicatus atq;  
Qui pius mentes animae nefando  
Crimine purgat.

Beneficiorū  
& gratitudi-  
nis vinculū  
chumanū.

LEPROSVS. CHRISTVS.

1

**S**alue festa dies, lux optatissima silue,  
Clarificata tuo iam Sole: virentius aruum  
Aspicio: vernant pulcherrima vallibus imis  
Lilia, florigerantis humi nunc omnia vernant  
Germina, quinetiam, dulcissima gaudia promunt;  
Ambrosia, Domino sparsa & prorsus odores,  
Hac transgressurus qui nunc de monte recedit.  
Nunc vos ex hilarate, mea, radicitus, herbae,  
Nunc comite ornatu radiantes marginis ultro  
Folliculos, quibus in semine generatur, & ipsa  
Progenies vestra series, spes atque nepotum.

Ex Mat. 8. c.

5

10

11

Nunc

IAC. FALKENBURG.

Nunc melicum vestro deducite gutture carmen  
 Syluicola volucres, & tu lusciniæ, cantu  
 Quæ mihi visa grauem noctem lenire sonoro.  
 Ecce creator adest, maiestas cuius ab ævo  
 Durat, & ipsa statum manet incommota perenni.  
 Imbibat omnis ager diuini flumina roris,  
 Visurus faciem Domini, qui sydera torquet  
 Imperio, & nostras qui inuisit numine terras:  
 Quo genus hoc hominum dignatus adire, relictis  
 Sedibus æthereis, oraculq; pungere patris,  
 Dogmate suluisq; sparso diuinitus orbi.  
 Nunc cremor igne nouo hic, & inenarrabilis ardor  
 Me rapit alloqui, decorabo virentibus herbis  
 Ergo caput, ne fortè cutem lacerata supellex  
 Omnibus inuisam faciat mortalibus, illum  
 Qui comitantur, iter qui continentq; fauore.  
 Quare, summa fides, & inexpugnabilis Orco  
 Iustitia renouet suis, imperfecta dierum  
 Quàmlibet, at iam iam syncerior arte futura,  
 Munifici & domini medicamine. Fac veniat rex  
 Cælituum. nunc ora preces, cor vota profundant.  
 Vir generate DEO, patris o cælestis imago,  
 Cuius ab imperio trifida tremat orbita mundi,  
 Ab miserere mei: mea mens desiderat unum  
 Te dominum, ex Abrahæ qui semine cretus, Olympi  
 Mente agitans, reprimis terrestria corpore regna.  
 Me grauis, eiectum, & tenet incurabilis ævo  
 Asparagius, lepræq; lues: fugere iacentem  
 Me miserum cuncti populares, febilis uxor,  
 Fisioliq; mei: dilapsa est perdita turba  
 Prorsus amicorum, qui gaudia nostra secuti,  
 Luxuriamq; prius, cum splenduit ade metallum.

Te

LIB. SOLLICIT. AEGLOG. VI.

44

45

*Te (rogo) in antiquam patris omnipotentia chari,  
Excitet atque fauor virtutem, maxime IESV,  
Sancta repugnare precibus modo ni qua voluntas.*

*Tu potes, affer opem, tu propiciare misello,  
Quæso, mihi: eluam mundato tolle nocentem.*

50

*Sic tibi complacet mea vita, leuata benigno  
Munere, sic auro tua magnificentia daret.  
(CHR. En, velut hæc protensa manus dat dona salutis,  
Est operumq; potens patris, ac perfecta potest. ut  
Sic mundare, volo, fidei signacula tanta*

55

*Sint mea verba tibi: virtus me quippe coegit  
Hæc fidei, cunctis facilem fieri atque fauentem,  
Quis spes progenerat mea nota potentia, prompti  
Auxilij, mei fiducia, credula signis.*

60

*Ergo nouos artus, ac pristina membra resumens,  
Exuuiis pariter scelorum deponere priorum,  
Iustitia sectando viam, quæ tramite longo,  
Ac simul angusto transmittit ad atria cæli.  
Surge, sacerdotum munus laturus ad aras,  
Purificatus abi, venerator & astra precatu,*

65

*Ingratis frustra miracula nostra recensens.  
LÆP. Te canet æterno laudatio nostra tenore,  
CHRISTE Deus, meus cui tribulatio digna lenari  
Visa fuit: (te dante) fides solidata, rigenti*

70

*Mundificata lue, renouatus spiritus oris,  
Imò facta tui quoque corda capacia verbi.  
I decus i nostrum, fer & incrementa salutis  
Perpetuæ reliquis mortalibus, oro, Redemptor.*

75

*Nunc scio, quid sit amor IESV, nunc aureas, aut  
Cote reductus, aret stylus hunc in pectora, vilis  
Mancipij, fateor me quale, perennibus eius  
Sernitijs, virtute noua, partaq; vigore.*

Nunc

IAC. FALKENBURG.

Nunc scio quanta Patrem tetigit miseria nostri,  
 Ad nos qui medicum tete, dulcissime IESU,  
 Misisti ab axe poli, quo condita cuncta gubernat.  
 Eheu, Quis toto fuit infelicior orbe  
 Incola frugiferae telluris? inertior ipsa  
 Corporis accidia? scabie quis foedior, omni  
 Quae graniter corpus viciauerat undiq; parte?  
 Turpiter eiectus patria miserabilis urbe  
 Exul eram: pueruere caput, lacerata cruento  
 Vulnere membra mihi misero: fugere sodales,  
 Et sycophuntarum mendax, scelerataque turba,  
 Morbis ut ingruerat vehemens, defecerat auri  
 Illecebra, Colaces quæ ad prædā inuisat atroces.  
 Crassior (en) dura quoque cortice soluitur ater  
 Asparagius, sanie qui sic spumabat, ut alta  
 Arbore pix resinosa fluit, mittitq; medullam  
 Spissa foras, succumq; larix, contermina ripis.  
 Summa, miser fueram, & pauperrimus incola mûdi,  
 Cui fuit omnis homo dictis infestus acutis,  
 Sorditiemq; meam detestabatur olentem.  
 Gratia non summa hæc, me conualuisse, veterno  
 squallentem, grandique siccis, lacryma, atque dolore?  
 Eia, vera Dei soboles, medicamine cuius  
 Reddita membra mihi purissima, cuncta salubri  
 Ossa vigore calent, pulmonis, inertior ante,  
 Vis renouata, sonat nunc articulata ad amussim  
 Omnia verba, usus quæ lingua & cura requirit:  
 Da (precor) ingenium iuxta docile, atq; modestum,  
 Quod tua dona canat, nomen quod laudet in æuum  
 Et Patri, & Geniti, & sacratæ Pneumatæ auram,

FINIS.

IN  
REGNI LAVDEM,  
R. MAIESTATIS HONOREM,  
CONSILIARIORVM GRA-  
tiam, Ministerij commen-  
dationem. F. datus,

**A**POLLONIO, ex OXONIENSI *Anglicæ Aca-*  
*demia*, in aulis 9. & Collegiis 16. nominibus  
fundatorum, extruccionibus, numero scholarum, &  
reditibus annuis atque proventib. nobilissima, distri-  
butâ, cum ibidem, procancellario D. Gulielmo Cole,  
regente, à magni nominis Viris & Reuerēdis. in Chri-  
sto patre, D. Ioh. & Elmero Antistite Londin. doctrina  
& pietate præstâtiss. DN. patrono & mei et Musarū  
honorandiss. cōmendatus D. Lauren. HVMPHRE-  
DO, Theologo professori Regio, et per eundem inge-  
niorum censorem acutiss. D. Tob. Mattheo, D. Ad-  
amo Squiero, D. Alart. Colipepero pro tempore Vice-  
cancellario, & Dd. alijs, familiarior factus, tempore  
Comiciorum ob Dd. & Mm. promotionem, dieb. 12.  
14. Mensis Iulij solenniter peractam, aliquāto diutius  
hæseram, humaniss. exceptus.

Deposcent tutæ fertile carmen opes.

**IDYLLIIS** vero, ex CANTABRIGIENSI  
*Academia illustriss. à Sigisberto Anglorum Rege*  
*ante annos 948. excitata, tandem amplis & magnifi-*  
*cis Collegijs 14. à principib. & claris in Repub. viris*  
*tum fundatis tum donatis perpetuo terrarum & pos-*  
*sessionum proventu ad certos studentium numeros in*  
*omnem æternitatem nutriendos, aucta. Aula deniq;*  
*edificia paulo minus splendida quàm collegia, in qui-*  
*b. clarorum virorum & luculentum filij priuatis a-*  
*nucorum*

# IAQ. FALKE NEVO.

micorum sumptibus educabantur, collegijs ibidem cō,  
multa sunt. In Comicijs, mens. Jul. dieb. 2. & 3. rite,  
procancellario D. Richardo Howlando, Rectore, om.  
nem mihi presentis benevolentiam, una cum D. Ioan.  
ne Still, &c. exhibente celebratis. De Archiepiscopa-  
tibus Anglia Cantuariensi, Eboracen. & Episcopatis.  
Elicensi, Sarisburiensi, Wyndesorensi, Wygornien. Nordanicē.  
Dunelmensi, & 24. reliquis rebusque atque Antiqui-  
tatis florentiss. alias occasio ducendi in ceteris Sollicitu-  
dinem libris meis dabitur. Bene valeant in Christo.  
Anno 1578. die D. Jacobi Apostoli, in cuius vigilia  
ipso die Solis h. 2. 24. Julij ante annos 38 in Marchia  
nomina Brandeburgica natus I. Falckenburgius, etatis  
mee annum 39 ingreditur, quem ut cum reliqua vite  
parte felicius peragere, saxi Ieboua ille noster O. M.  
Nil inuat omnigenam rerum perdiscere casus,  
Si facienda fugis, si fugienda facis.  
Su pium, & Virtutis amicum honoris amator,  
Plurima sic Vite secula faustius ages.

CVM

COMMENDATIONIB. ET LITERIS,

Sereniss. Archiducis Austriae, Rom. Imp. Aa. Un-  
gariæq; Bohemiae &c. Regum, filij & fratris,  
MATTHIAE, Gubernatoris BELGII  
nobiliss. ben. liter. amantiss.

Ad DN. Reginam Anglia ELIZABETHAM,  
cognatam gloriosiss.

Item excellentiss. Marchionis Hautechenfis Caroli  
Phil. Croij, Statuum Belgicorum in Britanniam  
bis Legati felicissimæ,

Ad Leycestria Comitum iuchynum Rob. &  
FRANC.



IN ANGLIÆ COMEND.

*Franc. Walsingham, EQ. Secretarium Regium su-  
premo, modo in inferiorem Germaniam Legatum,  
cuius reditu in rebus concedendis, negotiisq; feliciter  
officium ibidem tempore presertim hoc tumultuoso in-  
colorem & fastidium, an de expellamus: Iuxtaq; ser-  
uissimum pro ad principiæ Masticæ, Domino clementiss.  
cum suis, simulatque illustriss. Palatino Rheni Ioanne  
CASIMIRO, bello Duce fortiss. adeoq; omnibus pro  
aris & focis, nominis diuini gloria, patriæq; libertatis  
defensione contra furores sine Tacticis sine Tyrannicis  
legionibus dominantibus, omnia felicia, atq; ceptorum suc-  
cessus prosperos, saluantes, & optatissimos, ex animo,  
zelo pio precamur & cupimus: Britannis vero hostibus  
exuli spontaneo omnis humanitatis officia prestan-  
tib; pacem perpetuam deuotissimis optamus.*

*Pro I. Falckenburgio, Imp. Rom. & Austriacis,  
ab annis 15 in præsens usque a seruitijs,*

*S. C. palatii Comite. F.*

*Poëma hoc Cl. D. Iacobi à Falckenburgk, Apollonicū,  
doctrina omnis virtutis & scientia plenum sanctæ ca-  
tholicæ ecclesiæ contrarium non est: immo Rerumq;  
proceribus utile est opusculum, speculi visus instar, &  
fortune rosa. Similiter & in Iona Prophetæ historiā  
paraphrastica explicatio doctiss. & de sollicitudinibus  
hominum generis consolationibus diuinis, atq; medi-  
tationibus in aduersu, Æglæ sacre reliquæ, ab eo-  
dem viro Equestri Falckenburgio, carmine eleganti  
factæ, nihil cōment, quod sacrosanctæ veteris ecclesiæ  
veteris Religionis contrarium sit: & vtiliss. & digniss.*

*sunt, quæ imprimantur & legantur.*

*Iohannes episcopus Londani.*

95

*L. 12. Tab.*

*Ad Deum iussu advenio:  
Pietatem Colem:  
Opes amonento.  
Qui fecit facti:  
Deus vindex eris.*

100

*In principis Auctoris patri Symbolum.*

*V. D. M. I. A.*

105

*Omnia preterant hominum sapientia, Maculas,  
Pontificis Canones, Caesaris atque patrum.  
Sermo DEI vixit, omni florebat ab uno,  
Hic erat, est, et erit: Cetera mortis erant.  
Dux, via, vita, salus, iudex, lux, ille Magister,  
Hunc cape, crede, time, subge, vive, VALE.*

108



## ARA ET FOCVS,

PRO

*Ecclesie, Causeq; bonæ triumpho.*

IN

Prosperissimos & salutare Regiminis ELIZABETHÆ I, eminentiss. augustiss. q. Angliæ, Franciæ, & Hyberniæ Reginei, fidei perpetuo opt. max. defensoris, ævi 21. (brist. 1579. auspicij, medijs, & finis, Maiestatem ipsius illustrissimo Palatino Rheno Iohanne CASIMIRO, Duce Bavariz, Herce & sacri Rom. Imp. Principe fortiss. incluytissimi Anglorum ordinis PERLESCHELDII Equite aurato, feliciss. illo ex belli Belgici varij Casus in Britanniz Metropolim cum animatum colloqui causâ, votis ventisq; secundis cum applausu congratulatione & lætitiâ publica, ipsi Maiestati R. Proceribus & EQq. regni nobilissimis, Antistitibus Ecclesiarum reuerendis. Antecessoribus Academicarum clariss. Cinitratum Maioribus, Senatoribusq; prudentiss. adeoq; omnibus ac singulis gratissimo, acceptiss. amiciss. charissimoz accedente, & aliquot EVROPAE Procerum Legatis de rebus Christianitatis gravissimis consulatione nunc nomine apud eandem presentibus, SVCCESSVS: Obsequij, adeoq; auctorum, laterumq; simulatoq; perpetuæ rei recordationis memoris ergo F.

AD

*Inchyæ Urbis Londoniensis MAIOREM & Senatorij ordinis viros EQq. clariss. honoratiss.*

*Literatorum patronos necnon antiquitatum amatores longe celeberrimos, Dominos suos semper colendissimos.*

*Autore*

*Iacobo à Falckenburgk, Germano.*

LONDINI

Typis Rich. Graphci. 22. Ian. A. 1579.

ELEGIA,  
DE EXPEDITIONE

Palæstinorum in Hebræos, breuiss. continens  
Heroicam Davidis cum Golia bestia inania-  
ni pugnam, rumoribus nostrorum temporum,  
depopulationibusq; siue Turcicis, siue in-  
sectinis & Tyrannicis apprimè accom-  
modam, meditationis pie ergo  
F. ex libro i. Reg. 17.

1 **A**rima Philistæi Indæ accerrima genti  
Intulerant animo dra mirante duces.  
Iamque Sochoræos immani milite colles  
Complerant, castris & loca lusa suis.  
5 Rura, hominesq; capis, ferro populatur & igne  
Omnia, pro libitu barbari hostis agit.  
Saxum ac vi patrijs à finibus arceat hostem  
Undique collectos cogit in arma viros.  
Monte sub aduerso figis tentoria, vallis  
10 Parnaq; congressus que prohibet, ætat.  
Instruile stabant acies, cum pugna parati,  
Dant liti signum, cornua rancia sonant.  
Singula sollicito perlustrans pectore Saulus,  
Armatus rapidi terga premebat equi,  
15 Dum manes ut DOMINI fortes inearint honorem,  
Ex pro communi bella saluæ gerant:  
Ecce Philistæis prægrandæ corpore castris,  
Egreditur vastus mole graduq; gigas.  
Monstrum horrendum, ingens, longè septem amplius  
20 Torua illi facies, luminaq; igne micant. (vlnat,  
Dixeris Excelado Sicula sub ræpe creatum,  
22 Cyclosum aut Stygia fide redisse genus.

Fr.

23

*Incessu horrendus, rigidis horrendus in armis,  
Horribili vultum cunctas ense lasas.*

25

*Quid galeam memorem, loriceamq; are rigentem,  
Pelias haud tanti ponderis hasta fuit.*

30

*Aere gravem dorso clypeum gestabas, cunctis  
Es comes ante pedes armiger acer eras.  
Corporis hic vasto confisus robore, Dixim*

35

*Impius atque hominum pessimus osor eras.  
Ille Palaestinae fulgentes are phalanges,  
Cum videt, armatis praeaeq; plena viris:  
Concussus pedibus stridendo pedore terram,  
Terribili tales edidit ore sonos.*

40

*Quis Deus est vester cui tot confertis honores,  
Cuius in hoc bello sollicitatus opem.  
Qua vos eripient gladius nona nomina nostris,  
Ne sitis manum nata rapina mea?  
Ense opus & valido membrorum robore nunc est,  
Ignavi rogent ad sua capta Deum.*

45

*Ipse ego nullius confisus nomine pugno,  
Dextra mihi Deus est sum mihi tela Deus.  
Qui mecum ferro valida concurras & hasta,  
Huc venas vestro de grege si quis adest.  
Experiamur (ait) quid possit vietaque vicissim.  
Num Deus hic vester, vel mea tela inuenit.  
Siquis & hanc vestram tulerit de corpore vitam,*

50

*Unius aut valido casus ab ense cadam:  
Nostra potestati sunt subdita corpora vestra,  
Aut grame servitii vos soleretis anus.  
In nunc auxilium praesenti à numine posce,  
Ernas è nostra vos DEVS ille manu.*

54

*Dixerat: ingentis clypei concussa fragore  
Terra tremit, sonitus hastarq; moia dedit.*

Talia

55

*Talia quotidae scelerata voce fremebat,  
 Probraq; mendaci duxerat ore DEO.  
 At totum trepidant castrum, paucor occupas omnes,  
 Dirigit sanguis, dirigitur coma.*

60

*Arma viri, vulnusq; cruce mirantur, & artus,  
 Ausus audito nomine quisque tremis.  
 Corripuntq; fugam timidi, si quando reuerſi,  
 Viſum erat, fremitus audierantq; cruceſ.  
 Proinus in caſtris muſſo pracone ſeruntur,  
 Iſraelitici ſeria muſſa ducit.*

65

*Siquis in hoc certu, vel aperto vinceret hoſtem  
 Marte, vel hunc ſtrueret viq; doluſq; necem.  
 Filia vultori regis promittitur, ingens  
 Hic nothus audaci cuius ab enſe cader.*

70

*Additur & regni cum ſponſa portio, cenſus  
 Et ſua ſtorps dandi libera lege foret.  
 Nullus at in populo, qui ſumptis fortiter armis  
 Immani monſtro congregaretur, erat.*

75

*Iſai ſoboles aderat clariffima David,  
 Viſeret vi fratres patre iubente ſuos.  
 Aſſiſque dum tradit praefecto dona cohortis,  
 Fulgentes multo luſtrat & are viros.  
 Prodyt ingenti conſiſus robore Cyclops  
 Enomus & ſimilis priſtina verba ſono.*

80

*Non tulit Hebraea David comitia gentis  
 Faſta, nec in ſummum dila maligna Deum.  
 Flagrantes animo puerili concipit ignes,  
 Impius & quiſnam ſis cernit ille rogat.*

85

*Atque ait: O ſtolidi veſtras ſocordia mentes  
 Quae premis & vanis quiſ timor offa quatit?  
 Siccine vos ſoli Domino confidiſſis, an ſic  
 Pendet in hoc vno vindice veſtra ſalus?*

86

Tert:

87

90

95

100

105

110

115

118

Turpis blasphemæ mendacia, probra Cyclopi,  
 In summum toties qua sacis ille Deum.  
 Hec hausisse inquam toties decet auribus equis  
 Hoc tantum placido pectore feris onus t  
 Totq; viros inter præstantes robore & armis,  
 Iam non qui Dominum vindices ullus eris.  
 An impune feret tantum scelus t anne peribis  
 Prorsus Hebraeorum gloria sancta Dei?  
 Obijciam potius caput hoc immanile periculis,  
 Ipse Deus vires auxiliūq; dabis.  
 Me custode Leo latitantem vepribus agnum,  
 Atque aliam frendens abstrulus vrsus onem.  
 Attamen hac dextra, Domini sed viribus, ambos  
 Occidis, manibus prædæ fure meæ.  
 Vixit adhuc anila qui me de fauce leonæ  
 Eripuit saluum vestitūq; meæ.  
 Insitus presidio munitus, talibus armis  
 Fretus, in hoc solo vindice tutus ero.  
 Dixeras: ex templo venimus ea Regis ad aures,  
 Et ducibus referunt omnia verba suis.  
 Mirantur puerūq; vocant puerilibus armis,  
 Omnes contumaci posse Cyclopa negant.  
 Intrepida repetit Damodes singula voce,  
 Ad populum veniens quæ modo dacta dedis.  
 Addidit: hac dextra vastam mihi credite molem  
 Conteret æternus qui regit ætra, Deus.  
 Anne Philistæi noceat mihi: summa leonis  
 Ira, vrsæ potuit nec nocuisse furor.  
 Quis credas rabidum superari posse leonem,  
 Aut pueri sola concidas vrsæ manu?  
 Non ego diuitias, medu nec munera regni  
 Expeto, nec Regis sit mihi sponsa nuptus.

A. m.:

119  
120

*Arma sed æterni summam pro nomine Ioue,  
Hæc reges ille manus hos reges ille pedes.  
Sancta DEI coram fulgebis gloria, luce  
Hæc pro selecta prælia plebs geram.  
Conscies atque ingens pueris fulsit ab ore,  
Cælesti qualis gratia sede venit.*

125

*Apia iubet ferri membris immemilibus arma  
Saulus, & huic manibus detulit ista suis.  
Dat galeam capiti, dat acule cuspide hastam,  
Falcato tenerum cingitur ense laus.*

130

*Parnulus ante duces rigidus iam miles in armis,  
Sæpe viam moto sentat inire pede.  
Corpus at æra premunt insuetum, iam graue pondus  
Nec poterat pueri sustinuisse laus.*

135

*Scilicet arma minus quam pastoralia notas,  
Aptior est manibus funda futura tuis.  
Sensit onus postquam Dauides viribus impar,  
Sic posito membris, incipit, ære, loqui.*

140

*Indubitata fides Scutum mihi, proteget istud  
Corpus inexhausta pro bonitate DEVS.  
Talia, vix lacrymas poterant cohibere, videntes,  
Fletibus ora rigans ipseque Saulus ait.*

145

*O Generose puer, proles Sanctissima Iuda,  
Credimus hæc fieri prospiciente DEO.  
Vade bonis ausibus, cuius nunc solus honorem  
Afferis, hic ceptis adiomas usque tuis.*

150

*Vade redo sat lux, victorq; revertere, Saulum  
Et dolor & lacryma docere plura vetant.  
Latius Hebræorum Dauid tentoria linquens,  
Hostem deuino munere plenus adsit.  
Et fundam nudis vicino è flumine saxis  
Instruis, hinc vasti tendit ad ora viri.*

17



151

Ut paucum Goliath venientem corripit, ad illum  
Assonans iusto coepit & ire gradu.

155

Hæret in obitu baculi, fundeq; ferentem  
Mox ait, anne petis stulte pusillo canem?  
Cede, vel alicui tradam tua viscera cæli,  
Membraq; monticolæ dilaxanda feris.

160

Non secus ac vermis pedibus quatire, siquæ  
Confringam manibus corporis ossa meis.  
Ille statim contra: Clypeo in cinctus & armis,  
Huc ades, hasta manus & latus ensis habet.  
At ego Zebaothi pro nomine produs & insans  
Huc mecum mules nil nisi saxa fero.

165

Illos electa plebs maledicis, & audes  
Supremum bello sollicitare Deum.  
Ille tuas hodie vires contundet, in ausus  
Puniet, et manibus præda futura meis.  
Hosulâque tuum caput à cervice rescindam,  
Truncus & in tota valle iacebis iners.

170

Inde sui primum fugiens, tunc mille morum,  
Undique spargentur corpora cæsa solo.  
Luxuriabis humis, riviq; cruore, rubeſcent,  
Omnis ager vestris ossibus albus erit.

175

Scilicet vi videant omnes, non ense, nec hasta,  
Aut hominum numero prælia posse geri.  
Ille inuas vires, penes hunc victoria sola est,  
Frangit divina maxima quæque manu.  
Nec mora, librata propius cum vidit euntem,  
Mox fundam circum tempora bina tulit.

180

Et quantum exigui sinerent in corpore vires,  
Adversis silicem mittit in ora viri.

182

Fronte feris terram, moles ruit ardua, rupes  
Fulmine saltu velut montibus alia cadit.

San-

183

185

190

195

200

205

206

209

Sanguine fœdatur facies, & more incuncti,  
 Nunc pede, nunc crebra vertice iunctis humis.  
 Rugitusq; dedit spumanti sanæ, frementis,  
 Visa subis Stygi regna profunda lacus.  
 Anxia pro pueri letatur turba salute,  
 Cum procui hoc monstrum procubuisse vides.  
 Consimulo spoliis David laurus ense iacens,  
 Quem vix vagina diripuisse potest.  
 Viribus & summi caput à cervice rescindens,  
 Cum gladio Regis portat ad ora sui.  
 Exortitur plausus, totus & iubila castris,  
 Inq; Philisteos quilibet arma capit.  
 Terga dedere fuga timidi iustore perempto,  
 Exiit castris gens scelerata sulis.  
 Nec furor & popularibus concepta quiescit,  
 Semina pugnandi dum superesse vides.  
 Obuia quæque necat, prædant, & omnia vastat,  
 Prohibens occlusis plebs superata lateri.  
 Iudeas postquam victoria sparsa per urbes,  
 Omnibus Isacida bellaq; nota ferent.  
 Cymbala, nabilia sonant, hymnos, iuvenesq; senesq;  
 Aeternoq; canunt iubila grata D & O.  
 Fertur ad astra pius Davidis laudibus, hostis  
 Hoc duce quod fuerint turba redempta metu.  
 Ergo sic Sæperis perierunt ense, Rebelles:  
 Non atheos, sequitur gloria sola probos.

Gaudium, & mæror.

Ia. Falckenburgio, nuper spoliato.  
*Plutarchus de consolatione ad Apollonium.*  
S.D.

**H**Ominem non ad omnia lata natura. Quinimo cum gaudere, & morere, opus esse Euripidis asseritur sententia. Motore autem ultra modum effreni, cumq; cumulare immodicè, præter naturam esse affirmamus, & à prava animi nostri opinione proficisci. Rectè enim insursum & condati hominis est, neque murari ob euentum rerum quæ videntur prosperæ, & constanti animo decorum in aduersitatibus seruire. Et boni ratiocinatoris officium hoc est, aut præcaute malò ingruens, aut acceptum corrigere & quàm minimum redigere, aut tolerantia sese macula & generosa instruere. Quatuor quippe modis Prudentia circa boni versatur, aut parans id, aut cõseruans, aut augens, aut rectè usurpans, hæ sunt cùm prudentiæ, tum reliquarum virtutis regulæ atque officia.

¶ Eum, qui Lyctis leges posuit, aiunt mandasse ciuibus, vt in lussa veste vterentur muliebri: significare volentem rem eam muliebrem, imbecillisq; & degeneris animi esse lucidum, neque conuenire viris moderatis & liberali doctrinæ deditis: sicut vt ad eum mulieres viris, ita barbari cultis, ac deteriores præstantioribus sunt propensiores, nec animo fassimi aut qui generoso sunt pleni spiritu, indulgent luctui.

¶ Neq; rectè rationes rerum putantis est, firmum aliquid in rebus instabilibus querere. Quin potius vt ipsa hominum mortalia sunt inq; diem durantia corpora, ita & fortunæ affectionesq; caduca, omniaq; in vita fluxa atque facillimè in diuersam mirabilia partem.

¶ Philippus Macedonum rex, cùm eodem tempore tres lictos accepisset nuncios: Manibus ad cælum intentis, O fortuna, inquit, modico isthæc compensa damno, scilicet intelligens solere fortunam magnis inuidere prosperitatib.

Ergo quod nobis præter spem opinionemq; atque culpam cuenit nostram, tibiq; post taxam mari solutam, nunc iterum hic cum Angelotis & aureis crumenam, furto, vi, dolo & fraude ereptam, &c. ita perieratur oportet, eademq; ipso facto demonstrare quæ plerisq; accidere soleant, intelligimus admoniti meminerimus; vt homines. Vale.

*Jacobi à Falckenburgk, Germani,*  
**CASIMIRVS**  
*Sane de concertatione Elia cum Baalseti,  
paraphrasis sacra.*

PRO  
*Cultus solius IEHOUE vini defensione &  
idololatriæ detestatione cupidiss.*

AD  
*Sereniss. augustiss. q. principem ac Dominam, DN.  
ELIZABETHAM Angliæ, Franciæ &  
Hiberniæ Regem gloriosiss. fidei defen-  
sacrum opt. max. Dominam  
suum longè clementiss.*

IN  
*Secundis & prospectiss. Regiminis anni 21. incarnatio-  
nis Christi, 1579. auspicij, Maiestatem ipsius illu-  
strissimo Palatino Rheni Iohanne Casimiro  
Duce Bavarie, feliciss. illo ex belli Belgici Castris  
accedente, & aliquot Europe Procerum legatis de  
rebus Christianitatis gravissimis Consultatio-  
nem nomine apud eandem præsen-  
tibus, SVCCESVS,  
Subiectionis humilime, aduocq; afflictorum como-  
miserationis ergò F. D. P.*

LONDINI  
Typis Richardi Graphci. 22. Ianuarij die,  
nihil nigra & notabili, Anno.  
. MD. LXXIX.

IDYLLION,  
CONTINENS ACER

animam D. Eliz prophetæ, in monte Carmelo,  
cum sacrificulis BAALÆ Cœrtationem, delirijs  
diffidjsq; nostri quoque sæculi Religiosorum insanijs  
quæ maxime conuenientem, consolationis & suis  
ipſius & aliorum inhumanam patientium  
cauſa P. P. ex 1. Reg. 18.

ELIAS. OBADÆVS. ACHABVS.  
BAALISTÆ. HEBRÆI.

(Inſerui,

1 Quid queræ? Vnde petam ſummi primordia  
Optime cœlicolũ rector, mundiꝑ creator?  
Gignere nonne queas mihi ſollicitudinis anſam  
5 Maximũ æternũ crucians dolor, eſſe medullam  
Qui voras, & linens miſeros depaſcitur ænis?  
En premis exiliũ, vaſto dum luctor eremo:  
Me crudelis, atrox, ac muidioſa tyrannis,  
Tempore quo regnis, Samaritanoꝑ ſenatu  
10 Expulſus hac cogens ſpelaæ habitare ſeratu,  
Sola monſterio Cornutum vita ſuperſtes  
Eſt mea, qui reſerunt obſonia frigida parçæ.  
Sicca lenanda ſitis limo ſignegre Crui.  
Is quoꝑ diffugiens, partim Iordanis in aluent  
15 Abſtulis ægmen aqua: partim ſiccatus arenas  
Vix poteris bibulas defendere ſolis ab æſtu,  
Tota quoad petus ſubſtantia fluxa Cauernis.  
Torrída ſic æſtiæ, gravis & penuria aqua  
Eſt modo ne guttũ vi pluuiæ produxeris Auſter.  
20 Quæcumq; æſtiæ fames, non exaudita prior  
Progenie, terram rebus naſcentibus orbam

Stringis

21

25

30

35

40

45

50

52

Stringis, & in calmas prohibet consurgere messes.  
 Frustra operatur hamus: sementem perdidit ingens  
 Aëstus, & irriguii tellure reconduntur humores.  
 Arborei fetus, olea, vitisq; racemi  
 Dirigere dum languentis stemmate, & arent  
 Fecundante prius sata quæ per ætæ liquore.  
 Dixi ego perfri. Te genis, rebarq; futurum  
 Excidium hoc homicidarum, Ducis, atque Sabelle,  
 Quæ panibus laceranda suis, trux lumine in ipso  
 Occides, infustos conspergens sanguine postes.  
 Ecce autem, tot criminibus, sanctissime mundi  
 Conditor, irritatus adhuc tua munera genti  
 Mittere consuevis petiuræ? cum pluviosa  
 Fractifidos imbres vis tempestate reduci?  
 Ast noli si vires (quæ te mli dante futuro  
 Absente it) nunc sit, totum cum fulminis aura  
 Debet hos super ex aëthæ fumantis olympi.  
 Fuge tuum nunc, tuq; inculpabilis ævo  
 Si bonitas, vigeat sanctissima ubiq; voluntas.  
 Propicius, clement, miserator es: At tua fulmen  
 Cur rotat, elatum dextra, id nisi mitti in orbem?  
 Si minitans ab his rebus, aut misratio ab illa  
 Prote fletu, populi, nunquam me dicta sequuti.  
 Funditis eruerent nocuos, populumq; scelestum.  
 Ibi vultus contra, Goliath sen praestet atrocem,  
 Sive, similes, Achibos ter mille cruentos.  
 Condatis ex ævo, gladium licet infans rursus.  
 Insuperum ne si domina, & mandata faceret  
 Immoletur antennis sine caecæ, & sanguine noster  
 Mithorum euenus, feriet quos Thestius enis.  
 O VAD. Elys, o ferne DEI celsissimi, amabo,  
 Vultu veniat peregre hic reducenti saluere precatur

IIa:

53

*Hec anima hic Obadeus ego ipse, frequentibus opto  
Auspicijs venias. Qua non regere visum  
Iam peruestigatis ades, sanctissime vatum!*

55

*ELI. Auspicijs aut? His fors, ut, quibus ager in  
Delana, quo me deserti mirabile lustrum, (antro  
Humane prohibens, tenuit, commertia lingua.  
Solliciti pastus nostri in pabula Corui  
Vagantibus, acri & rostro regione iulissent  
Nec tuus Elias, nec videret iste propheta.*

60

*Ocyus, enge, rede, si carcer, apostata, tortor,  
Fuit adhuc Achab: (si vincere dignus in orbe)  
Me redisse refer, nolui, velui, impia coniunx.  
Ille mihi rapiat nudata fronte capillum?  
Eliam ducas Achabo redisse sitienti.*

65

*OB AD. Parce anima misera, vatum clariss. The, bi.  
Namq; ego si hinc abeo, nec veri nuntia fama  
Constiteri penitus, Rege adveniente, meorum  
Verborum inducio, (velut est furiosus) ad unguem  
Tondebit miserum, laniato viscere, corpus.  
Non regio in terris villa est, quam iussa Tyranni,  
Supplicium de te posceris, non pelli, ere,  
Aut tibi vel saltem ut placari posset, egestas  
Dum terras immensa tenet, cessantibus armis  
Germana progenerare, velut prius aucta tulere.  
Te si pneuma DEI (velut antehac sapiens istud  
Contigit) absterperet, quid adhuc misero mihi restat  
Quam tortura grauius tua cum crimine falsi?*

75

80

*ELI. Tu cradere. Eliam Regi redisse referto.  
Terror virumq; caput, nec non alferis, acria  
Adferet vultus asserimen, atroxne periculum.  
Icyge modo. Eliam vatem redisse referto. (reducit  
UT AD. Alme Dene quoniam peritiam peritiam*

84

85

90

95

100

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115

116

Oh exoptatum dominum, coluменq; piotum,  
 Quos ego solliciti praecepti fornice saxi  
 Nutrio, felices reditus largire Propheta.  
 Quae situm toto, Rex augustissime, mundo  
 Inveni ELIAN, vultu tua sponse videre  
 Ora redux: myrio en subter frondente resedit.  
 Non ille esuriem passus, nec vultus iniquo  
 Sic pallore riget tenuis, ut arbitrer illum  
 Frugali hospitio peregrè, pastu manè cuculas. (ausus  
 ACH. Tunc canis redusse vitum? Non protinus  
 Attrahere, aut placidus subitò huc deducere verbus?  
 Dic ubi liquisti? Quo se subduxerat ille?  
 En venit ut rigulum sat sentiet esse Monarcham,  
 Cuius ab imperio fugit regnumq; reliquit  
 Perfidus, esuriem cum sensu adesse malignam.  
 Item profuge. Eccum aderat? Tunc ille seroculus andes  
 Israeliticani, turbato sedere gentem  
 Adversus Dinos animare, Balumq; potens em?  
 ELI. Non ego progenitos Abrahæ de semine quic-  
 Turbani: Tus progenies, iug; ardue, turpis (quam  
 Defensor Bala turbas gentemq; tribusq;  
 Hebrigenum, impietate ferens, idola colendo,  
 Cunctis ipoteius DEO, culm illius atque relicto,  
 Verum agè cersemus signis sacrisq; superno  
 Rite secundatis à numine celitus usque  
 Hac c. Carmeli peragantur vertice cepta.  
 Tu Bala cunctos (age) flumines (enge) ministros,  
 Atque supersticiosam turbam coge: recense  
 Concilium, ut lucos, sublimis templa, Sabao  
 Turre vaporatas incenso consecres aras.  
 Coluinas horum magna est licet: attamen q; se  
 Auxilio fretus se his numenq; alii,

Corlaco-



117

*Calicolum domino castrum mactabo secari.*

120

*Istud idem faciant, quorum cadat hostia dextra,*

*Sacrifici Baala: simul sit ritus, & ordo*

*Mactanda pecudis, spargenda in sacra cruoris.*

*Absit at incenso, ac holocaustis omnis utrinque*

*Igne a vis filicis, fomes tollantur & omnis.*

*Iam quicquid DEVS, ritibus placatus ab astris,*

*Auspicijs operum cepit, pium eximet, ignem*

125

*Deiciet, signoque suum testabitur alto*

*Propitium nomen, DEVS esto munus in annis.*

*Si Baala tanta est virtus, responsa per auras*

*Mittet, ut electis cultoribus igne sonoro,*

*Mactatumque pecus per summa altaria adoret,*

130

*Vilius ero. hoc animo lethum mecum acule peregi.*

*Sin vero, o Zebaoib, seclaberis atbere flamma*

*Ignipotente tuum nomen, signoque corusco.*

*Hem sic mactatos, apidi torrentis ad undas,*

*Sic peritiam, ut pereat cum gente scientia cultus.*

135

*HEB. Non petis absurdum, Rex augustissime, quic-*

*Non truculens facinus, nos religione priori (quam.*

*Turpiter amissos, prorsum ignorare, Tomantis*

*Numina quanta sient, terrarum qui regit orbem?*

*Polluit in tantum facti mysteria culus:*

140

*Cuncta sacerdotum quoniam vancissimus error,*

*Ut nihil attentes, quod non fallaxque nocensque*

*Si probes ad normam diuinis regula iuris.*

*ACH. Vos igitur Diuum cunctis indicite honorem.*

*Publicole, per me liceat: non ipse vetabo*

145

*Sacra Bale, metuens solum coniugis iram.*

*Extra sum noxam penitus, si quid DEVS ipse,*

*Cunctotum ac dominas, dominantium, feretis orbe,*

148

*Numinis: ad summi illustratum maiestatem.*

*Si clement.*

144  
150

155

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165

170

175

180

*Inclitens taceo fatum, Pharaonis, & atrox  
Supplicium, iuleras Zephyrus quem turbidus iras,  
Horrendum in pelagus, cum tempestate sonora:  
Ieroboam cunctis subeat, qui monstra falsa  
Mentibus Danaus populo, excelsaq; Bethelae.  
Quam misere ille Silonites (proh) occidit augur,  
Ariolans Albius non iussa sequitur Olympi?  
Quam misere perit deperditus ense Baese. (ceps  
HEB. Hæc eadem nostra est cura, multisissime Prima  
Inquiramus ut hunc, quem Moses, nostra vetustas  
Sanctorum & venerata patrum, sanctissimus Aron  
Et Patriarcharum cæcis, Davidq; fidelis.  
Terribilis quondam fuit & fortissimus axis  
Tulmnei domitor, qui tot miranda per orbem  
Prodigijs operatus erat terraq; mariq;  
Cælis us dederat Mose figuræ perenni  
Articulo tabulae, Legis venerabile donum.  
Is quoq; perpetui dominandæ legibus urbem  
Insistens, formans regnum, sanctamq; Sionem.  
Hæc simulachra nihil præter conspeximus unquam  
Ærea, & excolunt calidis fornacibus aurum.  
Num Baalus posuit fulgentem nubibus irim?  
Iussit ad indomitos solem perire Tyrannos?  
Rexis in indomitos pueri Davidis an arma,  
Et fundam, Alaphilos, Golus recidente superto &  
Te fera fata premens, ô Rex, misipurus honorq;  
Religionis eris sancti & custodæ cultus  
Firmior. Est ingens scelus irrisuæ Tonantem  
Accidit, & torpore Ducem, qui numina tremunt.  
Ergo nunc mandato, agè, Rex: imponere morem  
Nolumus his ceptis, se terq; quaterq; rogamus,  
Ne nos perpetuo sancti ignorantia cultus*

*Ludi, fecit.*

181

Ludificet, Divum quæ cognitione laborat. (ceps,

185

B A. AL. Audisti, ut nostros, Achibe ò clariss. prim-  
Efferus, atq; procax, vocat in certamina Dimos.  
Thestius, apprensus quem non laetena Sabella  
Theotoca rapuit, centum ingulando prophetas,  
Qui Baale nostro contraxere scelesti?  
Venimus, atque tuis iussis parere volentes,  
Hunc prius expellimus, huic confringemus & artus,  
Carnificumq; vices subituri, membra secuti  
Confricemus adhuc, miscentes ritè cruorem  
Incensu Baale, fieri qui talia mandat.

190

ACH. Parcite, crudeles, conspergere sanguine coram  
Altaris insulam, signis certetur utrinque.

195

Si ferus, atque procax vocat in certamina multos  
Thestius unus: habebis & is temerarius ausus  
Premia digna: dabis meritis præsumptio pœnas.  
At si vos vincet, fuerit quam dedecus ingens?

200

Quisq; furor populi? iam vos perpendite, amici.  
Barbaries ea magna fores, trux atque tyrannis,  
Vi premere insonem, cui fere suffragia visæ  
Innocue pietas, constans tutela Deiq;

205

Nunc inuic accitos vos sanie noscere causas  
Seditionis, & hæc novitas unde orta tumultus.  
ELIAN vocat ista cohors: secedite turbe,  
Ipse suam causam trahabit rectius affor. (Sphinges

210

ELI. Dî nemorum, veniunt quot in hæc certamina  
Centanti, Satyri, quot vasta mole Gigantes?  
Colligit unde (precor) semet chorus iste Cyclopum,  
Quos Baale reditus, altare foveatq; profanum?  
Nunc ego nunc Lachrymet: non tristis fundere verba  
Commediet, peritum ò dormitor, mundi; creator,  
Dum ina conspicio sanctissima templa nefando

212

213

215

220

225

230

235

240

244

More profanari, quæ iam turpissimas iste  
 Inssu adorato Rex consecrare Sææ et  
 Quos video? Quæ forma virum? variata colore  
 Vestis, et innumeris discretus legibus ordo?  
 Ille capillitium rasis, vel forte cynadus  
 Abitulis: ô misera damnosæ minoris forme.  
 Quid beside mitra, quid pendula (quæso) cuculla?  
 Quid radians fulgore novo cruxita corona?  
 Candida significat cyderis, rubriq; galeri?  
 Occidis, Elia: cum nullus es agmine tanto.  
 Accedam propius, cepi vocari ultima finis.  
 Semper honoratus mihi sis conspectus, et alma  
 Integritas tanti cætus, Ate summa capido.  
 B A A L. Deltras nebula: signum coeleste petitis.  
 ACH. Fas tamē esto incepta loqui, sic iura requirit,  
 Cui statuerē patres, rigidum moresq; tribunal.  
 Precor, edue subito iacintina silentia plebi.  
 Sic perstare quieti, ac percipite aure faucenti  
 Quæ canet Elia: vestra est responsio tandem.  
 ELI. O excacati populi, Sææaq; ministri,  
 Instabiles animo: Quæ dementiam inepios  
 Impietas? Summi cur fœdera tenuisti axi?  
 Vos familes estis fugitivæ quippe procelle,  
 Quam rotas in gyros Zephyri violentior aura.  
 Nec minus ab similes folio, quod fluctus aquarum  
 Arbore deciduum per saxa læmina ponti  
 Proripit, ac requiem negat irrequiesca charybdis.  
 Si Balaam DEV's est, Baale seruite benigno  
 Si dominus mundi DEV's est, seruite potenti  
 Regnatori orbis: nūc immortale futuro  
 Ducte fas nomen, factis violare profanis.  
 Vos Baale Heroas, compello, sacrosq; prophetas,  
 Exim:

245

*Eximij o virtute patres : altaria vestro  
 Edificasse DEO, super atque imponite sacrum  
 Rurè sacris, viridi deductam gramine campi,  
 Maestas namq; strue pecunè id sustollite : lignum*

250

*Adjicite arsero, nullas tamen addite flammæ.  
 Arida ligna sicut, sunt pingua viscera sacri.  
 Ipse ego sic pariter faciam, atq; piacula ducam,  
 Marmore de solido faciens altaria, vosmet  
 Cernite, nulla aderis prorsus scintilla caloris.  
 Cui DEVS hic flammis parti celebratur esse  
 Proclumem, celebri laudem ferat illa triumpho.*

255

*Ergo accingimini, atque rudem sperate parati.  
 B A A L. Si pecunè casum licet aliunde, tollere serui  
 Viscera quadrupedis, superaddite : tollite voces  
 O socij clamore polè rumpantur, oportet.*

260

*Salve, nostra salus Baalam, sanctissime Ducum,  
 Solus & axe potens, & amans voti, atque precasus,  
 Solliciti tibi quem sole resonamus ad aras.*

265

*Id meruit pietas quoniam miranda per orbem,  
 Infugia atque tuum seruatorum, carmine nomen  
 Qui celebrare tuum nunquam cessamus, ab alio  
 Mane usque in seram noctem, quoad astra relucens.  
 Tu flammam largire iuis. Nam sole sereno  
 Incaluitq; dies, citius flagrescet & arbor.*

270

*Non audis? Num sprete sibi querimonia nostra est?  
 Tot pecudes frustra martantur, & hostia templi?  
 Quæsumus exaudi. Quid? Corpora denique cogis  
 Crudelis sic proscindere? Funderè fletus  
 Sanguineos? pelius rimare? effringere dentes  
 Stridore immeritis! sale spargere vulnus adesum?*

275

276

*E L I. o stupidi, o nimium socordes, numina sic ne  
 Flestis inanis Baa'e, dominiq; fletu?*

N.

277

*Nūl facitis, miseri parua est resonantia vocis  
Huius apud Superos, nec habens fastidia laudem.*

280

*Est Deus: hinc placitura oratio, credite, vestra,  
Vox moas, cum tonat, graui intonet, astra, vasto  
Impete pertrahat, beluamq; inducat olympo.  
Namque habet & Baalas variatum, & mutabile pectus.*

285

*Solasur forsā leuiores, caluē Penates,  
Aut radio terras pingui, seruiatur & undas  
Oceanis: aut dormis: rectas ve! semes aquarum  
Gurgite: vel certi vrida spaciatur in arno.  
Iociferamini adhuc, clemens est, atque benignus,*

290

*Qua ratione igitur non audiet ille vocantes? (frustra  
BAAL. Nūl nostri miserere patet? Rex maxime?  
Fundimus huius nostrasq; preces, scipidumq; cinerem,  
Sancis rimamur dum corpora tota sagittis?  
Va nostrum ano, v.e. mandis improbe, quorum  
Exui caput es, inq; execrabilis auctor.*

295

*Quis tibi confidas, Diuum turpissime Aueri,  
De te si nullum superis solamen in orbe?*

300

*ACH. Quid facis Elias? Tibi nam tua nomina per v,  
Efficiens nequeunt quod tot prestare propheta,  
Integritas operum quos tollis, honorq; sacelli?  
Solus es, & tantum sermone laceffere turbam  
Oilingentorum, quinquagintaq; virorum  
Ausus in hunc temere venisti sponte palestram?*

305

*ELI. Vos famuli, grandem fossam mihi ducite sulco,  
Recte est instructuose pyram, sint ordine iuncta  
Congries lignorum: anne ille foveis accendat.  
Tollite iam vastum collecto sergere tantum,  
Sublatumq; focus imponite, victima sacris  
Cui solet imponi patrum de more vetusto:*

308

*sic satis est. Implete cados iam gurgite aquarum.*

*Sp. tr. re*

309

310

Spargite nunc toto perfusa holocausta flumina.  
 Hoc iterum facitose natem lapidesq; struesq;  
 Lignorum: band montem refert. Opus omne solutum  
 Fuit, ubi largo stagnabit fluminis tellus.

315

Inclita, cuncta vides hac, genit DEVS omne sancto  
 Prosperes inceptum: paulo secedite amici,  
 Ad latus atque incun pueri confutue dextram.

320

Et nos rursus amas, summo pia semper apud me  
 Munera sunt, castaeq; preces, & vota serena.  
 Es me principis sanctissimus auctor Olympi,  
 (Cuius sacra fero, ingenti percussus amore)  
 Accipias dextraq; regat pietate clientem.

325

O DEVS, o Abrahæ spes, atque columna iuratum  
 Duigendum Hebraeum populo sac constet in isto  
 (Quæso) Jue, quod tu DEVS Israelis es auctor  
 Vnicus optatae su pacis, & unica via

330

Arx, columnaq; mea: quod sis comensator & horum,  
 Nomina qui tua nunc quæsit a fraude profanata,  
 Cognoscant etiam cuncti, quod servus ego ipse  
 Sim tuus, ac cuncta hæc te sic mandante petegi.  
 Nunc, DEVS omnipotens audi, & miserere precantis  
 (O) Pueri: digere etiam conuertere tanti  
 Cor populi, qui prodigijs hac raptè docendus.

335

HEB. Eheu, quem fugimur! Ruit ecce semotus ab axe  
 Igis, & immenso conquassas fulmine montem.  
 ELI. Ne si gite: auxiliator adest, DEVS ille salutaris,  
 Quem colimus, solum trepidamus obique secundo  
 Servate o vosmet facit hæc Rex magnus olympi.  
 Ne trepidate viri. DEVS est victoria nostra.

340

Vos pueros a. mate. senes, generatq; puellas,  
 Numine confortate DEI propiore Deorum.  
 HEB. En sumus inclutæ: cuncti sanctissime vates,  
 Protektor

341

*Protector noster, Deus Israël, adq̃to.*

*In decus, Eba, nostrum: in sancta repositis  
Numina, tu vitæ sacrum dogma repositas.*

345

*Protector noster Deus est, Deus ipse Deorum  
Extra hunc nulla salus, nulla est saluatio plebis  
Israelitica, dominus Deus ipse Deorum est.*

350

*ELI. Plaudite, filii, Domino: cum quisque in armis  
Optatus, appensos saluos constringat abena  
Torque, volo, demum victos huc ducite, Cydon  
Leta ubi laetitia Iordanis in arena palude  
Precipitatus abit, nondum indignatus in aquor  
Asphaltis horrendum mergi, Dominantis ob iram,  
Sulphure quod rigido, crassoq̃, bitumine stagnat.  
Hic cades ense meo Baala pecus altile ṽ apto.  
Propiciatori Baala hic mactabo suorum  
Corpora sacrificium: carnes ṽores ipse cruentas  
Si libet, ac partem Iesabelle mittat in urbem.*

355

#### HESIODVS.

360

*Moli: ut damnum ipse sibi, qui intencat alij,  
Consiliumq̃, malum auctori fert maxima damna.*

#### FINIT

365

*Hic pro tempore breuiss. reliqua cum cæteris  
copiosius ad integrum tractatum referuans,  
Auctor, non animo diuagandi non furore er-  
roneo non scurrarum more nec scelere, sed  
spe opt. nræ. ṽltro libenterq̃, obitu C.S. fra-  
tris desiderio, Christiani nominis nomine,  
philosophiæ sobriæ studiõ, honoris, conscien-  
tiæq̃, salutis amore, inconstantia, vi & iniuria  
temporum huc & in terram pace Religio-  
neq̃, beatiss. pulsus,*

370

372

*I. Falschenbergus.*



Handwritten text on a dark, irregular background, possibly a stamp or label. The text is written in a cursive script and includes the words "F. H. H. H.", "L. H. H. H.", and "G. H. H. H.".

Handwritten text on a dark, irregular background, possibly a stamp or label. The text is written in a cursive script and includes the words "F. H. H. H.", "L. H. H. H.", and "G. H. H. H.".







disponerentur, & p[ro]p[ri]is successoribus meis  
habenda fides ipsorum committerentur.

Eming igitur cistam magnam & bibliothecam  
libris à factore Martino, Rathonis me  
tabellario, libris seu fasciculis quinq[ue],  
ea conditione, q[uod] si Lemueps Ratho  
cistam illam retinere nollet, refutis p[ro]p[ri]is  
5 libris, recipere eam deberet p[ro]p[ri]is ven  
ditore Martino.

Ut sunt in presentia p[re]sencatoris & aliq[ui]d  
Rathonis confederatorum, omnes libri  
Bibliothecae, ut in Catalogo, assessorio  
libro inscriptis, notantur.

Ne libri assessoris ipse, una cu[m]  
Aquila insigni, in cistam hanc ordine  
positi.

Claves vero duae ad cistam p[er]tinentes  
una cu[m] reliquis Rath. armamentis libris  
in archivo ipso reperientur.

In Museo reposita sunt

Quinq[ue] pulgita

Unum scarum longum

Una mensa &c

Parus meos duo regimena m[en]sa  
Et in cista repositi.

Una etia[m] una cu[m] cista arg[en]t[um] p[ro]p[ri]is mar  
tini reposita sunt, eiq[ue] custodienda

& si forte Lemueps aliquid mutare  
contingere, in locum e[st]e similiter  
transportanda fideliter comm[en]data.





## APPENDIX II

### OTHER LATIN TEXTS

## Appendix II: Other Latin Texts

1. Johannes Tostius, In Iter Gallicum,  
Bratislava: Gronenberg, 1583 348
2. Pauper in exilio, anonymous poem included in the Yale  
University Library binding of J.M. Falckenburg's  
Henri III and Poland booklets. 350

In iter Gallicum

Praestantissimi viri et militis,

D. IACOBI MILICHII, DOMINI & amici

colendi, boni ominis ergo scriptum à

Iohanne Tostio Vratislaviense,

Poëta coronato.

Si qua viatores fuit vnquam fama secuta, 1

Si laus, si decus & gloria, si quis honos:

Te merito JACOBE sequi dignissime debent,

Ob graue, quod sponte es saepe profectus, iter,

Nec te tristis hyems aut nix absterruit vlla, 5

Non nebulae, aut pluuiæ, non calor, aut tonitrus:

Sed quaecunque fuit tempestas, quis status, ibas,

Ne tua labascat gratia militiæ,

Et promissa fides verbis, stipulataque dextra:

Magna datam virtus est retinere fidem. 10

Aurato cingi merito diademate debent,

Extera quos virtus non sinit esse domi.

Nunc Galli mediteris iter cùm rursus in oras,

MILICHI, qui de milite nomen habes:

Vt tua succrescat maior laus, gloria maior, 15

Vtque tua existat notior orbe fides: 16

Nos prece te sequimur, quos post tua terga relinquis, 17

Atque tibi ex animo dulce precamur iter.

Vt redeas grauis aere domum, gratissimus hospes,

Vxorique tuae munera grata feras. 20

Felices Galli, qui possunt aurea ferre

Oua, quibus vulpes, militis arte, fugant. 22

Witebergae

Ex typographia Simonis Gronenbergii.

M.D.LXXXIII.



# ARGUMENTVM.



*A*uper in exilio, rerumque miserrimus  
omnium

Cui parit horrorem fors inimica necis,  
Nonne grauescentem sentit cessare pro-  
cellam,

Arripiens domini commiserantis opem?  
Sic miser in solem duci se sensit apricum  
Carcere, qui dedit hæc carmina, digna Deo.  
Pharmaca quinetiam capiat certissima vite,  
Hunc quia protexit mitis ab axe Deus,  
Qui veluti semper bonus est, sic passus & olim  
Notitiam stabilem gentibus esse sui.

## PARAPHRASIS.



*V*mmefator rerum, trifidi modera-  
tor & orbis,  
Qui miserum placida percipis au-  
re preces:

Domine ex-  
audi oratio-  
nem meam.

Te moueat moestis oratio fusa querelis,  
Percipe clamorem vociferantis, age.  
Non tua sit facies auersa, inimicæque presso,  
Qui suspiranti pectore vota facit.  
Nunc quoniam tribulor vehementer, mente benigna,  
Præscia venturi concute corda boni.  
Anxietate mea, tristissima verba profusa,  
Numinis immensas concupiscere manus.

A ij

11

*Auxilij velocis enim sunt tempora luctus*

*Indiga, & exilij est flebilis ora mei.*

*Quid leuius fumo, celeri qui runditur Austro?*

Quia defe-  
cerunt sicut  
fumus.

*Quid leuius stipula, quam rapit aura Noti?*

15

*At mea disperit iam vita, citatior omni*

*Re, leuitate sua quæ properanter abit.*

*Aspice torrentis sonitantia flumina, fusi*

*Imbribus, ac veluti murmura rauca ciet,*

20

*15 tamen exorto nihilatus aduritur æstu*

*Ripæ quæ post silices, quæ fluit vnda, tenet:*

Percussus sicut  
vitæuum.

*Aruit & mea sic fuluo preciosior auro,*

*Ingenij virtus, & fuit umbra fugax.*

*Purpureo veluti cum flore virentia tempe*

*Luxuriant, decus his falx inimica rapit:*

25

*Sic meus à rapido flos est præsectus aratro,*

*Proh, ærumnarum, tristitiaque grauis.*

*Nostra fuit dapibus gula cœ suffarta culinæ,*

*Inspidæ Cereris mandere farra nequit.*

30

*Tantus abit gemitus miserando corpore fusus,*

*Hæreat ut iam vix torrida ab osse cutu.*

*Non ita Onocrotalus macredine corruit vnquam:*

*Non sic Nocticorax tristia voce sonat:*

Factus sum  
sicut passer  
solitarius.

*Non sic solliciti fert pectora plena doloris,*

35

*Semiruinoso tegmine, passer agens,*

*Atque ego, dum subita me tempestate fatigant,*

*Et dolor, & gemitus, mœror, & atra quies.*

*Quid faciant Scythica plus quam feritate tyranni*

39

*Insignes? tangunt num mea damna truces?*

*Hoc mihi iurato fuerant qui sedere iuncti*

40

*Si faciunt, quid non hostis apertus ager?  
Nocte diēque meis insultant cladibus: illos  
Sic Satanas furiat Deterizque truces.*

*Tota die ex  
probrat mihi.*

45

*Si cui perniciem, nociturāque fata, precantur:  
Multiplicant misero talia probra viro:  
Hem tibi tot pestes anime, tot fulmina mittant*

50

*Indigeres, casus, vulnera, tela, faces,  
Quot canis impetiere caput qui languidus agro  
Corpore (ceu meruit) pessima damna luet.*

*Quia cinerē  
tāquam panem  
edi.*

55

*Nam cinerem vidēre fuci corpuscula nostra  
Pascere, cum panis copia nulla foret.  
Miscebam lacrymis mea pocula saepe profusis,  
Atque sitim fletus praeueniebat aquae.*

*A facie mea.*

60

*Sic facies tua nos indignabunda premebat,  
Ut nihil horridius dicier orbe queat.  
Alius elatum sic collisere lacerti,  
Crede, tui, sic me comminuitque furor,*

*Dies mei si-  
cut umbra.*

65

*Ut iaceam putridae tegulae, vasique soluto  
Assimilis, cuius gratia rota perit.  
Umbra velut sequitur simulatrix, sole sereno,  
Sic sequitur corpus mors truculenta meum.*

*Tu autē do-  
mine in æ-  
ternum.*

66

*Palmes ut arescit, de stirpe resectus opima,  
Sic mea vis, expers utilitatis, abit.  
At, Deus, eternas moderator ut incolis arces,  
Sic manet imperium fors sine fine tuum.*

*Tu exurgēs.*

*Cognita prima tibi morituræ gentis origo,  
Vltima & est mundi nota senectū tibi.  
Euigilando tamen miserebere, maxime, nostri,  
O Deus, & pressos dextera dina teget.*

*A iij*

69  
70

75

80

85

90

95

97

Et timebant  
gentes.

Scribantur  
hæc.

6

Templa Sionæ, te restaurante, nirebunt  
Rupus: erit domini gloria magna Dei.  
Tempus enim miserendi eius iam proximat Vltro,  
Luce etiam trudit lux remorata diem.  
Arguet id Dario atque Cyro concessa potestas  
Imperij, quam te contribuentem ferent.  
Artibus illorum tua magnificentia surget,  
Cum per eos ædi maxima gesta voles.  
Hæc tua cuncta licet miracula cœpta Monarchæ  
Perficere incipient, te reuocante tuos,  
Quos premit exilium Babylonidis: attamen omni  
In tua proiecta est funera, Christe, salus.  
Tu populum diro Satanae saluabu ab Orco.  
Eumenides quem nunc vincula ferre iubent.  
Tunc timor in gentes serpei, veneratio cultus.  
Atque tui, sola religione potens.  
Gloria principibus tua notificabitur orbi,  
Quos Oriens, metuit Occiduique lacus.  
Te quoniam tenuata recentem Ecclesia tollet  
Splendorem, radios numinis atque tui.  
Quis non doctiloquo te prædicer ore, Redemptor,  
Facta, reducenti corpora mersa Stryge?  
En tua percepit diuina attentio votum,  
Quod lacrymis fudit vox miseranda patrum.  
Non spreuere preces humiles, placabilis aures  
Numinis, affectu quod misere scætet.  
Scribite grandisonis hæc inclita gesta, poetæ  
Versibus: o vates, Historicique pii;  
Difcat vs eloquio recitare creanda iuuentus,

98

100

105

110

115

120

125

126

7  
 Virgineus candor, foemina, virque, puer,  
 Quanta pius, immò quam maxima munera praestet  
 Gratuito clemens, qui regit astra, Deus.  
 Omnis lingua Deum sonitet, populi que, tribusque,  
 Promat & inuite barbara turba melos.  
 Concelebrent Dominum, quæ, firmamenta, supra stant,  
 Maxima telluris concinat ac gravitas.  
 Iubila dent, venti, nubes, nix, grando, procellæ,  
 Aërii montes, Oceanique vadum.  
 Vidit enim, referans sanctuarii celsa, Deum Rex,  
 Quis fuerit strepitus, quis gemitusque patrum,  
 Vestibulis Erebi qui tot iam secula clausi,  
 Oprobant vana voce Silois opem.  
 Horum amor aethereus miseratus, traxit ab Orco,  
 Crudele amonit, Tænariumque iugum.  
 Erui: is genitos Lethi mercede suimet  
 Sanguinis, ut factus pars preciosa piùm est.  
 Nanque resumpserunt tumulata cadavera pridem,  
 Et sanctam reduces introiere Sion.  
 Hi cuncti synodu miracula gesta tulere,  
 Gesta Dei, Letho quem dabat ante furor.  
 Admonuere duces plebem & primariam in vrbe  
 Scilicet ut spretis turpibus, astra colant:  
 Hunc metuant solum, qui maiestate refulget,  
 Conterit ac valida maxima quæque manu.  
 Ut numero dicam, mihi iam fastidia cursus  
 Venerat immodici, fessus eramque nimis:  
 Laeticiem duplicare sitis simul aspera coepit,  
 Cum refrigerium protulit vna Fides.

Quia pro-  
 sperit de  
 excelsis.

In eueniē-  
 do populos  
 in vnum.

Respondit ei  
 in via virtu-  
 tis.

127

Ergo gemens dixi, vix vix hiscente labello:

130

Mi Deus, haud rapias me, tenuante situ,  
Dimidio nū me spacio minue, atque dierum  
Curriculo, mea dum languida facta salus.

135

In iūdo tu do-  
mine funda-  
sti terras.

Sentiat ista tuum generatio (quæ sō fauorem,  
Quo genus humanum vis reparare nocens.  
Copula nos concors Charitum conglutinet vltro,  
Sicque ratum prisca fœdus amoris, age.

140

Et omnes  
veterascent.

Tu quia fundasti terras, à te capit omnis  
Principium bonitas, manat & alma salus.  
Dirigit astra, Deus, valide tua sola potestas,  
Rectorēque suum sidera cuncta tremunt.  
Barbara dispereat fac turba, manebis olympo  
Tu stabilis, tetram despiciēsque Stygem.

145

Cœlica pannosi saguli veterascent ad instar  
Machina. perpetuò gloria summa tua est.  
Omnia mutabis, veluti coopercla vetustas  
Alterat, atque frequens vsus in æde terit.

148

Annus at ille tuus primus, qui proximus ævo  
Perpetuo, numeros ac sine fine legit.  
Credimus iccirco, quoque nos tua castra secutos,  
Quod capient cœlis regna beata, Deus.

APPENDIX III

WOODCUTS IN THE WORKS

OF FALCKENBURG

## APPENDIX III

### WOODCUTS IN THE WORKS

### OF FALCKENBURG

On the following four pages are copies of the woodcut impressions found in the Collected Works of Jacob of Falckenburg. I list below the source of the illustration beside the figure number. On the fifth page (Figure 7) I offer a 16th c. woodcut of Jacob Milich of Freiburg provided to me by Dr. Wolfram Kaiser of Wittenberg.

<u>Figure</u>	<u>Description</u>	<u>Source in Collected Works</u>
Figure 1.	Pentecost.	<u>DSPS</u> (conclusion of text).
Figure 2.	Falckenburg coat of arms.	<u>DP</u> (end of book). <u>IR</u> (immediately following dedication).
Figure 3.	Coat of arms. (French royal insignia)	<u>DP</u> (conclusion of text).
Figure 4.	Letter 'H' with floral embellishments. (Royal insignia of Henri)	<u>DP</u> (immediately following title page).
Figure 5.	Order of the Garter insignia.	<u>B</u> (immediately following title page).
Figure 6.	Crucifixion	<u>PD</u> (immediately following title page).
Figure 7.	Woodcut of Jacob Milich of Freiburg	N/A (cf. Kaiser, p.15)





Figure 1.



Figure 2.



Figure 3.



Figure 4.



Figure 5.





Figure 6.



**Jakob Milich**  
Freiburg 21. Januar 1501 - 10. Oktober 1559 Wittenberg.  
Professor der Medizin in Wittenberg, Humanist.

Figure 7.

APPENDIX IV

THE APOLLONIUS ROMANCE  
IN RENAISSANCE WOODCUTS

## APPENDIX IV

### THE APOLLONIUS ROMANCE

### IN RENAISSANCE WOODCUTS

#### A. The Medieval Predecessor

The widespread manuscript tradition of the Latin Apollonius of Tyre romance is in itself a dramatic illustration of the popularity of the tale throughout the medieval period in Europe. It is no wonder, given the numerous versions and copies of the story, that the romance also attracted the interest of illustrators to combine their art with the romance's narrative. There is a unique example of this in a Latin version of the Apollonius romance which is accompanied by a rapid sequence of depictions of the tale, illustrated in a manner which approaches the modern comic strip. This Latin text is found in two fragments of a tenth century manuscript now at the Nemzeti Museum in Budapest, but recently on display in the Metropolitan Museum of Art in New York (1977). Described by Kurt Weitzmann (but seen by him only in photographs) in his Ancient Book Illumination text (pp.102-103), the complete manuscript is likely to have offered some 200 pictures. The pace of the narrative was closely followed by the pictures, which probably numbered four per chapter, based on the existing fragments.

This example of an illustrated manuscript of the Apollonius romance is favourably compared by Weitzmann with the dramatic illustrations of the Terence manuscripts - a provocative idea when one considers the stage popularity of the Apollonius theme early in the modern era. The Apollonius of Tyre romance is the type of story which is captured well in an illustrator's snap-shots simply because the narrative itself is a series of dramatic events strung together to form a fast-paced saga. This fact was not lost on the translators and printers of the Renaissance who recognised the story for the rapidly moving adventure that it is. The result of the romance's compatibility with simple illustrations was the inclusion of woodcuts in a number of the printed translations of the Latin romance in English, Spanish, Italian and German during the fifteenth and sixteenth centuries. While the woodcuts themselves vary from the charming to the uninspired, it should be borne in mind that Falckenburg himself viewed the romance as the sort of entertaining story to be read on one's travels. It is therefore enticing to speculate that he, along with his sixteenth century contemporaries, may have carried or seen a copy of Zimmerman's 1552 German edition (discussed in Chapter 4) with woodcuts on his way to Western Europe. What is equally enticing is the unquestionable relationship between certain of the Zimmerman edition woodcuts and those found in a Spanish incunable printed in Zaragoza in 1488, as revealed below.

#### B. Renaissance Illustrations in Printed Texts

With the advent of printing in the fifteenth century it does not come as a surprise that those stories which attracted illustrators to supplement narrative with pictorial representations in the medieval period continued to draw attention in the new era. Less than twenty years after



the first printed edition of the Latin Apollonius we find a Spanish incunable, La Vida e hystoria del Rey Apolonio, printed in Zaragoza in 1488 which includes thirty-five woodcuts depicting the events of the prose romance. The woodcuts span the entire range of events in the story from Antiochus bursting into his daughter's room to the reward of the fisherman for his kindness to Apollonius many years before. The woodcuts exhibit the artist's misunderstanding of perspective and the illustrator's knack for compression of the event depicted into a concise visual representation. In several instances, the woodcut used for one illustration is reused, e.g. the recognition of Tarsia by her father Apollonius (Chapter 45) and again the voyage of Apollonius, daughter, and son-in-law to Ephesus (Chapter 48).

While the appearance of the woodcuts in a Spanish translation of the Latin Apollonius goes some way towards providing an example of the romance's popular appeal, there could be some argument for questioning the relevance of such a discovery in our current study, were it not for the uncanny resemblance of these same woodcuts in the German Volksbuch Ain Hübsche Hystori von dem König Appolonius published by Hans Zimmerman at Augsburg in 1552. In this German booklet we find at least three different artistic styles presented. Two of the woodcuts have been identified by Jorg Schäfer (Zurich) as being those of Hans Schäufelein. Of the others, (excluding the title page woodcut of Alexander the Great) I note the following:

No woodcuts in the 1552 German translation are identical to the Spanish translation; however, the similarity between the two groups of illustrations is so great that it is likely that certain of the German woodcuts were modelled after the Spanish booklet, or that some common

source was employed. Of these remarkably similar prints, (Spanish: S1-S35; German: G1-G10) it is fascinating to note not only the mirror image reproduction of the woodcuts, but also the attention to detail shared by the two artists whose styles are so similar.

For example, an examination of No. S2 and No. G1 show King Antiochus leaving his daughter's room after the rape. S2 is mirrored by G1: the gestures, positioning of the characters, the bed, room, windows and door remind one of the other woodcut. But in G1, Antiochus has his back to the viewer, in S, he is facing the viewer. The shading, border and expressions are different. Again in No. S7 and No. G2 the illustration of Apollonius' arrival at Tarsus is virtually mirrored in certain respects. Apollonius and a second character face a crowd of seven (S7) and five (G2), who are honouring Apollonius with clasped hands. In the foreground is the sea, a ship with four bags of grain and a sea wall (crenellated in S7 only), in the background are the buildings of Tarsus. And yet they are not the same buildings, though the structure on the centre-left of S7 has both the same aspect and door as the building on the centre-left of G2. But differences in the windows and roofing are at once noted.

Among the most striking of the similarities, however, is the woodcut of Apollonius' salvation after the shipwreck thanks to the aid of a plank. Again mirroring S10, G4 has two fewer drowning members of Apollonius' crew, but much of the rest of the picture is the same: the storm blasts from one corner while a rocky crag emerges from another, toward which Apollonius is driven on his board of wood. The ship's stern, one bag of grain and one box/book are seen sinking into the sea, while one of the sailors futilely throws his arms up as the sail and mast become

submerged. Of the remaining woodcuts in the 1552 German edition, little need be said here, for the illustrations themselves plainly reveal differences in approach, perspective, attire and attention to detail (I provide here only ten "mirror" woodcuts from the German 1552 edition).

With the 1601 Hamburg edition of the German translation, woodcuts of a modern, Renaissance character may be found. The clothing and furniture are contemporary in fashion; the ships are grander, more realistic vessels. In so presenting the tale, a degree of the fairy-tale nature of the story is lost in the modernisation.

The woodcuts found in Wynkyn de Worde's printing of Copland's translation (1510) into English are generally of the character found in the Spanish and earlier German books. I provide here only one such woodcut: Archystrates (as Archistrates is known in Copland's translation) and Apollonius engaged in the 'sword-fight' exercise which replaced the pila game in the traditional romance. Smyth identified an Italian edition of the romance Historia d'Apollonio de Tiro nuovamente Ristampata from Florence (1580) as being "adorned with woodcuts". Also noted in his discussion of Italian versions of the romance, Smyth (pp.38-39) states that a fourteen century ms. (Biblioteca Nazionale, Turin: Codex N.V.6 [Pasini, cci. 1.I.97]) has thirty-five miniatures which illustrate the manuscript. The story is that edited by Carlo Salvioni (see Bibliography, III.A.) My examination of various other Italian versions and the Hungarian, French and Greek versions of the romance in this period have not revealed further illustrations.

Included in this Appendix are the woodcuts from the Spanish incunable, with the appropriate Latin text from Riese and chapter number, as well as ten "mirror" woodcuts from the German (1552) text with page references, and the single example of the English woodcut from Copland's translation.



S 1. inrumpit cubiculum filiae  
suae, famulos longe exce-  
dere iussit. Ch. I



S 2.

subito nutrix eius  
introiuit cubiculum.

Ch. II



G 1.

p. B i<sup>v</sup>



S 3.  
qui autem non invenerit,  
decollabitur.

Ch. III



S 4. Apollonius salutavit 'ave,  
domine rex Antioche!'

Ch. IV





S 5.

ad patriam suam Tyrum.

Ch. V



S 6. Ipse quoque Apollonius  
cum paucis fidelissimis  
seruis nauem occulte  
ascendit.

Ch. VI



S 7.  
 Dabo itaque ciuitati  
 uestrae centum milia  
 frumenti modiorum, si  
 fugam meam celaueritis.

Ch. IX



G 2.

p. C ii<sup>r</sup>



S 8.  
Ascendens Apollonius  
tribunal in foro cunctis  
ciuibus. Ch. X



G 3.

p. C iii<sup>r</sup>



S9.  
vale dicens hominibus  
ascendit ratem.

Ch. XI



S 10.

Apollonius vero unius  
tabulae beneficio in  
Pentapolitarum est

litore pulsus.

Ch. XII



G 4.

p. C iv<sup>v</sup>



S 11.

(Piscator) scindit eum  
in duas partes aequaliter  
et dedit unam iuueni.

Ch. XII



S 12.

Et haec dicens per  
demonstratam sibi viam  
iter carpens ingreditur  
portam ciuitatis.

Ch. XIII





S 13.

Deinde docta manu  
ceroma fricauit regem  
tanta lenitate ut de  
sene iuuenem redderet.

Ch. XIII



S 14. Statim rex iussit eum  
dignis uestibus indui  
et ad cenam ingredi.

Ch. XIV



S 15.  
 Puella uero iussit  
 sibi afferri lyram.  
 Ch. XVI



G 5. p. D iv<sup>v</sup>



S 16.  
Rex iussit ad se  
iuuenem uocari.

Ch. XVIII



S 17. Apollonius hoc audito  
docet puellam, sicuti  
et ipse didicerat.

Ch. XVIII



S 18.

Scitote filiam meam  
velle nubere Tyrio  
Apollonio. Ch. XXIII



S 19.  
Flante uento certum  
iter nauigant.  
Ch. XXV



S 20.  
Iussit loculum mitti in  
mare cum amarissimo  
fletu. Ch. XXVI



G 6. p. F ii<sup>v</sup>





S 21.  
Tollite hunc loculum cum  
omni diligentia et ad  
villam afferte! Ch. XXVI



G 7.

p. F iii<sup>v</sup>



S 22.

Apollonius petivit domum  
Stranquillionis et  
Dionysiadis. Ch. XXVIII



S 23.

Dionysias cum filia sua  
nomine Philomusia et  
Tharsia puella transibat  
per publicam.

Ch. XXXI



S 24.

Omnes dicebant 'felix  
pater, cuius filia est  
Tharsia, illa uero, quae  
adhaeret lateri eius,  
multum turpis est atque  
dedecus. Ch. XXXI



S 25.  
Piratae applicantes ad  
litus tulerunt virginem.  
Ch. XXXII



S 26. Aduenerunt in ciuitatem  
Mytilenam. Ch. XXXIII



S 27.  
Aliorum coeperunt  
expectare exitum.

Ch. XXXV



S 28.  
 Navis huius dominus in  
 luctu moratur et iacet  
 intus in subsannio navis  
 in tenebris.

Ch. XXXIX



G 8.

p. G iii<sup>v</sup>





S 29. His carminibus coepit  
modulata uoce canere.  
Ch. XLI



S 30. Tu es filia mea Tharsia.

Ch. XLV



G 9.

p. H iiii<sup>r</sup>



S 31.

Tradidit filiam suam  
Athenagorae principi.

Ch. XLVII



S 32.

Et exinde cum suis  
omnibus et cum genero  
atque filia nauigauit.

Ch. XLVIII



S 33.

Ego sum coniunx tua  
Archistratis regis filia!

Ch. XLIX



S 34.  
Apollonius cum marito et  
filia et genero nauem  
nauigans. Ch. XLIX-L



S35.  
Apollonius donauit ei  
(piscatori) ducenta  
sestertia auri. Ch. LI



G 10.

p. K iii<sup>r</sup>



Copland, p. 24.